



The
Farewell
SERMONS

of
M^r. Calamy.
M^r. Caryl.
D^r. Manton.



M^r. Case.



M^r. Jenkins.

M^r. Baxter.

D^r. Lacombe.

D. Bates.

M^r. Watson.



M^r. Lyes.



M^r. Mead.

M^r. Ashes funeral



A Collection of the Farewell

SERMONS

OF

Divers London and Country

MINISTERS,

IN

Three Volumes:

(Containing more then any yet Published.)

In this First Volumn is contained the farewel
S E R M O N S

OF

Mr. Calamy.

Dr. Manton.

Mr. Caryl.

Mr. Case.

Mr. Jenkins.

Mr. Baxter.

Dr. Jacomb.

Dr. Bates.

Mr. Watson.

Mr. Lye.

Mr. Mede.

Mr. Ash, Funeral Ser.

Heb. 10. 23.

*Let us hold fast the Profession of our Faith without
wavering, for he is faithfull that promised.*

London, Printed, 1663.

In the Second Volumn is contained the farewel
S E R M O N S of

Dr. Seaman.
Mr. Venning.
Mr. Brook.
Mr. Collins.
Mr. Newcomen, of Essex.

Mr. Beermans.
Mr. Naltons Funeral S
preached by Dr. Hort
Mr. Calamy, Preach
Decemb. 28. 1662.

Together with Mr. Lyes Sermon and Rehear
at the Conclusion of the last Morning Exercise
All-Hallows in Lumbard-street. To which is add
the Prayers of several Divines.

In the Third Volumn is Contained the Farewel
S E R M O N S of

Mr. Cradicot.
Mr. Bull.
Mr. Pledger.

Mr. Lamb of Dorsetshire
Mr. Slater. And
Mr. Gaspine of Somerset

Whereunto is added a late Sermon of Mr. W
sons against Popery. And 8. Sermons Preached b
way of farewel to a Country Auditory, by Mr. J
seph Cooper.

~~4561-4587:80~~

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To the R E A D E R.

THE SERMONS here presented, are the words of dying Men, who did count their Dayes by Hours, and that time lost, that was not spent in Labour; their busie thoughts out-dyed the labouring Sands, because their Lives rid on a Dial's point, to end at the arrival of on Hour.

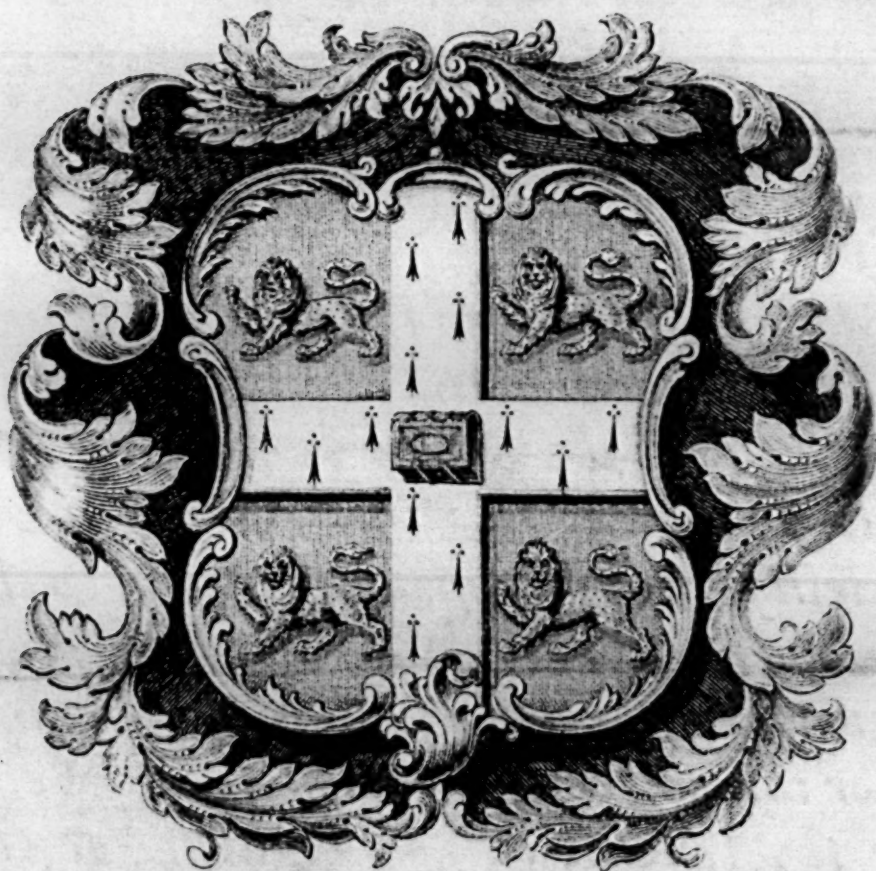
And to undeceive the multitude, notwithstanding the Throngs of People, and the scantiness of each place, such able Pens did undertake this Task, that the Preacher suffers but little prejudice by the Print.

In this Manual, there is no Design, but against Sin; no Plot, but against Hell's Policy; no Treason, but to seize upon the Treasury of Heaven, and purchase Glory's Crown. It shows how to act, to thy God Fidelity, in thy self Humility, and to thy Prince Loyalty. It will also keep thee from future falls, and guard thee from present fears; it may be a Glass for thine Eye, a Lanthorn for thy Foot, a Curb for thy Tongue, and a President for thy Pen.

To the Reader.

To commend them, for Non-conformity, I will not; to condemn them I dare not; but will draw the curtain from before our Subject, and present each glorious Scene: and because a Pen cannot paint out their praise, Silence shall here be the Prologue.

If thou gaineſt benefit by the Book go on to perfection by practice; and if thine Eye behold an Error, be civil and rebuke us softly; for the best Pen-man may with a heedleſs blot, cancel his fair Copy; and if the ſtring but ſlip in the moſt curious Watch, the work is ravill'd all: Therefore whoſoever has the profit, let us have thy prayers; take thy ſelf the Utility, and let Heaven have the Glory.



Academiae Cantabrigiensis
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Mr. C.

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Mr. Calamy's SERMON,

Preached August 17. 1662.

2 Sam. 24. 14.

*And David said unto Gad, I am in a great strait ;
let us fall now into the hand of the Lord (for his
mercies are great) and let me not fall into the hand
of man.*

IN which words we have thee Parts.

1. *David's great perplexity and distress; I
am in a great strait.*

2. *David's Resolution.*

1. *Affirmative, Let us fall into the hand of the
Lord.*

2. *Negative, Let me not fall into the hand of
man.*

3. *We have the Reason of David's choice, for the
mercies of God are great. The mercies of wicked men
are cruel ; therefore let me not fall into the hands of
men : but the mercies of God are many, and great ;
therefore let us now fall into the hands of God.*

A

1. For

Mr. Calamy's Sermon,

1. For the first, that is, *David's* great distress, wherein we must speak,

1. To the distress it self: Then

2. To the person thus perplexed: *I am in a great strait*: *David* a great man, *David* a godly man.

1. In the perplexity it self we shall consider:

1. The reality of this perplexity.

2. The greatness of it.

1. For the reality of it; after *David* had sinned in numbring the people, God sends the Prophet *Gad* to him, and puts three things to his choice, as you may read in verse 12. God was determined to make *David* smart for numbring the people, but leaves it to *David's* liberty, whether he would have seven years famine, or three moneths to flee before his enemies, or three dayes pestilence; this was a posing question, and *David* had cause to be in a great strait; for these objects are not amiable in their own nature, they are objects to be avoided and declined; in the first view of them they seem to be equally miserable, therefore *David* had cause to say he was in a strait.

2. This perplexity was not only real, but exceeding great; *I am in a great strait*: and there are two things made this so great.

1. The greatness of the punishments proposed Famine, Sword, and Plague; these are the three besoms with which God sweeps mankind from off the earth; these are Gods three iron whips, by which he chastiseth sinful man; these are the three arrows shot out of the quiver of Gods wrath, for the punishment of man, they are as one called them

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distress, them, *Tonsura humani generis*. In Rev. 6. you shall
read of four Horses, when the four first Seals were
opened: a white horse, a red horse, a black horse, and
a pale horse: after Christ had ridden on the white
horse, propagating the Gospel; then follows the red
horse, a type of War; then the black horse, an Hie-
roglyphick of Famine; then the pale horse, the em-
blem of Pestilence. Now God was resolved to
ride on one of these horses, and *David* must choose
upon which God should ride; this was a great
strait; Let me present *David's* lifting up his eyes to
heaven, and speaking to God thus; O my God,
what is this message thou hast sent me? thou of-
ferest me three things; I am in a strait, I know
which to refuse, but which to choose I know not;
shall the Land of *Canaan*, a land flowing with milk
and honey, shall this Land endure seven years
famine, and be turned into a wilderness, and dis-
peopled? and shall I, whose hands thou hast taught
to fight, and whose fingers to war, shall I that have
subdued all my enemies, shall I in my old age, and
all my Captains, fly three moneths before our ene-
mies, and be driven to caves and rocks to hide our
selves? O thou my God, who art my refuge, shall
I and my people be a prey to the pestilence, that
walketh in darkness and destruction, that walketh
at noon day? O my God, I know not what to do,
I am in a great strait.

2. The second reason why this strait was so great,
was, because of the guilt of sin that lay on *David's*
spirit: for *David* knew that this severe message was
the fruit of the sin he committed in numbring the
people. But you will say, Why, was it a sin in *Da-*
vid to number the people? *Moses* had often num-

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bred the people, three times, and it was not counted sin. *Josephus* answereth, the sin of *David* was, because he did not require the half shekel, which he was to have had from all that were numbred, *Exod.* 30. 12, 13.

Others say he sinned in numbring all ages, whereas he was to number but from twenty years: but these are but conjectural Reasons. I conceive the sin of *David* was because he did it without a lawful call, and for an unlawful end: *Sine causa Legitima*: he sinned in the manner rather than in the matter: for there was no cause for him to number the people, but curiosity; and no end but vain-glory: *Go through all the tribes of Israel, and number the people, that I may know the number of my people, ver. 2.* *David's* heart was lifted up with pride and creature-confidence: he begins to boast of the multitude of his people, and to trust in an arm of flesh; therefore God sends the Prophet to *David*, to prick the bladder of his pride, as if God should say, I will teach you to number the people by lessening the number of your people: Now the burden of his sin did add much to the burden of this heavy message: *ver. 13.* After *David* had numbred the people, his heart smote him: the message smites him, and his heart smites him, and he said, I have sinned greatly in that which I have done: now I beseech thee take away the iniquity of thy servant, for I have done very foolishly. If *David* had been to suffer this great punishment out of love to God, or for a good conscience, he would not have been so distressed: There are two sorts of straits in Scripture; some suffered for God and a good conscience; and there are straits suffered for sin.

1. There

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1. There are straits suffered for God and a good conscience, *Heb. 11. 36, 37.* those Martyrs there were driven to great straits: but these were straits for God and a good Conscience, and these straits were the Saints greatest enlargements, they were so sweetned to them by the consolations and supportations of Gods Spirit; a prison was a paradise to them, *Heb. 10. 34.* they look joyfully at the spoiling of their goods, *Acts 5. 41.* they departed from the presence of the Council, rejoycing that they were counted worthy to suffer shame for his name. Straits for a good conscience are greatest enlargements; therefore *Paul* gloryeth in this strait, *Paul a Prisoner, &c.*

2. There are straits suffered for sin, and these are envenomed by the guilt of sin: sin puts poyson into all our distresses and perplexities. Now such was the strait into which *David* was now driven: it was a strait caused by sin, and that made it so unwelcome and uncomfortable: so that from hence I gather this Observation.

Doct. That sin and iniquity brings persons and nations into marvellous labyrinths and perplexities: into true, real, and great molestations; a man free from sin, is free in the midst of straits; a man guilty of sin, is in a strait in the midst of freedom.

After *Adam* had sinned in eating of the forbidden fruit, the whole world was a prison to him: Paradise it self was an hell to him, he knew not where to hide himself from the presence of God. After that *Cain* had murthered his Brother *Abel*, he was brought into such a strait, that he was afraid that every one that met him would slay him.

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Alas poor *Cain*, how many was there then in the world? we read but his Father and Mother, yet such was his distress, that he cryeth out, every one that met him would slay him, *Gen. 4. 14.* Into what a strait did sin bring the old world? the deluge of sin brought a deluge of water to drown them. Into what a strait did sin bring *Sodom* and *Gomorrhah*? the fire of lust reigning in *Sodom* and *Gomorrhah*, brought down fire from heaven to destroy them. Sin brings external, internal, and eternal straits upon persons and Nations.

1. Sin brings external straits; Sin brings Famine, Sword, and Plague; sin brings Agues and Feavours, Gout, and Stone, and all manner of Diseases: yea, sin brings death it self, which is the wages of sin. Read *Levit. 26.* and *Deut. 23.* and you will see a black roll of curses, which were the fruit of sin. Sin brought *Sion* into *Babylon*: and when the Jews had murdered Christ, forty years after they were brought into that distress, when the City was besieged by *Titus Vespasian*, that they did eat one another, the mother did eat her child; that whereas *David* had a choice which of the three he would have, either Famine, Plague, or Sword: the poor Jews had all three concatenated together in the siege: sin brings all manner of external plagues.

2. Sin brought persons and Nations into internal straits: sin brings soul-plagues, which are worse then bodily plagues; sin brings hardness of heart, blindness of mind, a spirit of slumber, a reprobate sense; sin brings a spiritual famine, upon a Land; it brings a famine of the word, *Amos 8. 11.* sin causes God to take away the Go-

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spel from a people : sin brings internal plagues : sin awakens Conscience, and fills it full of perplexities : Into what a strait did sin drive *Judas* after he had betrayed Christ? Into what a strait did sin drive *Spira* ? Saint *Paul* gloried in his tribulations for God : but when he speaks of his sin, he cryeth out, *O miserable man that I am, who shall deliver me from this body of death ?* *David* a valiant man, when he speaks of sin, saith, they are too heavy a burden for him to bear : *A wounded Conscience who can bear!* saith the Wise man.

3. Sin bringeth eternal straits : O the strait that a wicked man shall be brought into at the great and dreadfull day of Judgement, when all the world shall be on fire about him ! when he shall call to the mountains to hide him, and to the rocks to cover him from the wrath of God : then will he cry out with *David*, *I am, O Lord, in a great strait.* And when the wicked shall be condemned to hell, who can express the straits they then shall be in ? *Bind them hand and foot, and cast them into everlasting darkness, Matth. 25.* When a wicked man shall be bound with everlasting chains of darkness, then he will cry out, *I am in a great strait.* Consider what *Dives* saith to *Abraham* : he desires that *Lazarus* might but dip the tip of his finger in water, and that he might cool his tongue : not his whole body, but his tongue : but that would not be granted.

It is impossible the tongue of man should set out the great straits the damned suffer in hell, both in regard of the greatness and everlastingness of them.

This is all I shall say for the Explication.

Use 1. I chiefly aim at the Application : Doth sin bring Nations and Persons into external, internal,

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nal, and eternal straits? then this sadly reproves those that choose to commit sin to avoid perplexity. There are thousands in *England* guilty of this, that to avoid poverty, will lie, cheat, and cozen, and to gain an estate will sell God and a good conscience: and to avoid the loss of estate and imprisonment will do any thing: they will be sure to be of that Religion which is uppermost, be it what it will. Now give me leave this morning to speak three things to these sort of men, and O that my words might prevail with them!

1. Consider it is sin only that makes trouble to deserve the name of trouble; for when we suffer for Gods sake, or a good Conscience, these troubles are so sweetned by the consolations of heaven, that they are no troubles at all: therefore in *Queen Maries* dayes the Martyrs wrote to their friends out of prison, *If you knew the Comforts we have in prison, you would wish to be with us: I am in prison before I am in prison,* saith Mr. Sanders.

Famous is the story of the three Children: they were in a great strait when cast into the fiery Furnace; Bind them hand and foot, and cast them into the Furnace; but when they were there they were unbound, *Dan. 3. 25.* saith *Nebuchadnezzar,* *Did not we cast three men bound into the midst of the fire? and loe I see four men loose walking in the midst of the fire, and the form of the fourth is like the Son of God.* I have often told you, when three are cast into the fire for a good Conscience, God will make the fourth: therefore, I say, straits and sufferings for God are not worth the name of straits. *David* was often driven into straits, *1 Sam. 30. 6.* he was sore distressed when his Town was burnt, and his Wives

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Wives and Children taken Captive by the *Amalekites*: I, but that was a distress of danger, not of sin: therefore he encourageth himself in the Lord his God. *Jehosaphat* was in a great strait, 2 *Chron.* 20. 12. *We know not what to do*, saith he: this was a strait of danger, not caused by his sin, and God quickly delivered him: but the strait that *David* was in, was caused by his sin, and that made it so bitter. I am loth to enlarge here: Saint *Paul* was in great a strait, *Phil.* 3. 23. but this was a blessed strait, an Evangelical strait, saith Saint *Chrysostome*, *He knew not whether to die for his own sake, or to live for the Churches sake, were best*; he was willing to adjourn his going to heaven for the good of the people of God. Nay Christ was in a strait, *Luke* 12. 15. I have a Baptism to be baptized withall, and how am I straitned till it be accomplished? I am to shed my blood for my Elect: that is the Baptism he speaks of.

This was a strait of dear affection to the elect of God: all these were blessed straits: but now a strait caused by sin, these are imbittered and envenomed by the guilt of sin and sense of Gods wrath. It is sin that maketh straits deserve the name of straits: therefore you are spiritually mad that commit sin to avoid straits.

2. There is more evil in the least sin, then in the greatest outward calamity whatsoever: this the world will not believe: therefore Saint *Austin* saith, *That a man ought not to tell a lie, though he might save all the world from hell: for there is more evil in one lie, then there is good in the salvation of all the world.* I have often told you the story of St. *Austin*: saith he, *If Hell were on one side, and sin on the other,*
and

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and I must choose one, I would choose hell rather than sin: for God is the Author of hell, but it is blasphemy to say he is the Author of sin. There is a famous story of Charles the ninth King of France, he sent a message to the Prince of Condé, a zealous Protestant, gives him three things to choose, either to go to Mass, or to be put to death, or to suffer banishment all his life long: saith he, *Primum Deo juvante nunquam eligo*: The first (God helping) I will never choose, I abhor the idolatry of the Mass; but for the two other, I leave it to the choice of the King to do as he pleases; there is more evil in the least sin than the greatest misery.

3. The third thing I would have you consider, that whosoever goeth out of God's way to avoid danger, shall certainly meet with greater danger. Balaam went out of God's way, *Numb. 22. 22.* and God sent an Angel with a drawn sword, and he riding upon an Ass, *verse 26.* the Angel stood in a narrow place, where was no way to go from the right hand or from the left; if his Ass had not fallen under him, he had been run through by the sword of the Angel. *Jonah* for fear of the King of Nineveh went out of God's way, but he met with a mighty tempest, he met with a Whale; What do you do when you commit sin? you make way to be cast into the eternal prison of hell; you destroy your precious souls to save your perishing bodies.

Use 2. If sin be the father and mother of all perplexity and distresses, then, I beseech you, let us above all things in the world abhor sin: all the curses of the Bible are all due only to a sinner; and all the curses not named in the Bible; for that is obser-

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observable, *Deut.* 28. 36. every plague that is not written in the book shall light upon him ; there are strange punishments to the workers of iniquity, *Job* 31. 3. Is not destruction to the wicked a strange punishment to the workers of iniquity ; sin it bringeth the sinner to little ease ; little ease at death, little ease at the day of judgement, and little ease in hell, tribulation and anguish ; the word in the Greek is ἀπαλλοτρίωσις, little ease to every soul that doth iniquity. Oh my beloved, will you promise me to look upon sin, and consider it in all its woful consequents, as the father, mother, and womb out of which come external, eternal, and internal straits ? more particularly there are twelve sins I especially command you to take heed of and avoid.

1. Take heed of covetousness : the love of the world will pierce you through with many sorrows ; the love of money is the root of all evil ; the love of the world drowns men in perdition.

2. Take heed of the sin of pride ; into what woful strait did pride bring *Haman* ! God crossed him in what he most desired ; God made him hold the stirrup, while *Mordecai* rode in triumph ; and God hanged him on the Gallows which he had made for *Mordecai*.

3. Take heed of drunkenness ; look not on the wine when it gives its colour in the cup, &c. drunkenness will bring you into snares, it will bite like a Serpent, and sting like an Adder, &c.

4. Take heed of disobedience and rebellion against the Commandments of God : it brought *Jonah* to the three nights and three dayes in the Whales belly.

5. Take

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5. Take heed of fornication, and adultery, and all uncleanness; this brought *Sampson* to a woful strait; this brought *David* and *Solomon* into great perplexity.

6. Take heed of oppression, and all acts of injustice: this brought *Ahab* into great strait, insomuch that the dogs licked his blood.

7. Take heed of unnecessary familiarity with wicked men: this brought *Jehosaphat* into a great strait.

8. Take heed of misusing the Prophets of God: this made God destroy the children of *Israel* without remedy, 2 *Chron.* 36. 15, 16.

9. Take heed of coming prophanely to the Lords Table; this brought the Church of *Corinth* into a great distress, insomuch as the Apostle saith, *For this cause many among you are sick, and many weak, and many fallen asleep.*

10. Take heed of loathing the Manna of your souls: this brought the people of *Israel* into woful misery, that God destroyed all their carcases in the wilderness save *Joshua* and *Caleb*.

Take heed of slighting the Gospel: this brought *Queen Maries* persecution, as many learned and godly men that fled for Religions sake out of the Land, have confessed their unthankfulness for, and unfruitfulness under the Gospel in King *Edward* the sixths time, brought the persecution in *Queen Maries* time.

11. Take heed of losing your first Love: that makes God threaten to take away his Candlestick.

12. Take heed of prophaning the Christian Sabbath, which is much prophaned every where; a
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day that Christ by his Resurrection from the dead hath consecrated, to be kept holy to God: Certainly if the Jews were so severely punished for breaking the Sabbath, which was set apart in memory of the Creation, surely God will severely punish those that break the Sabbath, set apart in memory of Christs Resurrection. May be some will say, I have committed many of these sins, but am not brought into any strait. Remember it was nine moneths after *David* had numbred the people, before he was in this strait: but as sure as God is in heaven, sin will bring straits sooner or later; though a sinner a hundred years, yet shall he be accursed: may be thy prosperity makes way for thy damnation: and this is thy greatest distress, that thou goest on in sin and prosperity.

Use 3. If sin bringeth a Nation into marvelous labyrinths, learn what great cause we have to fear that God should bring this Nation into great distress, because of the great abominations are committed in the midst of it: our King and Sovereign was in great strait in the dayes of his banishment, but God hath delivered him: God hath delivered this Nation out of great straits, but alas we requite God evil for good, and instead of repenting of old sins, we commit new sins. I am told there are new oaths invented, oaths not fit to be named in any place, much less here: Certainly the drunkenness and adultery, the oppression and injustice, the bribery and Sabbath-breaking, the vain and wicked swearing and for-swearing this Nation is guilty of, must of necessity provoke God to say of us as he did of them in *Jeremiah* 15. 29. *Shall I not visit for these things, saith the Lord? shall*
not

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not my soul be avenged on such a Nation as this? God will not only punish us, but be avenged on us. There is no way to avoid a national desolation, but by a national reformation.

Lastly, Learn what cause you of this Congregation and Parish, what cause you have to expect that God should bring you into great straits, because of your great unthankfulness and unfruitfulness under the means of Grace, you that have so long enjoyed the Gospel; you have had the Gospel in this place in great abundance; Doctor *Taylor* he served an apprenticeship in this place: Doctor *Stoughton* served another apprenticeship, and I, through Divine mercy, have served three apprenticeships, and half another almost, among you; you have had the Spirit of God seven and thirty years in the faithful Ministry of the Word knocking at the door of your hearts, but many of you have hardened your hearts. Are there not some of you, I only put the question, that begin to loath the Manna of your souls, and to look back towards *Egypt* again? Are there not some of you have itching ears, and would fain have Preachers that would feed you with dainty phrases, and begin not to care for a Minister that unrips your Consciences, speaks to your hearts and souls, and would force you into heaven by frightening you out of your sins? Are there not some of you, that by often hearing Sermons are become Sermon proof, that know to sleep and scoff away Sermons? I would be glad to say there are but few such; but the Lord knoweth there are too too many that by long preaching get little good by preaching, inso-much that I have often said it, and say it now
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again, there is hardly any way to raise the price of the Gospel Ministry, but by the want of it : And that I may not flatter you, you have not profited under the means you have enjoyed ; therefore you may justly expect God may bring you into a strait, and take away the Gospel from you ; God may justly take away your Ministers by death or other wayes. Have you not lost your first Love ? why did God take away the Gospel from the Church of *Ephesus*, but because they lost their first Love ? Are you not like the Church of *Laodicea*, that are neither hot nor cold ? therefore God may justly spew you out of his mouth : what God will do with you, I know not ; a few weeks will determine : God can make a great change in a little time : we leave all to God : but in the mean time let me commend one text of Scripture to you, *Jer. 13. 16. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness : Ver. 17. But if you will not hear it, my soul shall weep in secret places for your pride, and mine eyes shall weep sore, and run down with tears, because the Lords flock is carried away captive. Give glory to God by confessing and repenting of your sins, by humbling your souls before the Lord, before darkness come, and who knoweth but this may prevent darkness.*

The end of the first Sermon.

Dr. Man-



Dr. Manton's SERMON.

H E B. 12. Ver. 1.

Wherefore seeing we are compassed about with so great a cloud of Witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

IN the former Chapter, you have a *spiritual Chronicle*, or a Catalogue of the Lords Worthies, and all the eminent effects of their *Faith*; and now the Apostle comes to make use of this History, that he had produced through so many successions of Ages, of all the holy men of God that excelled in faith. *Wherefore seeing we are compassed about with so great a cloud of Witnesses, &c.*

The Text is wholly *Hortatory*. In it observe,

1. The *premises* or principle the Apostle worketh upon, *seeing we are compassed, &c.*
2. The *practical Inferences*, which are deduced from thence, and they are two.

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1. One concerning the privative part of our duty, *Let us lay aside every weight, &c.* there is something external and without, like to clog us in our way to Heaven,—*every weight*; and something within that will hinder, and trouble us within; therefore he saith, *And the sin which doth so easily beset us.*

2. Here is the positive part, *Let us run with patience the race that is set before us.* There's motion [Run] the manner [with patience] the stage or way [the Race that is set before us.]

My purpose is to give you some brief thoughts upon this useful and practical inference of the Apostle, from the Histories of the faithful before recorded. Therefore I will sum up the whole Text in this point.

Doct. *The people of God that have such a multitude of examples of holy Men and Women set before them, should prepare themselves to run the spiritual race with more patience and chearfulness.*

There are two things in this Doctrine; the Encouragement and the Duty. I shall open both with respect to the circumstances of the Text.

First, the Encouragement; *A multitude of examples, or as in the Text, seeing we are compassed about with so great a cloud of Witnesses:* Mark, here are witnesses, a great cloud of witnesses, and these, compassing us round about.

First, here are *Witnesses*; by that term we are to understand those worthy Saints mentioned and reckoned up in the former Chapter, *Abel, Enoch, Noah, Abraham, Moses, &c.* all the Saints of God that have had experience of the goodness

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ness of his providence to them ; and the fulfilling of his promises, they are all called *witnesses* ; why ? because they depose a testimony for God, and speak to future generations to be constant as they did, that they might receive the like reward. This *witness* was partly in their *faith*, and partly in the *fruit* of their *faith*.

1. They witnessed by their faith, (*John 3.33.*) *He that hath received his testimony, hath set to his seal that God is true.* A man that hath soundly digested the promises, that expresses his faith by chearfulness and patience under all difficulties, troubles, delays, and those sundry trials that he meets with, he gives it under hand and seal, proclaims it to the world that he hath to do with the true God. And,

2. They witnessed in the fruits of their faith, as they give us an instance of Gods fidelity towards them that faithfully adhere to, and firmly believe in his promises ; so it is said (*Heb. 6. 12.*) *Be not sloathful, but followers of them who through faith and patience inherit the promise ; Let faith but set patience a work, do but hold out a little while with God, and you may learn by the example of all those holy men, we shall inherit the promises, they shall be made good to a tittle, and not one thing fail of all that the Lord hath spoken ; as these holy men were exercised and tossed to and fro, but it succeeded well with them at the last. Oh ! then let us hearken to the deposition of these worthy Witnesses that are recorded in the Scripture, and with such an invincible resolution as theirs was, let us hold on our course towards true happiness ; If we do not, they that are now propounded as*

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Witnesses to us, will at the day of Judgement be produced as witnesses against us. And pray also let us remember that we are to continue and keep aloft that Testimony to succeeding Generations; for not only the Prophets and holy men of God, were Gods witnesses, but all Gods people also are his witnesses; (*Isaiah 43. 10.*) by their faith, patience, diligence, constancy, and chearfulness under afflictions, they are to give it under hand and seal to the world, that God is a true and faithful God. But now, if we either by our sinful walking, or by our drooping discouragements, discredit Christ and his profession, then we are witnesses against him; we deny that Religion which we would seem to profess and cry up, (*Tit. 1. 16.*) *They profess they know God, but in works they deny him*: and the more dangerous, because *deeds* are more deliberate then *words*, and so a greater evidence of what we think in our hearts. If we by drooping discouragements and sinful walking discredit Religion, we deny it, and do in effect put the lye upon Christ. Therefore let us remember they were Witnesses, and so must we.

Secondly, By a figurative speech they are called a *Cloud*, [having a cloud of witnesses] why so? I might trouble you with many Conceits Interpreters have had of this word *Cloud*; say some, because of the raisedness of their spirits, because Clouds flye aloft: *Clouds*, for the fruitfulness of their Doctrine, as Clouds send down fruitful showres upon the Earth; and *Clouds*, because they cool and cover us from the heat; so some would gloss for our comfort: others with more judgement say, a *Cloud*, with allusion to the pillar of

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cloud which conducted the Israelites to Canaan: yet neither doth this come up fully to the scope of the Apostle; for the Apostle speaks not of a Cloud that goes before us, but of a *Cloud that compasses us round about*, and therefore a *cloud*; the reason why 'tis called so, is the number and multitude of those Witnesses, as a Cloud is made up of a multitude of vapours gathered together, and condensed into one body; and so the expression is often used, (*Ez. 38. 9.*) *Thou shalt be like a cloud to cover the land, &c.* noting the encrease of the people when God would restore them, the multitude of Converts: and so in prophane Authors, *Livie* hath such an expression, an army of men is called a Cloud: But this is enough to shew the intent of this expression, that there are a multitude, a very great number: though the godly comparatively, and with respect to the wicked are a few, yet considered in themselves, they are a great number; for, if the *Martyrs*, and those glorious instances of heroick faith, and that under the Old Testament, when Gods Interest was more confin'd to one People, if there were such a Church then, of so great a number, what will the whole Church of the Old and New Testament be when we shall meet together in Heaven? We are often discouraged with the paucity of Professors, and are apt to think our selves to be *left alone*, *1 Kin. 19. 10.* But let us remember there is a *Cloud of Witnesses*; we are not solitary now, and certainly we shall not want company when we come to Heaven, *To the innumerable company of, &c.*

Again, it meets with an ordinary and strong temptation which Satan suggests to the hearts of the

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the godly, that they are *singular* and matchless in their afflictions; that none of the people of God have ever undergone such difficulties as they are exposed unto; and this makes them question their Fathers affections, and put themselves out of the number of his children. I, but all these things are accomplished in the Saints of God before you, here is a *Cloud of Witnesses* that have been exercised and tried to purpose, (1 Pet. 5. 9.) They are troubled with a busie Devil, a naughty world, a corrupt heart, all have had their trial from Gods correcting hand; *The same afflictions are accomplished in you Brethren, that are in the world.* So that we have many fellows, our lot is no harder then the Saints of God that have gone before us, for there is a *Cloud of Witnesses*.

Thirdly, Observe, The Apostle calls it a *Cloud* that compasses us round about, *i.e.* We have instances for every Trial, Temptation, Duty that we are put upon: *Here* we have examples of those that have fulfilled the *Commands* of Christ on this side with an undaunted courage; and the examples of those that have borne the *Cross* of Christ with an invincible patience: Here we have examples of those that have conquered *right-hand Temptations*, that have despised the delights of the world; and there are those that have conquered *left-hand Temptations*, that have not been broken and affrighted with the terrours of the world; all the Saints of God have trodden that way; the same paths wherein we are to walk after them: We cannot look this way or that way, but we have instances of Faith, confidence in God, and patience, *We are compassed about, &c.* In short, here lies the encouragement

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that Christians should propound to themselves:

1. *That there are examples.* Christians of later times have more to answer for their *Infidelity*, than those of former ages; they that first believed the promises, believed without such a *Cloud of Witnesses*, or multitude of examples; many have gone before us, that have broken the Ice, and that found good success from their own experience, they have commended God to us, as a true and faithful God, and will not you go on? When Jonathan and his Armour-bearer climbed up the Rocks of the *Philistines*, then the people were encouraged to go up after; So here are some that have gone before you, and it hath succeeded well with them.

2. *These examples are many*; not one or two that might be supposed to be singularly assisted, and to have eminent Prerogatives above the rest of their Brethren, but many in every age, a whole cloud of them.

3. *There are examples of many rare and excellent men*, the best that ever lived under Heaven: Take (*my Brethren*) the Prophets for an example, &c. *Jam. 5. 10.*

4. They are propounded to us, not for their words only, and for their profession, but for their deeds, for their bitter sufferings; and they abundantly manifest to us, that there is nothing impossible in our duty, or any thing so difficult but may be overcome through Christ's strength enabling us: They all had the same nature we have: they were of the like passions with us, flesh and blood as we are, of the same relations and concernments; and then on the other side, we have the same Cause with them, the same recompence of reward to encourage

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courage us, the same God and Saviour to recompence us ; he suffered for *us* as well as for *them* ; therefore we should follow in their steps, and hold fast our confidence to the end ; for they have shewed us, that poverty, reproaches, death it self, and all those things that would look harsh, and with a gasty aspect upon the eyes of the *World*, are no such *Evils*, but that a *Believer* may rejoyce in them, and triumph over them. I say, they have shewed the blandishments of the world have not such a charm, but they may be renounced without any loss of considerable joy and contentment ; and that the duties of Christianity are not so hard, but that a little waiting upon God will bring in grace enough to perform them ; therefore saith the Apostle, *Seeing we have a Cloud of Witnesses, let us lay aside, &c.* And so I come to the encouragement, to the

Second thing, and that is the duty here pressed. 1. Here is the privative. 2. The positive part of our duty : Here is *mortification* and *vivification* ; *Mortification, Let us lay aside, &c. Vivification, Let us run with patience, &c.* In both the branches he alludes to terms proper to *Races* : In a *Race* you know men strip themselves of their *cloathes*, and whatever is burdensome and heavy, that they may be the more light of foot ; and so the Apostle bids us *lay aside every weight* ; and they did withall *diet* themselves, that they might have no clog from within, 1 Cor. 9. 25. *Every man that striveth for the mastery, is temperate in all things, i. e.* They took care that they did not clog and indispose themselves for the race they were to run ; but they verily run only for a corruptible Crown ; we for a Crown

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that is incorruptible and glorious, so according to this double practice of Racers, we are to cast aside every weight from without, &c. So here's a double object, laying aside *every weight*, and of *sin*: There's *onus externum*, the *weight without*, that presses us down and hinders our speed: and then there's *impedimentum internum*, there's *sin*, that which weakens *within*: By reason of the former we make little speed: by reason of the latter we are often interrupted: and therefore we must do as they, that they might be swift and expedite, *lay aside every weight*, and be more *temperate in all things*. Herein a Runner in a Race differs from a Traveller: a Traveller strengthens himself for his Journey as well as he can, his clothes on, sometimes carries a great burden with him: but a *Runner* of a *Race* makes himself as light as he can. But to come more particularly to the words.

First [*lay aside every weight*] By *weight* is meant those things that burden the soul, and make our Heavenly Progress more tedious and cumbersome; and by *weight* is meant (I think) the *delights* and *cares* of the world, the multitude of secular business, all our earthly contentments and affairs, so far as they are a burden to us, hinder us in our way to heaven; these must all be put off, *Luke 21.3,4.* saith Christ, *Take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, &c.* The heart that is deprest, cannot be so free for God, and the Offices of our heavenly Calling, when we give way to *surfeiting, drunkenness, and cares of this world.*

1. The heart may be overcharged with the delights of the world; *Surfeiting* and *Drunkenness* must

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must not be taken in the gross notion; you must not think of spewing, reeling, vomiting, as if to avoid these were a full compliance with Christs direction: the heart may be overcharged when the stomach is not; there is a *dry drunkenness*, and a *more refined surfeiting*, and that is when the heart grows heavy, unfit for prayer, relishes not the things of the Spirit; when the delights of the flesh clog the wheel, abate that vigour and chearfulness that we should shew forth in the Worship of God, and holy actions, when the delights of the flesh withdraw us from that watchfulness and diligence that is necessary in taking care for our souls, then the heart is over charged; voluptuous living is a great sin, it choaks the seeds of Piety so soon as planted in the heart, so that they can bring nothing to perfection, it brings a brawn and deadness upon the Conscience and affections; there is nothing that hardens the heart so much, as the softness of carnal pleasure. (Jude 19.) *Sensual, having not the Spirit: Sensuality quenches our natural bravery and briskness of spirit that becomes a man; much more doth it hinder the sublime operations of the Spirit of God. Well then, remember Christians, you are not only Travellers by the way, but Runners in a Race: If we were to speak to you only under the notion of Travellers in a way, this were enough to wean you from the delights of the flesh, 1 Pet. 2. 11. As strangers and Pilgrims abstain from fleshly lusts which war against the soul.* The more you indulge these fleshly lusts, the more you hearten and strengthen the great Enemy of your souls, and starve the better part; but you are as *Runners in a Race*; by this Metaphor the duty is more bound upon you, much more

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more should you beat down the body, and keep it in subjection ; the Apostle hath a notable word, *1 Cor. 9. 27. I keep under my body, and bring it in subjection, &c.* I beat down my body : you must either keep under pleasures, or pleasures will keep you under ; for a man is soon brought under the power, dominion, and tyranny of evil Customs, and some brutish pleasure, by indulging the lusts of the flesh, *1 Cor. 6. 12.* Be but a little addicted to any one thing, and you are brought under the power of it ; The flesh waxes wanton and imperious, and a slavery grows upon you by degrees ; The more you cocker carnal affections, the more they encrease upon you ; and therefore you must hold the reins hard, exercise a powerful restraint. *Solomon* in his *Penitentials* gives us an account of his own folly ; and how fearfully he was corrupted this way, *Eccl. 2. 20. Whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy, &c.* This was that which brought him to such a lawless excess, and at length to fall off from God. When we give nature the full swing, and use pleasure with too free a license, the heart is insensibly corrupted, and the necessities of life are turned into Diseases, and all that you do, 'tis but in compliance with your lusts ; your eating and drinking is but a meat-offering and drink-offering to lusts and carnal appetite. I remember *Solomon* saith, *Prov. 29. 21. He that delicately bringeth up his servant from a child, shall have him become his Son at length,* i. e. allow a servant too much liberty, and he will no more know his condition, but grow contemptuous, bold, and troublesome ; so it is here ; We are all the worse for license ; natural desires, unless they

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feel fetters and prudent restraints, grow unruly and excessive: And therefore it is good to abate the liberty of the flesh, that the body may be a servant and not a master; when you deny your selves in nothing, but satisfy every vain appetite, a custome grows upon the soul, and *Intemperance* proves a *Trade* and an *habituated distemper*, so that you cannot when you would, upon prudent and pious respects refrain and command your desires; and therefore 'tis good sometimes to thwart and vex the flesh, as *David* poured out the water of *Beth-lem* that he longed for, 2 *Sam.* 23. 17. and to deny our selves in what we affect and covet; lust grows into a wanton, and bold, and imperious, and so prescribes upon us, and we are brought under the power of these things.

2. The business and cares of this world; for, these immoderately followed, and not in obedience to God, are a sore burthen, and makes the soul heavy, and allows no time and strength for God and his service, and those happy opportunities of private communion with him; when we are incumbred with *much service*, we neglect that *one thing necessary*, Luke 10. 42. and therefore Christians must take heed that the lean kine do not devour the fat; that *Sarah* be not thrown out of doors instead of *Hagar*, that Religion be not thrust to the walls, which should be our *prime and chief business*, while every business hath its time and course. The Scriptures knowing the proneness of our hearts to temporal things, deals with us as we do with a crooked stick, we bend it so much the other way, and therefore sometimes they forbid *necessary labour*, John 6. 28. *Labour not for the meat which*

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which perisheth, &c. the meaning is *not chiefly*; but it bends the stick another way, *set not your affections on things on the earth*: A man must have some kinde of affection to his work here below; but we had need to be bent the other way: We may gather this from this Precept. 'Tis better to incroach upon the World, than the World should incroach upon godliness. In short, things are a burthen and clog to us, according as our *delight* and *scope* is, if the pomp and encrease of the world be our end and scope, then Religion will be looked upon as a burthen, that will be a *weight*, and all duties of godliness as a melancholly interruption, as they, *Amos* 2. 8. *When will the Sabbath be over?* The exercise of godliness will be a troublesome thing, and we shall go about the work of Religion as if we went about it not: But, on the other side, if heaven and heavenly things be our scope, then the world is a burthen, and then we shall use it in the way, but not abusing, as taking up our rest here, *1 Cor.* 7. 31, 32. Man hath a body and soul; and he doth provide for both, but for one in *subordination*; the soul is the chief, and therefore we must not so look after the interests and concernments of the bodily life, as to forget the interests of the soul, or to neglect them. Many will not so grossly idolize present things, so as to renounce things to come; I, but they so often follow the things of the world, that they neglect their eternal concernments. The *happiness* of a people lies in *communion with God*, and therefore that must be looked after; we must take heed that the cares of the world have not such a hand and power over us, as either to divert us from, or unfit us for these higher and

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and nobler pursuits, the enjoyment of God in Christ. This is the first thing the Apostle speaks to these spiritual Racers, to *lay aside every weight*, that is, the delights of the flesh, and the cares of the world.

Secondly, The next thing to be laid aside is sin which doth so easily beset us. As we must guard against things without, so we must mortifie our corrupt inclinations within: or else, it will soon make us weary of our heavenly Race, or faint in it. Sin you know is twofold, *Original* and *Actual*. Actual sin is not meant primarily, for that is not *peccatum agens*, sin that easily besets us, but *peccatum transiens*, the sin that passes from us; and *original sin* is that which is emphatically called *sin*, Rom. 7. 8. Now this original corruption may be considered as meerly *native*, or as acquired and improved into evil customs and habits; for according to mens tempers and constitutions, as they are severally disposed, so by the corruption of nature they are inclined to one sin more then another: as the channel is cut, so corrupt nature finds a vent and issue: in every man there is some predominant sin, and in every regenerate person some reliques of that sin, from whence is the greatest danger of his soul: thus *David* speaks of *his iniquity*, Psal. 18. 23. Well then, this is *that sin that doth easily beset us*: original sin improved into some tyranny or evil custome, which doth increase and prevail upon us more and more: Now this is said [*easily to beset us*] for three Reasons: Partly, because it hath a great power and restraint over us, and implies the whole man; the members of the body, the faculties of the

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the soul; so great an interest hath it acquired in our affections, it doth *easily beset us*, it hath great power and command over us. Partly, because it sticks so close, that we cannot by our own strength lay it aside, *Jeremiah 13. 23. Can the Ethiopian change his skin? or the Leopard his spots, &c?* A man can as soon change his skin as lay aside his customs, that are so deeply ingraven as the blackness of an Ethiopian, or the spots of the Leopard. And partly, because it mingles it self with all our motions and actions, *Romans 7. 21. &c.* It easily besets us, 'tis present with us, it impells us, and sollicitates us, and draws us to sin further and further, and doth make us negligent in what is Gods: we cannot do or speak any thing, but it will infest us in all our duties of Piety, Charity, Justice; on every side it is interposing, vexing, thwarting the motions of the Spirit, and so abates our strength, vigour, and agility, and retards our Course towards Heaven and Glory; Therefore, *lay aside*, as every Weight, so every Sin, &c.

Qu. Now, what is it to [*lay aside*?] or how can we lay aside, since sin sticks so close to us, and is engraven in our natures?

Ans. Certainly, something may be done by us: for this is every where pressed as our Duty, *Ephes. 4. 22. Put off the old man*, and *1 Pet. 2. 11. we may put it off more and more*, though we cannot lay it aside. Then we are said to *lay aside the sin that so easily besets us*, when we prevent and break the dominion of it, that it shall not *Reign over us*, *Rom. 6. 12. let not sin reign, &c.* Though it dwells in us, lives in us, and works in us, yet it should

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should not overcome us, and bring us into bondage, and so it will not be imputed to our Condemnation; and at length when the Soul shall be separated from the body, we shall be wholly free from it.

Qu. I, but what must we do that we may so re-
prels it, (the question returns) that we may break
the dominion of it?

Ans. I answer, this is the work of the Spirit of
God; but we must know, the Spirit of God doth
work the work of *mortification* two wayes: *By Re-*
generation, and *after Regeneration*: By *Regenera-*
tion, and so he doth immediately without any
Co-operation of ours mortifie the deed of sin,
gives sin its deaths-wound: that which is left, is
as a thing *mortified*, 'tis broken: the Scripture
often speaks of this first work of Regeneration,
Rom. 6. 6. Coloss. 2. 11. First, when we are planted
into Christ, then we put off the body of sin; and
though it doth not presently die, yet it's weaken-
ed, that it cannot *reign*, though it be not destroy-
ed.

2. After Regeneration the Spirit doth more
and more destroy sin, the reliques of sin, this cru-
cified body of sin, till it dyeth wholly away; this
he doth *in us*, but not *without us*, Romans 8. 13.
Through the Spirit mortifie the deeds of the body;
Not the Spirit without us, nor we without the Spi-
rit, but *ye through the Spirit*. What is then required
of us?

1. Seriously purpose not to sin, and promise to
God to yield Him unfeigned Obedience. Espe-
cially should we make this promise in the use of
those Solemn Rites by which the Covenant be-
tween

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tween God and us is confirmed. Take up a solemn purpose not to grieve the Spirit, nor to break his law, *Psal. 119. 106. I have sworn, and I will perform it, that I will keep thy righteous judgements:* This purpose of heart is the root of all good actions; therefore in the confidence of Gods help, in the sense of thy own weakness, *Psal. 119. 32.* we cannot lay wagers upon our own strength, yet 'tis our duty to engage our hearts to God: To sin against the light of our own Conscience, and Illumination of the Spirit, and the chastening and instruction of our own reins, that aggravates our sin: but to sin against, and besides our fixed purpose of not sinning, that lightens sin; for then 'tis a sin of *weakness* and infirmity, not of *wilfulness* and malice; and then we can say as *Paul, Rom. 7. 19.* when the heart is fixedly bent towards God; *the evil which I would not, that do I.* Two wayes may we be said to sin against purpose: either when we are over-born besides our purpose, our purpose still remains to please God; As, when the water breaks over the bank, the bank remains; in such a case the fault is not in the bank, but in the violence of the flood. Or 2. when we break off our purpose, or consent to do evil; as when we cut through the bank, the water may easily make through. There's a great deal of difference between sin dwelling in us, and sin entertained by us: between sin remaining, and sin reserved; when you have a firm purpose against all sin, there is sin remaining, but 'tis not reserved, 'tis not kept and allowed.

2. Watch over thy self with a holy self-suspicion, because thou hast sin within thee that doth easily

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2. Watch over thy self with a holy self-suspicion, because thou hast sin within thee that doth easily beset thee; therefore *consider thy wayes*, Psal. 119. 59. *Guard thy senses*, Job 31. 1. but above all, *keep thy heart*, Prov. 4. 23. Conscience must stand Porter at the door, and examine what comes in, and what goes out: watch over the stratagems of Satan, and seducing motions of thy own heart.

3. Resist and oppose strongly against the first risings of the flesh, and the tickling and pleasing motions of sin that doth easily beset us, when it doth entice us away from God, or do any thing that is unseemly and contrary unto the duties of our heavenly calling. Oh! remember we are not debtors to the flesh, *Rom. 8. 20*. Thou art tyed to the Lord by all obligations and indulgence; therefore break the force of sin by a serious resistance; check it, and let thy soul rise up in indignation against it; my business is not to pleasure the flesh, but to please the Lord.

4. Bewaile thy involuntary lapses and falls with penitential tears, as *Peter went out and wept bitterly*, Matth. 26. 57. Godly sorrow is of great use for laying aside of sin, as salt potions kill Worms; When Children are troubled with Worms, we give them salt potions: so these bitter penitential tears are the means God hath appointed to mortifie sin; that's the reason the Apostle saith, *2 Cor. 7. 10*. *Godly sorrow worketh repentance to salvation, not to be repented of*: 'Tis not only a part of repentance, but worketh persevering durable resolutions, a walking closely with God; 'tis a means God hath blessed to this end and purpose.

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5. Recover from thy falls, renew thy combate; as *Israel*, when they were overcome in battle, they would try it again and again, *Judg.* 20. 28. Take heed of ceasing for the present; for though thy enemy seems to prevail, though the flesh seems to prevail against the spirit in the battle; yet thou shalt have the best of it in the war, by the power of grace thou shalt have the victory.

Thus I have gone over the *privative* part of our duty, *Let us lay aside every weight, and the sin that doth so easily beset us*: I should have come to the *positive*, *Let us run with patience the race that is set before us*; there is the duty, *Let us run the race that is set before us*: and there is the manner of the duty, *Let us run with patience*. I should have shewn you, that a *Christians life is like a Race* from Earth to Heaven, in a way of holiness, and exercise of *Grace*. This Race it continues as long as we continue in the world, from our Nativity, to our Death; after death, the strife is ended. Now in this race we must *run*, and *so run* that we may obtain the Crown, *1 Cor.* 9. 24. Running is a motion, and a speedy motion; there is no lying, sitting, or standing, but still there must be running; We must make a further progress in the way to Heaven, forgetting those things which are behind, and reaching forth unto those things which are before, *Phil.* 3. 13.

The *Runner* was not to enquire how much of the way already was past, but to strain himself to overcome what was yet behind: And so should we consider what sins are yet to be mortified, what duties yet untouched, almost untouched; what hard conflicts are yet to be undergone, and still to hold on our way without twining aside, or halting because

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of difficulties, discouragements, stumbling blocks. And there are *fellows* and *co-partners* with us, that run this Race, with whom we may strive in a holy emulation, who should go forwardest, who should be most forward in the course of pleasing God; O Christians! there are many contentions amongst us, but when shall we have this holy contention! *Heb. 10. 24.* In a Race there is the *Agonetheta*, the Judge of the sports: so here God observes all, no matter what the standers by say, the Judge of the sports must decide who must have the Crown, *1 Cor. 14. 3, 4.* And then at the end of the Race there is the Crown, *2 Tim. 4. 7, 8.* *I have fought a good fight, I have finished my course, I have kept the Faith, henceforth there is laid up for me a Crown of righteousness, &c.* In a race there are *spectators*: so there are here, God, Angels, and Men, *1 Cor. 4. 9.* *We are a spectacle to the World, to Angels, and to Men, &c.*

Thus for the similitude of our Race in our way to Heaven. Now wherein it differs.

This is a Race, not undertaken out of *wantonness*, but out of *necessity*; God hath called us to this course; and if we run not in this Race, we are undone for ever. And in other Races, but one had the Crown: here all are crowned, *2 Tim. 4. 8.* though they be not so eminent as the Apostle; here all are crowned that run in the manner God hath required; *Henceforth is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto them that love his appearing.*

For the manner [*with patience*] *Let us run with Patience, Patience is necessary.*

Dr. Manton's Sermon.

1. Partly because of the length of the Race, and the distance between us and the promised Reward: Our race cannot be ended but after some degrees of time; long waiting is troublesome to the flesh, and therefore we have need of patience.

2. Because we meet with many impediments, troubles and temptations by the way: there are spiritual adversaries with whom we must fight; for, we go on, we not only run, but fight: therefore *run with patience, &c.*

3. Because the *spectators* will be ready to discourage us: We are set forth not onely as a spectacle to God and Angels, but to the world, and they will be ready to deride, scorn and oppose us for our zeal to God, and our forwardness in the wayes of God, to discourage us by bitter mockings, &c. therefore *let us run with patience the race that is set before us.*

A SER-



A
SERMON

Preached By

Mr. JOSEPH CARYL,

August. 17. 1662. at Magnus,

Upon Revel. 3. Ver. 4. the latter part
of that Verse.

*And they shall walk with me in white, for they are
worthy.*

IN the former part of this Verse you heard the
commendation of those few names in Sardis :
It was this, *They had not defiled their garments.*
In this latter part you have their encourage-
ment in their reward ; *They shall walk with me
in white.* In which encouragement, I told you we
might consider two things, or take it into two parts.

First, *That they would walk with Christ.*

Secondly, *They should walk in white.*

I have spoken to the former of these, *They shall
walk with Christ*, and that the Scripture holds forth
under a two-fold notion :

First, As matter of duty , It is a duty to walk with
Christ.

Secondly, It is a matter of promise : They that
keep

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keep their garments undefiled, and live in high favour with Christ, they shall walk with Christ: we favour those that walk with us.

Walking with Christ notes to us three things.

1. That we have peace with him.
2. That we have intimacy with him.
3. That his being so much above us, we should have this favour from him.

And hence I noted the great priviledge of the people of God, that they shall walk with Christ.

1. It notes the great satisfaction of the Saints to walk with Christ: they shall be filled with his company.

2. How safe it is, and what safety there is to walk with Christ: he hath a wing to spread over them.

3. What opportunities such have as walk with Christ.

4. What liberty such have as walk with Christ.

5. Such as walk with Christ, may be sure he will communicate his secrets to them, he will shew them what they have to do.

2. We shewed you the great goodness of Jesus Christ, that he should take such creatures to walk with him, such defiled creatures.

3. Then let us take heed of keeping our garments undefiled, lest Jesus Christ cast us out of his company, and we can no longer walk with Christ any more. Oh take heed of walking blameless in the wayes of Christ.

These things were spoken from the first Point. Now I come to the walking with Christ *in white*.

In opening the Text, I told you *white* might be considered two wayes:

1. As it respects our state, and so that by way of Justification

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Justification, and thus they shall walk with Christ; but this is not the walking *in white* the Text means.

2. Here is a further walking *in white*, and that is matter of reward to the people of God.

1. To walk with Christ *in white*, it is matter of honour, *white garments* are matter of honour. Princes, great Kings walk *in white garments*, so the Saints of God shall walk *in white*. Christ will honour them, and give them honour among them, because they have kept their garments undefiled. They shall walk *in white* like great Princes, and honoured Persons.

A good name is better then precious ointment: they that are good indeed, they shall have a good name, they shall walk *in white*. To keep the conscience clean, is to keep the credit clean, and they who are careful not to blot their conversations, Christ will take care of their reputations, that they be not blotted, that they walk with me in honour.

'Twas worthily spoken in the 11. of the *Hebrews*, *they kept their garments undefiled*, and it was by the power of faith, and they obtained a good report by faith, keeping themselves from the pollutions of the world, they kept themselves a good report. This honour and good report which we get by keeping our garments undefiled, is sure: *Abraham* had an honourable title, *Abraham, My Friend*, and a man after my own heart, *Isa. 45. 4. Since thou wast precious in my sight, thou wast honourable*; and not only so, that the people of God are honourable in his eyes, but they also sometimes walk *in white*, in the eyes of the men of the world: he can give his people room in the opinions of men, he moves their hearts to think well of them, and he opens their mouths to speak well of them, though indeed the

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honour which they, who keep their garments undefiled, have in this world, it is most usually from good men, from godly men, and indeed honour of them is most honourable.

It is not much to us what others say or think of us, what the wicked world judge of us, yet I say, God can, and doth sometimes raise a testimony of honour for his people amongst carnal men of the world. *Ioseph* would not defile his garments, he walked in *white* amongst men: true, he was cast into prison, what of that? he was respected by the Keeper of the prison, and afterward he walked in *white*.

In the whole Egyptian Court, *Daniel* was one that walked in *white*, with common men of the world; first with the Prince of the *Eunuchs*, he had tender favour with him, he told him he would not disobey God to please men; yet he did not rail against him, and call him a stubborn fellow, because he would not bow to *Baal*; and afterwards *Daniel* was as great a man as any in all that Province, he walked in *white*. God hath created Testimonies of honour for his people from some men of the world, yea they many times put *white garments* upon them: so it was with Christ in the 27th. of *Matthew*, and the fourth verse, common men put a good report upon Christ, a *white garment*. Truly, saith the Centurion, this was the Son of God. Truly this was a righteous man, saith he, when he saw how he carried himself at his death, he gave him a good report: thus it doth come to pass, God doth sometimes keep up their honour in the world, who will not defile their garments, nor touch the Sacrifice of *Baal*; and it follows so with them that the Lord shall clear up their credit, and
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reputation, and they shall walk in *white*, in honour, before the men of the world, *Rev. 6. 11.* where the Souls under the Altar are spoken of, who were miserably used in this world, *white Robes* were given them, to every one of them, that is, their evidences were cleared.

This may teach us the readiest way to the *white Robe*, to the *Robe of Honour*, it is to keep us from being defiled with sinful practices: certainly they who please God, he can make the world to honour them; if God approve us, he can make the world approve us too, yet we must not think to have all men to speak well of us: yet this we may say, if we keep our garments undefiled, we shall walk in *white* in the eyes of men; if God see our garments in the dirt, and spotted with the filth of the world, it will spoil the honour we should have in the world: as it was said of *Arius*, when his garments were defiled, they called him *Satanarius*, that is to say, devillish: thus it may be, for the Lord hath a time to take our good name from us, to cause our light of honour to be taken from us.

And as he hath caused us to walk in the *white* of honour in the world, so he doth sometimes cause us to walk in reproach with the world: they who defile their garments, lose their honour with men, and they lose their joy they should have hereafter, *Mal. 2. 9.* *You have departed from my law, therefore will I make you contemptible in the eyes of all men.* It is a design of the spirit of wickedness to draw men to sin, that they may upbraid them, that I conceive is the sense of the Apostle, *Gal. 6. 13.* *For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they might glory in your*

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your flesh, saith he: Oh there are some of this wicked spirit, that would draw men to such and such wickedness, not that they joy in their returning; but that they might glory in their flesh, when as they who stand fast, do even force a good testimony from their enemies: So it was the unhappy chance of *Cranmer*, the Pope did perswade him to subscribe, and did he get any honour by it? No truly, they did upbraid him, and reproach him, and so he had dyed in a raving condition, had not the Lord been merciful to him. I remember a speech of St. *Austin*, about drinking of Healths: Oh, say they, 'tis upon the Kings Birth-day, and we cannot avoid it; if they deny it, say they, we shall be reproached and scorned of all men. He gives them many answers to it; but one as I remember was this, *God will so work, that if you will not comply with them, they in their hearts will honour you; and whereas if you did comply with them, they would dishonour you, and say you are base spirited.* That is one thing of this point, that keeping close to Jesus Christ will get you this reward; you shall walk with him in the *white* of honour: they shall walk in the *white* of honour with his people, and it may be with the world too.

2. *They shall walk in white*, in the *white* of peace, and joy, and inward comfort.

I shewed you in the opening of the Text, how the Scripture calls that walking *in white*; then the point is this: What ever becomes of the other *white* of honour in the world, they shall be sure of this, that abundance of peace, and joy, and comfort shall possess their souls that keep their garments white; they shall walk in the inward *white* of

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of joy and peace with Jesus Christ, and this is a blessed reward.

Indeed now this joy, this white of joy, arises in the soul three wayes.

1. From the testimony of their own consciences; Oh they who have a good testimony from their own consciences walk in white, 2 Cor. 1. 12. *We have this for our rejoycing, the testimony of our consciences, that in all simplicity and godly sincerity, we have our conversation in heaven:* that is, walking in white: this is our rejoycing, our conscience speaks well of us, and kindly to us, and who is able to express the sweetness of this thing? None can know what this is, but they that have it, as it is said of the *New Name written upon the white stone*, Rev. 2. 17. It is a thing beyond expression what the joy and peace of a good conscience is! Now this I say, that our white garments, and our walking in white, ariseth from the testimony of our consciences.

2. As from the testimony of our Consciences, so from that testimony which is greater then our Consciences, the Spirit, the shedding abroad of Divine Love, thus it is with those that do not defile their garments, but endure any thing rather then defile their garments, Rom. 5. 3, 4, 5.

And not only so, but we glory in tribulations, knowing tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, (and whence was all this?) because of the Holy Ghost which was given to us, this causeth joy unspeakable, *The Spirit it self beareth witness with our spirits, that we are the children of God.* This witness doth cause wonderful joy, much more

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more then the witness of our own consciences.

3. This joy doth arise from that well-grounded hope which that soul hath that keeps himself clean; hope of enjoying Heaven at last, hope of future glory is our present joy, *Rom. 5. 2. By whom also we have access by faith into his grace, even we stand and rejoyce in the hope of the glory of God.*

Now they who keep their garments white, have good ground of hope of the love of God; therefore this must needs cause them to walk comfortably, as they who have this hope purifie themselves, so they who purifie themselves have good ground of their hope, and therein great cause to rejoyce, *1 Pet. 1. 5, 6. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last times, wherein ye greatly rejoyce, though now for a season (if need be) ye are in heaviness through many temptations.*

We walk in white, in hope we have of that Inheritance: now lay these three things together, if they who keep their garments undefiled, have the testimony of their own consciences, and the testimony of the Spirit, shedding the Love of God in their hearts, and a well-grounded hope of future glory, how can it be but these must walk in white with Jesus Christ? that is, in comfort and joy of the Spirit, and of their own spirits.

Thus *David* walked, he had abundance of joy upon his conscience of his own integrity, and of keeping his heart and hands clean from those iniquities his enemies charged him with, *Psal. 3. The Lord shall judge his people. Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.* He appeals to the Lord, the Lord shall judge his people: judge me, O Lord, according to my righte-

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righteousness. Thus he appeals to God himself, he had so much confidence, and his heart gave him that he kept himself from those iniquities.

So Job walkt in white, though his friend blackt him exceedingly, yet he walkt in white in his conscience, Job 16.19. *Behold my witness is in heaven, and my record is on high*: I have not only a witness in my conscience, but my witness is above. He walkt in white, notwithstanding all his afflictions from God and his friends. Hezekiah walkt in this white when death lookt him in the face: *Lord, thou knowest I have walkt upright with thee.*

I need not stay in the proof of the thing, let me make some Use and Improvement of it.

Use. Is this blessed reward to those who keep their garments white, to walk in the white of peace and joy? then here we see the happiness of all those who are true to Christ and his wayes: *Psal. 119. 1. Blessed are the undefiled in the way, who walk in the Law of the Lord.* It is just in the language of the Text; they indeed shall walk in white, it is a great part of our blessedness to have peace of conscience, and inward joy. Oh how much better is it then the peace and joy of this world, and the comforts of this world? (*Prov. 15. 13. A merry heart*; or another Translation saith, *A good Conscience*; and indeed a merry heart, and a good Conscience do but one explain the other; *a merry heart, or a good conscience, is a continual feast*: Here is no surfeiting in this feast, but a continual musick, continually joy and comfort; oh how blessed are they who are undefiled in the way!

That which Christ said of the Lilly, *Solomon in all his glory was not arrayed like one of these*, so may I say

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say of the Lilly-white soul that keeps himself white in the world, who keeps himself white in matters of practice, and worship, *Solomon in all his glory was not arrayed like one of these Lilly-whites ones!* Oh the rivers of Consolations that flow to them that keep themselves out of the puddles of this world. If you keep your selves from the puddles of the world, from the dung of the world, ye shall have rivers of joy flowing into your souls. I may say to all such as *Solomon* saith, *Eccles. 11.9. Go thy way*: it is a familiar speaking to them, *Go thy way* blessed soul, eat thy bread with joy, though the world feed thee with the bread of adversity, and though the world give thee nothing but the water of affliction, yet let thy garments be alwayes white; though the world clothe thee in mourning, and cause thee to prophesie in sackcloth with the Witnesses, yet be of good comfort. O Lilly-white soul, for God now accepteth thy works; now drink thy Wine with a merry heart, thy labour, thy ambitious labour is that, whether present or absent, thou maist be accepted of him, thou hast the fruits of thy labour, the Lord accepts thy works, therefore rejoyce in it. Here is the happiness of those who keep themselves clean from a defiled, and a defiling world.

2. This Point gives us an account why the servants of Christ stand so strictly upon their terms with the world, even while some call it peevishness, others ignorance, others wilfull stubbornness.

What is the reason? the reason is, because they understand in some measure, and have had experience in some measure, what it is to walk in some measure with Christ in white, and it hath left such a relish upon their souls, that they would not lose it for

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for all the dainty Morfels of this world ; they had rather indeed walk with Christ in white, then walk with the world in scarlet ; therefore they must stand upon their terms, *Prov. 10. 32. The lips of the righteous know what is acceptable* ; The lips are instruments of Speech, not faculties of Knowledge. Ay, but there is a great deal of commerce and converse between the Speech and the understanding ; and a righteous man will speak nothing with his lips, but what he understands, therefore he is said to understand. The lips of the righteous know what is acceptable : To whom ? *The lips of the righteous know what is acceptable to God*, for they are acquainted with his Rule, and God hath shewed them his Covenant, he hath shewed them the pattern of his House, and the way of his worship : now because they are pretty well skilled, and know what is acceptable to God, therefore they will run any hazard, undergo any affliction, rather then do any thing that will not please God, or be hurtful to their own consciences ; they are afraid of losing their peace, and comfort, and joy with God, therefore they will not let go the wayes of God, as *Job* saith, *Job 27. 6. I hold fast my integrity, and my heart shall not reproach me so long as I live* : as if he had said, You my friends have reproached me, but I am resolved my heart shall not reproach me so long as I live.

The Heart or Conscience is a busie faculty, and hath many offices, it records what we do, and comes as a witness ; the conscience is judge of what we do, and accordingly reproves what we do amiss ; therefore saith *Job*, *Ile take care of this* : I am more afraid of the report of conscience, then of any man
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whatsoever, therefore I will not do any thing that may cause my conscience to reproach me as long as I live. This is upon the heart of Gods people, they are resolved, let men reproach and rail against them as much as they will, their hearts shall not reproach them.

3. In the third place, let it be a word of Caution and Admonition to all at this day, to take heed of defiling their garments : If you defile your garments, Christ will pronounce another sentence, he will pronounce a sentence against you, he hath threatnings for those who defile their garments ; In the place of rewards, for those who keep them clean, they who defile their garments, shall walk in garments of black, in the black of dishonour : as *Job* saith, *I walk all day mourning without the Sun* : the Sun of Righteousness shall not shine upon them ; Oh what bitter and sowre things have many tasted for defiling their garments, when for favour of men, or to please men, they have stained their own garments ! What sad bitter things hath been upon them, how hath conscience risen up against them ! Oh take heed of the After-claps of conscience, I may say, take heed of the Thunder-claps of conscience, for they will come upon you one time or other, if you defile your garments ; As they who to please men defile their garments, often fall into their displeasure, whose favour they sought : so oftentimes such fall into displeasure with themselves, or to be sure they shall at last ; there is many a one lives under the disfavour of his own conscience, many a one that his conscience will not give him a good word, or good look, whence hath it been ? they have defiled their garments. They who venture to do things

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things displeasing to God, shall not long be pleasing to themselves.

The story speaks of *Francis Spira*, that to please men to save an estate, he defiled his garments, and he presently fell into rebuke of himself, and lived under the rebuke of his Conscience a long time.

Job 8. 15. speaking of the Hypocrite, *his hope shall be cut off*, the word signifies to loath, so some translate, *his hope shall be a loathing to him, he shall loath his hope*. There is a two-fold loathing: First, a loathing to repentance, that is, a gracious loathing, a loathing our selves for our sins against God. And there is a loathing of despair, and that is the loathing there meant: the Hypocrite shall loath his own hope, that is, he shall loath it despairingly. 'Tis an affliction to be loathed by men, but 'tis a dreadful judgement to be loathed of our selves despairingly; this is the suburbs of hell, for this will be the portion of the damned for ever, for their vanity, for their madness, 'tis next to the Regions of Hell, for their worm dyeth not; and that is the worm of Conscience: Oh therefore take heed, Conscience may be silent, yea, it may flatter for a time, but when Conscience is provok'd, it will speak, yea thunder.

There is no such thundering Preacher in the world as Conscience is; The thundering of Mount *Sinai*, is not like the thundering of our Conscience.

Fourthly and lastly, let it be for Exhortation, and encouragement, for Christ here makes it an encouragement, so let this be an encouragement to keep our garments undefiled, the remembrance that we shall walk with him in white, in the white of peace, and joy in this world: who would not walk in this white? who would not be among those who keep

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Mr. Caryl's Sermon,

their garments white in the midst of a defiled, and defiling world?

Let me give you but a three-fold Consideration, to stir you up to an exceeding Exactness and Carefulness not to defile your garments, seeing there is such a reward promised, such a habit of White promised, as this White, wherein we shall walk with Jesus Christ. It is an Angelical Happiness, so much Heaven is come down upon ye, while you have this White. Tis Heaven before Heaven, *Matth. 28. 3.* The Angel that came down to the Sepulchre of Christ, his Raiment was white as the Light. The Martyrs when they had Angelical Apparitions, they alwayes appeared to them in white; as one upon the Rack thought he felt an Angel supplying him, while his enemies tormented him.

Christ calls the Pharisees *whited Sepulchres*; they are whited, but whited Sepulchres, that is a woful condition to be whited like a Sepulchre. Thus it is with those who defile themselves, they are whited walls, and whited Sepulchres. They that keep themselves white, shall walk in white, shall have Angelical glory.

Secondly, Consider this white, or walking in white, is such as conquers all the blackness of this world: 'tis not possible for the world to alter the colour of this white, how much dirt soever they put upon it: this white will be white still, they cannot turn it to be black; they cannot take away this peace, this joy from us; they cannot strip us of this habit, they may pull off your fine garments, but you cannot be stript of this white. *Your joy shall no man take from you, 2 Cor. 6. 20. As sorrowful, yet alwayes rejoicing; as poor, yet making many rich; as having nothing,*

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nothing, yet freely possessing all things. The world may put us into a sad estate as to the world, yet we are not out of our white garments, alwayes rejoycing, *Hab. 3. 13.* Although the Fig-tree shall not blossom, neither shall fruit be in the Vines, the labour of the Olive shall fail, and the fields shall yield no meat, and the flock shall be cut off from the fold, and there shall be no herd in the stalls, this cannot take away the white garments; no, saith the Prophet, yet *I will rejoyce in the Lord, and joy in the God of my salvation*: It is a conquering joy, turns all sorrow into joy, and blackness to white, therefore keep clean.

Thirdly, consider this: this white of peace and joy, as it is a joy unconquerable, so it is that will be with us most when we most need it; when worldly joyes are farthest from us, then this joy will be near to us; that is a marvellous comfort, to have comfort in its season. The Martyrs who have kept themselves white, have had this white, and walkt in this white; but when they have most need of it, and come actually to suffering, then they had most of it. This is a blessed thing! this the Martyrs of Jesus Christ hath given witness of; although they have had peace and joy in their consciences at other times, yet never so much as in the hour of temptation. When they have been cast into the Coal-house, they have had white garments: when they have been cast into prisons and dungeons, how have they rejoyced? It is said of *Paul* and *Silas*, they were men that kept their garments undefiled, and they had a great deal of peace and joy, when they were put in the Stocks and Dungeons, then they sung at midnight: what an enlargement of heart had they at that time?

Mr. Caryl's Sermon, &c.

So in the Stories of ancient and latter times, how have they rejoyced, and gone triumphing to the Gibbet > for then Christ gives most of this white: it hath been the use of Persecutors to put filthy garments upon the Martyrs, drawing Pictures of Devils upon them; and as their malice hath risen to the height (that in time of Sufferings) to make them look like Devils, then the love of Christ hath risen to the height, and they have been full of peace and joy at that time: therefore be encouraged to walk with Christ in this white. This white is an Angelical Habit, it is an unconquerable Habit, and it is that will be with us most when we have most need of it. I should have added a third, as walking with Christ is an honour, and it is walking in the white of peace and joy.

So thirdly, it is a truth of walking with Christ in the white of glory, as in the Transfiguration, which was a Type of Heaven, *his rayment was white, so as no Fuller on earth was able to whiten it*, and that is it which I might have spoken of to ye, that they who keep their garments undefiled here, shall be sure of that, to walk with Christ in glory hereafter. If we should miss of the white of honour, and have not much of the white of joy, yet be sure we shall walk with Christ in the white of Glory.

I would only say this to you, That as I have from this Text, and many more, laboured to bring poor Souls into a white state; to a state of Justification, to a state of Holiness; and as I have been pressing you to keep your garments white, that you may be in the habit of white, as your Reward; so it shall be the desire and prayers of my heart, that if I should have no more opportunities among you, that as you have been stirred up to get into this white of Grace, that you and I may meet in the white of Glory, where we shall never part.

Here are three whites: The white of Honour is good, the white of Peace and Joy is very good, the white of Glory is best of all: that is the answer of all our Prayers, and that is the issue of all our working, then she shall have as much as we can hold for ever.

Mr. Caryl



Mr. Cate's S E R M O N.

Rev. 2. 5.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy Candlestick out of his place except, thou repent.

CHrist here prescribes precious physick for the healing of this languishing Church of *Ephesus* : 'tis compounded of a three-fold ingredient.

1. Self-Reflection, *Remember from, &c.*
2. Holy contrition and humiliation before the Lord, *Repent.*
3. Through-Reformation, *Do thy first works.*

I left the last time upon the second of these, namely, *Repentance* ; and that which I did upon this part of Christs advice was, not so much to open to you the nature of Repentance (which is not so proper for this place) as to give in a catalogue or list of such special sins, as Christ doth expect that all his people in these three Nations should lay to heart, and repent of before the Lord. I gave you in a list of eleven special sins that we should repent of, and humble our selves for before the Lord. As.

Mr. Case's Sermon,

1. *Omission of duty*, Prayer, reading the Word, Meditation, &c. any thing will be for excuse to lay by duties, and we are secretly glad of an excuse.

2. *Remissness of duty*. In things of the world we are all in all, and all in every part; a man cannot thrust another thought into us; but in prayer, how many things we are doing.

3. *Hypocrisie*. How unlike are we at home to what abroad: and in company to what in secret?

4. *Pride*. In apparel, houses, parts, blood, birth-right, yea of grace it self, of humility, Ministers, Ordinances, &c.

5. *Covetousness*. Never did Covetousness invade the professing party as now: The more goods men get, the less good they do.

6. *Sensuality*. Voluptuousness, Wantonness, Christians let themselves loose to the Creature: lay out their affections on things below, as if part in the serpents curse as well as their own.

7. *Animosities*, and Divisions among Christians; many have been active to kindle, but few to quench Divisions.

8. *Uncharitable censuring one another*.

9. *Formality in duty*. Witness, 1. Unprepared coming. 2. Unsuitableness of spirit to; And 3. Want of reflection after duty, how we have sped, what we have got; Sabbath, Sacraments, comes and goes, Monday morning finds us the same as before.

10. *Mispent Sabbaths*. Some prophane, others idle away the Sabbath, &c.

11. *Neglect of our Bibles* in our families and closets. I pray God it forego not some great evil coming upon you, as before the massacre in Germany it was observed, &c. I proceed.

12. The

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12. The want of *mutual forbearance* among Christians. Alas Christians know not how to bear one with another in the least kind or measure. Oh the short-spiritedness among Christians! they cannot bear one anothers burthens, they cannot bear with one another. 'Tis very sad, that we that stand in need of so much forbearance, should express so little to our Brother: 'Tis an argument *we know not of what spirit we are of*, (as Christ told his Disciples) Oh! how unlike to that God whom we profess to be our God? He is long-suffering, patient, full of goodness, gentleness, mercy, &c. we can bear nothing, we can suffer nothing one from another.

13. Our great *murmuring against Reformation and Reformers* (God hath heard the voice of our murmuring, *Exod. 16.*) As if there had been nothing that would have undone us but Reformation; and truly God seems to speak such a word as that was, *Numb. 7. 5.* in displeasure and anger, *I will make your murmurings to cease*: I will take away the cause of your murmuring; I would have reformed you, and you would not be reformed; As Christ to *Jerusalem*, *I would, but you would not*, *Mat. 23.* the time may come when we would, and God will not; when we shall cry, *Other Lords have had dominion over us*, &c. *Isa. 26. 13.* but thou Lord, set up thou thy government: rule thou over us; and God may say, *No*, 'tis too late, *I would have healed you, and you would not be healed.*

14. The great *neglect of the care of our Families*. Truly 'tis not the least sin that threatens the removal of our Candlestick. How generally have the duties of Religion been let fall in our Families,

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lies, reading the word, singing Psalms, &c. time was, when one could not have come through the streets in *London* on an evening in the *week-day*, but we might hear the praises of God, singing of Psalms; now 'tis a stranger in the City, even upon the *Lords own Day*. Oh! how have Governours of Families cast off the care of the souls that God hath committed to them? How careless are they of the souls of their *yoak fellows* that lie in their bosoms, of their *children*, the fruit of their loins, *masters* of their *servants*, &c. And in the mean time are ready to stand up and justify themselves with the boldness of *Cain*, to say to God, *Am I my brothers keeper?* Am I the keeper of my *yoak-fellows*, *children*, *servants* souls? Yes, thou art the keeper, &c. God hath put them into thy trust, and if they perish through thy fault, *they may die in their sins*, but *their blood shall be required at thy hand*. God will say to thee as he did to *Cain*, *Thy Brothers blood cryeth in my ear*.

15. Our *indifferences* as to *matter of faith and doctrine*: That we have not been more zealous for the Truth of Christ, that great trust and *depositum* which hath been committed to us; We have accounted it no matter of what opinion or judgement men be in these latter times. 'Tis an universal saying, *No matter what judgement men be of, so they be Saints*: as if *truth in the judgement* did not go to the making up of a Saint, as well as *holiness* in the *Will and Affections*: As if Christ had not come into the world to *bear witness of the truth*, which was his great design; as if it were no matter, if God have the heart, so the Devil be in the head; as if no matter that be full of darkness, so the heart be for God.

16. The unsuitableness of our conversations to the Go-
spel

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Spel of Christ : 'Tis the only thing the Apostle puts the Philippians in minde of, and commits to their care, *Phil. 1. 27.* and truly in these unhappy dayes it hath been the only thing men have neglected and despised : how little care that our conversations should honour the Gospel, &c.

17. *Our living by sense, and not by faith.* Surely (my Brethren) among all the sins in *England* that the people of God have cause to be humbled for, there is not any whereby we have more provoked God then by that sin of our unbelief : murmuring, and infidelity, have been our two great sins, for which, it is the wonder of Gods mercy that he hath not caused our carkasses to fall in the wilderness : he may take up that complaint of us that he did of *Israel, Num. 14. 22.* *Because all those men which have seen my glory and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voyce, surely they shall not see the land, &c.* And this is the lamentation we may take up, that truly to this very day we have not faith enough to carry us from one miracle to another, from one deliverance to another, from one salvation to another : let one deliverance pass over our head, and no sooner one wave rises higher then another, but we are ready to cry out with *Peter, Lord save me, I perish* : and well were it if our fears did issue into tears, and cryes after Christ : we rather are ready to cry out, as those in *Ezek. 37. 11.* *Our bones are dried, and our hope is lost, we are cut off for our parts.* We are a people that never knew how to honour God in any distress God hath brought us into ; never learnt to glorifie God by believing : if we cannot see him, we cannot

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cannot believe him : surely that which God hath done for us in such a succession of miracles, it might well at least have been food for our faith, during our sojourning : In our Pilgrimage we might have learned by all that we have seen, to believe God : we might have made experience to be the food of our faith : and upon all the Providences of Divine Power, Wisdom, and Goodness, we might have discoursed our selves into belief, as *David*, 1 Sam. 17. 37. *The Lord that delivered me out of the paw of the Lion, and of the Bear, he will deliver me out of the hand of this Philistine.* So *Paul*, *He hath delivered, and doth deliver, we trust he will also deliver.*

Oh my Brethren ! we dishonour God, and starve our faith, by forgetting our experience, while we proclaim by our own Unbelief, That we have a God that we dare not trust. If we perish we may thank our selves for it : surely if we miscarry, that account may be given for it that we finde, *Matth. 13. 58. because of our unbelief*, There is a Rest of God before us : if we do not enter in, it is because of our unbelief.

18. *Want of sympathy with the bleeding, gasping, groaning, dying Churches of Jesus Christ.* They have been in great afflictions round about; have called unto us, Pity me ! Oh pity me my friends ! for the hand of God is gone out against me. We cannot look any way but we see cause of bitter mourning; but we have not laid the blood of *Germany*, *Lituania*, *Piedmont*, &c. to heart ; therefore God may justly lay it to our charge. Want of fellow-feeling with our Brethren in their afflictions, it is a kinde of Persecution, a kinde of being accessory to their Sufferings. That we have

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have not mourned, wept, bled with them; that we have not lyen in the dust, smote on our thighs, &c. God may justly say to us, as *Am. 6. 6, 7. They shall go captive with the first that go captive, because they are not grieved for the afflictions of Joseph.* The word in the Hebrew signifies, none of them have been sick for the affliction of *Joseph*; Oh my Brethren! when did we go to bed sick for the afflictions of Gods people abroad? when did their miseries cost us an hours sleep? or a meals meat? when did we lye in the dust, and cry out, Ah Lord! their glory? Because we have not shed tears for their blood, God may justly say, The next turn of *Persecution* shall be yours, because you have not been afflicted in the afflictions of my people, &c.

19. *Our grievous unsensibleness of Gods dishonour,* Religion never suffered the like as it hath done these latter dayes by the *Pride* and *Hypocrisie* of some *Pretenders* to it, Gods name hath been thereby blasphemed by an evil and hypocritical generation; the people of God have lyen under the greatest reproaches and contempt that ever any did under the Heavens; and yet all this while we have not been concerned in it; carried our selves as if unconcern'd in the reproaches of Religion; Blasphemies reflected upon the name of God. Who in these times of blasphemy, have gone in secret? lyen in the dust? and cryed with holy *Joshua*, *What wilt thou do unto thy great name?* *Jos. 7. 9.* We have not laboured to preserve in our own Souls, or stir up in our Brethren a holy sense of Gods name, as those Primitive Saints, *Mal. 3. 16.* Where are they that have been affected with, and afflicted for the sufferings of the name of God? Oh consider how little is God and Religion beholden to us for our tears, sighs or groans? What is become of that Child-

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Childe-like spirit, that was wont to possess the spirits of Gods people? 'Tis perished; and with it, without special timely Repentance, we shall perish also.

20. *That Epidemical sin of self-seeking, and self-pleasing.* Oh my Brethren, we may revive that complaint of the Apostle, *All seek their own, not the things which are Jesus Christs, Phil. 2. 21.* This, this hath been the source of all our miseries. While some had power in their hands to have done great things for God, what did they do, but neglect the interest and trust in their hands, and fell a feathering their own nests, and building to themselves Houses and Names, that they thought would continue for ever; and to divide the spoil among themselves, as if their own game they hunted; and others in inferiour stations began to divide, and every one began to snatch, as if the dust of the earth would not serve every one for a handful; and in the mean time a sea of Errour, like an inundation, hath been ready to overturn us. Yea, all men seeking to be pleased, not to please; whereas our duty is, to study to please, not to be pleased, &c.

You see in all this I have not mention'd one of those gross prophanenesses that stare heaven in the face, as *Drunkennes*, filthy and abominable *Whoredom*, *Fornication*, poured out in every place; horrible *Blasphemy*, contempt of *God* and *Religion*, prophanation of *Gods Sabbath*, &c. because I speak now to those that are *Professours*. I have given in a Catalogue of the sins of those that profess the name of Christ, that relate to Christ by a special Engagement and Relation; these have been the sins of Gods family. And if we would have God repent of the evil of punishment, we had need to make haste to repent of the evil of sin: We have been a long time in sinning, we had need

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need be a long time in repenting. I tell you Christians, we have been these late twenty years doing nothing else but sinning against God; and should God let us live twenty years more, it would be too little to weep for the provocations thereof. Learn to lay these and other sins to heart, that God may never lay them to your charge.

The third advice Christ gives here for the prevention of the removal of her Candlestick: is Reformation, [*do the first works,*] Reformation indeed is a fruit and evidence of sound repentance: repentance is nothing else but the breaking of the heart *for* and *from* sin.

I have spoken of it meerly as it is the contrition of the Soul for sin; I come to speak a word of the other part; as it consists in *turning to God,* and *doing our first works.*

This is the method God prescribes his people, *Lam. 3. 39. Wherefore doth a living man complain, &c. under Gods afflicting hand, instead of reforming?* Men are prone to fall a complaining, not only *naturally*, as Irrational creatures may under some pinching extremity; but *sinfully*, i. e. when their *natural* grief is let out in a distempered and inordinate manner; when *natural groans* are accompanied with *unscriptural affections*, which vents it self.

1. Sometimes upon the *affliction*, as if but one intolerable burden in the world, and God must needs lay that upon them, *Lam. 1. 12. & 3. 1. & 7. 10.*

2. Sometimes of *instruments*; thus *Esa* complains of his brother; is he not rightly called *Jacob*, a *Supplanter*? of his father, *hast thou but one blessing, &c?* *Gen. 27. 3, 4.* of any thing rather than of himself; he doth not say, *Am I not rightly called Esa?* *What a wretch am I that have despised and sold my blessing?*
Mostly

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Mostly we complain of that which deserves no blame, the *guilty* of the *Innocent*, 1 Kings 18.7. Isa. 10. 5. Jer. 8. or we pore too much upon *second causes*, or complain of instruments, not of our selves; or of wicked men, not of wickedness: of their Cruelty, more than of their Blasphemy; of their injuries against us, more than as Gods enemies: or more of revenge in our Complaints, than murmuring: our complaints concerning their afflicting us, not accompanied with our prayers for their Conversion, &c.

3. Sometimes of God himself, not as one of his Children, who complains

1. To God, not of God: thus Christ, *My God, my God, &c.*

2. With a holy Confidence, *my God, my God*, two words of *faith* for one word of *fear*, &c.

3. In his complaints, is very tender of Gods glory, afraid to think or speak a hard or uncomely thought, or word of God.

4. Carefully distinguishes between what God doth, and what man doth; observes and separates the *unrighteousness* of men from the *righteousness* of God.

5. With humble inquiry what *cause* may be of his dispensation, Job 10. 2. and 34. 31.

6. With a disposition to bring up his will to God: not that God should bring down his will to him; if it be possible let this *Cap pass*; however glorifie thy name, provide for thy own glory, & do with me as thou pleasest. But as a *sinful Creature*, sometimes ready to call *Providence in question*, Ez. 8. 12. or to break forth and charge God foolishly, either of too much *severity*, Ez. 18. 2, 25. or of too long *delay*, Isa. 49. 14. or their *mournings* are turned into *murmurings*, Num. 14. 27. or their *complaints* are mixed with *unbelief*,

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Pf. 78.19. or of their punishment, not of their sin; and nothing will satisfie them but *deliverance*.

Now this is not the way; for this way of complaining is,

1. *Fruitless*; a house on fire is not quenched with tears: Murmuring will not scatter the Clouds.

2. *Causeless*; thou hast thy life for a prey, Jer. 4. 5, 6. What a *living man* and *complain*, and that when 'tis for the punishment of his *sins*? this kinde of complaining is *causeless*; if you compare *sin* and *punishment* together, there is no proportion; for *sin* is a transgression against an infinite God; *punishment* but an affliction upon the finite Creature: *Sin* is an evil against God, *punishment* an evil against the Creature: Or, if you consider *what sin is* in its nature, 'tis a *contrariety* to Gods nature, (God is holy, Sin impurity) A contradiction to Gods will; (God saith, *Do this*; the Sinner saith, *I will not*: God saith, *Do not this abominable thing which I hate*; the Sinner saith, *I will*:) 'Tis the transgression of Gods pure and holy Law; nay, 'tis a practical blaspheming against all the *names of God*; the rape of Gods *mercy*, and the *dare* of Gods *justice*, the *challenge* of Gods *power*; Sin gives the *lye* to Gods *truth*, and the *fool* to Gods *wisdom*. And what can sin do more then to take away Gods *good name*? Gods *being*? and that sin would do. Or 'tis *causeless*, if you consider against whom sin is, *i.e. God himself*, who is a *jealous* God: now a sinner takes another lover into his bosom before his eyes; yea, he is a *holy, righteous, omnipotent, almighty, living God*: Thoughts of this may well keep us from complaining. Indeed, whatever our affliction be, we have as much cause to give thanks, as to mourn; whether you consider, what-
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ever the punishment be, it might be worse; or do but look well into it, you will see more Mercy then Affliction, *Psal.* 119. 75.

3. *Sinful.* There is in it, 1 *Unthankfulness*, while we complain of one affliction, we overlook a thousand mercies; whereas true grace is ingenuous, and can see a little kindness mingled with a great deal of severity. The Church of God in captivity comparing her afflictions with her mercies, breaks forth, *It is of the Lords mercy that we are not consumed*, *Lam.* 3. 22. blessed be God, 'tis not yet so bad, but it might be worse, *2Cor.* 4. 8. *We are troubled on every side, yet not distressed*: though laid wait for, beset on every side, put to strive and struggle, yet we escape; God gives an issue in the temptation: *we are perplexed, but not in despair*; we are not so helpless that we know not how to turn us; we have a God to go to, as bad as things are; the Lords name is a strong tower: *persecuted, but not forsaken*, we are shaken out, but not to shivers; persecuted, but not conquered; our God hath not quite forsaken us: *Cast down, but not destroyed*, *Ps.* 118. 13. we are cast down, but not cast off. So Luther, *They may thrust me back, but they cannot thrust me down; they may crush me, but they cannot kill me: or, they may kill me, but they cannot hurt me; they may shew their teeth, but they cannot devour.* Is it a fever? it might have been eternal flames; Is it scarcity? there might be universal famine; Is it the danger of losing the Gospel? 'tis the mercy of God it is not done already: Are we in Captivity? we might have been in Hell; are we in Prison? it might have been Tophet: *The Lord hath chastened me sore, but he hath not given me over unto death*, *Psalm* 118. 18. Though men have lost their Bowels, Gods compassions fail not; God is as faithful as ever;

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ever ; he hath taken away some of our mercies, but he hath not taken away all ; he hath left us more than he hath taken : They are new, they are renewed every morning ; when old mercies are spent, God sends us new, he is *the Father of mercies*, begets new mercies every moment. Who can number or measure his mercies of one day ? whatever our fears are, Oh blessed be God, he loads us with mercies.

Now the *Complainer* overlooks all these ; there's much unthankfulness in it, and that's a kind of Atheism. *She knew not that I gave her corn and wine, &c. Hos. 2. 8.*

2. *Pride* ; only by *pride* comes *contention* ; men never quarrel with God about their condition, but tis long of the *pride* of their heart ; proud man would fain sin, and not hear from God ; would take liberty to sin, but would not have God take liberty to punish, *Isa. 8. 3.* God must take notice of our duties, not of our sins. God shall hear of it, if he take not notice of our *prayers* ; but it shall be by complaining if he take notice of our *sins*. A proud man whatever he *bath*, its no more than his *due* ; and whatever he *wants*, God is his debter, *Hos. 6. 14.*

The want of a Complement undoeth them in the midst of honour : if we want but one thing our hearts would have, surely nature is proud and ready to pick quarrels with God on the least occasion ; nay if he will not give that mercy, we would take all, &c.

3. *Rebellion* ; God strikes him for sin, he strikes against God ; *Jer. 31. 18.* God draws one way, and he another, &c.

4. *Unbelief* ; He that complains of his punishment, never believed sin to be so great an evil, or God to

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be such a One as revealed in the Word.

5. Interpretative *Blasphemy*.

1. While we dispute our afflictions, and wrangle with the present dispensation, what is it but to make our selves wiser than God? *We* seem to tell God how it might have been better, and so we do as it were give God counsel: When he calls for obedience, is not that Blasphemy to set up our wisdom against Gods?

2. While we complain of punishment, we take sins part against God; we do as it were justifie sin, and judge God: God is unrighteous to punish such a sin as this with such grievous afflictions.

3. By complaining we do as it were summon God to our Bar, to come and give an account of his action at our Tribunal: What poor miserable Creatures are we, that in our afflictions are so far from helping our selves, that we commonly add to our own misery?

No affliction is intolerable till sin come in it.

The yoke God hath made easie, we make intolerable, and make God to be our enemy, while he by affliction would become our friend.

Now this being found not to be the way; that which God counsels and advises, is,

1. Self-examination; [*Let us search and try our ways*] Sin and Hypocrisie lies close and deep; therefore we must take pains, dig to the bottom, set up a Tribunal in our own conscience, summon, try, judge our selves over and over, in Gods presence: He stands at our closet doors, to hear what we will say, *Jer. 8.6.* before execution; what indictment we will bring in against our selves.

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We can tell what such a Drunkard, such an unclean person, &c. hath done; but no man saith, what have I done? my pride, my unthankfulness, my unfruitfulness, &c.

2. Reformation; [*and turn again to the Lord.*] Sin is *aversio à Deo & conversio ad creaturam*, Reformation is a turning again from the creature to God.

3. Frequent and fervent prayer; [*Let us lift up*] There's the frequency, let us do nothing else but pray; let's be continually lifting up our prayers: make your houses houses of prayer: Thus David, *thou soughtest against me without a cause* (Did he take counsel against Princes to be disloyal? To take up arms? No.) *But I gave my self unto prayer, Psal. 109. 4.* Therefore if you prayed before, now do nothing else: it notes habitual and constant prayer. [Our hearts with our hands] to crave, and as it were to pull down mercy, as if we would wrestle with God, and say nay, *I will not let thee go untill thou blest me, Gen. 32. 26* it notes our fervency and for our encouragement, it is [Unto God in the Heavens] which expresses his Sovereignty, Omniscience, Omnipotency, Everlastingness, &c.

4. Judging our selves, or confession of sin [*We have transgressed.*]

5. Aggravating our sins [*and have rebelled*] i.e. we have turned sin into rebellion: rebellion hath been the aggravation of our sins; we have sin'd against the clearest light, dearest love, &c. *Neh. 9. Ez. 9. Dan. 6.*

6. Justifying God [*thou hast not pardoned.*] A word not of murmuring, complaining, or accusing God of hard dealing: but by way of justifying God; we have transgressed, therefore thou hast not pardoned:

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Why should'st thou repent of the evil of punishment when we have not repented of the evil of sin? Thou hast punished us less then our iniquities deserve.

So in the Text [*Do the first works*] Sin is a departure from God: Repentance a coming back again to God. Turn thou to him from whom the Children of Israel have deeply revolted. The soul hath many turnings and windings; but there's the best motion of all when the Soul (with the Dove) returns to God, from whom it came.

Apostacy is the loss of our *first love*: Repentance is the Recovery of it, and Reformation is the doing of our *first works*. I have not time to enlarge as I desire; I shall only offer a few things, that might help to quicken you to this great duty.

My brethren, we have no great cause to boast of *Englands first love*: Never so good as it should be: yet many can remember when *England* hath been much better then tis.

Time was, when Doctrines have been more sound; Discipline more exercised for the suppressing of sin and profaneness; Ordinances kept more pure from sinful mixtures; when *London* kept *Sabbaths* better then now; loved their *Godly Ministers* more then now; honoured them that were set over her, for their works sake: would have thought nothing too good for a faithful Minister: when Christians loved one another with a dear hearty fervent love; when there was less complement, but more real love and affection among Christians; when Christians improved their meetings, converse, Christian Conference, and other soul duties to better purpose then now: not to foolish disputations, or wanton sensual excess, but to

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to their mutual edification : when they improved their time for comparing their evidences, communicating their experiences, and building up one another in their most holy faith : when there was more Industry in professors then now, to bring in *Converts*; when private Christians thought it their duty to be subservient to the work of their Ministers, to bring in others to Christ, especially their Family.

Time was when more care of young *Converts* then now : when none could have looked out after Religion, but some or other ready to lend them their hand, and shew them the way, explaining it clearly to them: but now young converts may be snapt into separations and error, and none looks after them.

Time was when more care of the truly godly poor; when error was more odious: when Popery was more hated then now : when the name of a toleration would have made Christians to have trembled; when Christians were better acquainted with their Bibles : when more time spent in secret prayer : when more tender of one anothers Names and Honours, would heal one anothers Reputations, and would spread the lap of Charity over those misreports and scandals that might be cast upon them: when Christians rejoyced more in one anothers good, and mourned in one anothers sufferings: when Christians did more earnestly contend for the faith once delivered to the Saints, &c.

Oh do you not only *your first works*, but our *forefathers first works*; Be as zelaous for God and his truths, as tender, mutually carefull of one another as they.

Our fears be very great, and truly our provocations

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tions be greater : our dangers are great, but our sins greater: yet here is a word, here is matter of encouragement, that yet there is *Balm in Gilead*, Physick of Christs own composition, for the reviving and healing of a back-sliding people. Christians, Christ Jesus is become your Physitian, he hath prescribed you a potion made up of these three ingredients, *Self-Deflection, Holy Contrition, Thorow Reformation*. Christians, now take this Receipt, Christ advises you if you will not, there is no way but one, *Or else I will come unto thee quickly, and will remove thy Candlestick*.

There is yet a means or two I find in Scripture for the preventing of threatned ruine that hath been very near, that God hath prescribed for a people, or person in great danger, when ready to be cut off and destroyed.

Now that which I would commend to you, in reference to what you would beg of God for *England*, is,

First, In your addressing your self to God for that mercy your souls are set upon, and you wrestle with God for, that you would make some special Vow to God. I find the Saints have done so, when reduced to great Straits, not knowing what to do : Thus *Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and rayment to put on, so that I come again to my fathers house in peace; then shall the Lord be my God. And this stone which I here set for a pillar, shall be Gods house,* Gen. 28. 20, 21, 22. The special thing *Jacob* vows, is, that he would continue in the pure worship of his fore-fathers, that he would still honour God as his God,

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God, in that way he would be worshipped; the special thing is, that he would build a house for the worship of God; here he would erect a place of public worship. And thus *Israel vowed a vow unto the Lord, & said, If thou wilt indeed deliver this people into my hand, then will I utterly destroy their Cities.* Num. 21.2. They vowed a vow they would not spare any of the enemies of God, if he would deliver them into their hands. Thus *Jephthah, Hannah, David, &c.* Judg. 11.31. 1 Sam. 1.11. Psal. 132.1,2. Certainly in times of great distress it is not improper or uncomely, but that which God may expect and take well, that you make some special vow, if God would prevent your fears, if God would continue forfeited mercies, dearer to you than your lives, you would set apart some special thing for God, something for the propagation of the Gospel abroad, for the maintenance of a godly Ministry at home, for setting up the preaching of the Gospel in the dark corners of the Kingdom, &c. This must have some cautions with it: as,

1. We must be sure our vow be of what is in our own power, we must not make vows of that which is none of our own. *I hate robbery for burnt offerings.*

We must not make a vow to God of that which hath been unjustly or unrighteously taken away, or withheld from any. It is *Sacrilege* instead of a *Sacrifice*.

2. It must be of things warrantable and justifiable by the Word.

3. It must be of such things that we are not bound to do, before vows, by the standing Obligation of Religion, and of our profession: but of something

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that is in our own choice, that we will voluntarily make a free-will offering of it to God.

4. We must take heed that we do not entertain a superstitious thought of our own vows, as if we had merited a mercy at Gods hands by our vows: God looks for some special vow at our hands, that we may shew how much we prize and value the mercy we would have, that we would be content to part with any thing, though to the half of our Estate for it.

2. Another thing I find, is, that in the mean time we should do something by way of extraordinary bounty and charity to the relief of Gods indigent Servants. Thus the Prophet *Daniel*: Wherefore O King, let my counsel be acceptable to thee; break off thy Sins by Righteousness, and thine iniquities by shewing mercy to the poor, if it may be a lengthning of thy tranquillity, Dan. 4. 27.

The Prophet advises him to break off his sins by Righteousness, there's Reformation: and besides Reformation, that he would do something in an extraordinary way to the relief of the poor. *Mercy to the poor*, what's that?

Interpreters conceive, by the *poor*, here he understands Gods poor, i.e. the poor Jews that were now in the *Babylonian captivity*: he advises he would do something by way of sympathy to the Jews, to ease their yokes and oppressions: break off thy iniquities by pitying and shewing mercy to thy poor captives under thy power now at this time: take off their yoke, ease their burdens, and restore them to their liberties again. Thus do you, and those that have been the instruments of your conversion, or edification, set apart something extraordinary for their relief and supply:

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supply : The Prophet *Daniel* seems to advise this to the King as it were by way of satisfaction.

There be two things in Repentance : in wrongs we have done there must be Confession, and Satisfaction or Restoration: He seems to advise this to make up compleat Repentance : namely, to make Restoration and Retribution of what he had injuriously taken from the Jews. O then ! let me say, without breach of Charity, that whatsoever, except it be in this case of extraordinary supplies for his poor, it will be found but making Restitution and Satisfaction. It may be upon a two-fold ground.

1. With some it may be truly Restitution and Restoration of what he hath *taken away*, by *unjust means* God knows how: that's between God and their own Souls, what unlawfull means have been used to augment the heap, and swell their Estate.

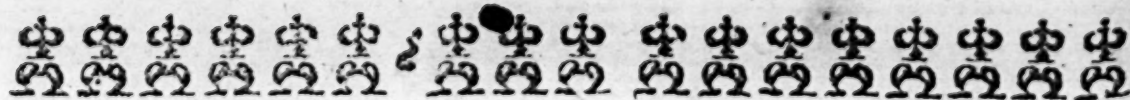
If there be any that hears me this day, whose consciences shall tell them that they have increased their Estate by undue and unwarrantable means ; Oh *Restore, Restore, break off your Iniquities by shewing mercy, &c.* by making Reparation as you can : it will be but like *Zachens* giving half his goods to the poor, and restoring four-fold, &c. in a liberal Contribution to the poor.

2. It will be Restitution in another sence, in reference to an *unjust withholding* : some have got injuriously, and I am afraid too too many have kept injuriously : Have we not *rob'd* the poor by an unjust denying of what God hath commanded us to distribute to their necessities? *there is that withholdeth more than is meet, &c. Prov. 3.17. & 11.24.* It may be God hath given you so much : there's Gods share, there's the

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the Ministers portion, &c. Now all that you have withheld beyond the *Rule of Scripture*, is all *stolen goods*, and is like a Wheat-sheaf on fire, will burn down the whole barn of corn.

That which I would exhort you to, is, every one to set apart some considerable part of your estate, and account it as a hallowed thing, dedicated to God, as a thing which to touch were Sacrilege; that you may be ready on all occasions, in all regular and due ways, to bring out for the relief of the poor; you know objects abounding in every place, and you may expect warrantable means for dispensing of what God shall put into your hearts in this matter.



Mr. Fenkin's





Mr. Fenkin's forenoon Sermon.

August 17. 1662.

TEXT.

HEBR. 11. 38. The former part of the Verse,
Of whom the world was not worthy.

THE Apostle in this excellent Chapter (that
by some is deservedly called, a little Book
of Martyrs) discovers the triumph of faith,
or victory against all difficulty we meet with :

First, Faith it assents to Truths be they never so
improbable.

Secondly, It puts men upon Duties, be they ne-
ver so irrational, or against carnal interest.

Thirdly, It enables to sufferings, be they never
so afflictive. These Worthies went through all by
the victory that overcame the world; the bitter-
ness, as well as the sweetness thereof.

In these verses the Apostle doth two things:
First, he sets down the greatness and smartness of
their sufferings, which are by some learned men
reduced to three heads.

First, Those sufferings that were to tempt them,
and draw them from God, by those pains and tor-
tures they were to undergo.

Secondly, Those sufferings they underwent in
dying.

Thirdly, Their sufferings in regard of wandring,
and leaving their comforts, rather then they would
lose God.

There were all kind of persecutions laid upon
these Saints, through all which they waded, and
never

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never would be brought to forsake God and his truth, for any of them. 2. We have here the excellency of the sufferer, and that is in that expression, *These men, or these persons*, when they were under all these distresses from the world; yet they were such of whom the world was not worthy.

Brethren, the excellency of these Saints and Servants of God is considerable two wayes, that we may proceed distinctly and clearly.

First, In reference to the wicked; their excellency was so great, that the wicked world was not worthy of them.

Secondly, their excellency is discovered from the estimate or judgement that the Apostle passes upon them, who tell us, that he accounted them to be such; though they were under such distresses and troubles, yet they were a people of whom the world was not worthy.

I shall fall upon the due estimation the blessed Apostle raises upon these persecuted Saints, who was enlightened by the Spirit of God, and so was able to pass a right sentence upon these persecuted Saints; from this I raise this ensuing Observation.

Obs. That a godly man doth see a very great worth & excellency in the people of God in the midst of all their troubles and distresses; Or, That a godly man, a gracious heart, one that hath spiritual Spectacles, does see an excellency and worth in the people of God, in the midst of all trouble and persecution that can befall them.

Here I shall handle it first doctrinally according to my constant method, then come to improve it by way of Application. For the Doctrinal handling of it, there are two things must be discovered.

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First, wherein the high estimation of a gracious heart does appear, wherein it doth discover it self, wherein they shew they have such an high estimation.

Secondly, whence it is, and how it comes to pass, that godly men have this high and honorable esteem of the Saints and people of God in their troubles and distresses which befall them.

For the first, wherein the high estimation of a gracious heart does appear, I shall shew it in five or six following particulars.

First, it appears in this, In that they are not ashamed of owning their persons and faith, that they profess in their troubles and distresses : the society of the people of God, and the fellowship of the Faith and profession, is highly respected by a gracious heart, let the Saints lie under never so great distresses. This is manifest in *Moses* in the 25. and 26. verses of this Chapter ; *He chose rather to suffer affliction with the people of God, then to enjoy all the pleasure and preferment of Pharaohs Court.* The *Israelites* Religion, the profession of the true God, and owning the faith and those Truths the *Israelites* stood up for, this was that which *Moses* would not desert ; and thence it was he did not desert their company and society, but went and visited them when they lay under those burthens under which they lay.

Secondly, the second thing wherein is discovered so high an estimation of the Saints & people of God in suffering, is, their sympathizing and fellow-feeling with them in their suffering : if it goes ill with the Church and people of God, all the rest sympathize with them ; if one member suffers, all the rest suffer.

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suffer. Instance *Nehemiah* (who had the greatest favour of the greatest Prince then on earth) he looks with a sad countenance because of the sufferings of the Saints and people of God; *Neh. 2. 2. Wherefore the King said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore affraid, & answered the King, because of the distresses the people of God lie under:* The pleasure of Musick should never be with him, says *David* in *Psa. 137. 6. If I do not remember thee, let my tongue cleave to the roof of my mouth: If I prefer not Jerusalem above my chief joy.* As it is with two strings in an instrument rightly tuned, if one be touched, the other trembles; if one servant of Christ be in a suffering condition, the rest suffer with him; this is the damp of all worldly delight; if it be ill with any of the people of God, the rest suffer in the way of compassion.

Thirdly, in that they can plead for them, and take their parts, when they are never so much out of favour, when they are never so much despised and abused; This was in the case of *Jonathan*, how he pleaded for poor *David* before his cruel father *Saul*, though *Saul* called him a cursed son, and fell foul on his mother because of him. See this in the case of *Esther*, though it was death to go in to the King to plead for the *Jews*, yet for all this she says, *If I perish, I perish*: resolved I am, come what will come of it, in I will go, I can die, but I cannot be silent.

Fourthly, In that they will relieve them, and help and supply them with all needful good things they can; if they cannot do what they would, they will do for them what they can; See this in the case of *Jeremiah*, chap. 28. ver. 8, 11, 12, 13. *Ebedmelech went forth*

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forth out of the Kings house and spake to the King—So Ebedmelech took the men with him, and went into the house of the King under the treasury, and took thence old cast clouts, & old rotten rags, & let them down by cords into the dungeon to Jeremiah. And Ebedmelech the Ethiopian said unto Jeremiah, Put now these old cast clouts, and rotten rags under thine arm-holes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained in the court of the prison. He would never be quiet, till he had got the Prophet out of the dungeon, and though the cords were lined with rags, yet more with love, & this favour of Ebedmelech God remembred, 1 King. 18. 4. Obadiahs master was not only an oppressor of the Saints & Prophets of God, but a very great persecutor: This good man Obadiah took and hid 400. Prophets of the Lord, and fed them with bread and water: (I will not undertake to prophesie to you this day, yet time may come when bread & water may be good food for a faithful Prophet.) Here note the gracious disposition of good Obadiah, as well as the providence of God in this act. 2 Tim. 1. 16, 17, 18. The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently, & found me. The Lord grant unto him, that he may find mercy of the Lord in that day: and in how many things he ministred unto me at Ephesus, thou knowest very well. A most admirable Scripture to this purpose; Blessed Paul being thrown into prison, being in bonds, Onesiphorus often refreshed him, and was not ashamed of his chains: How did he shew this? When he was in Rome, he sought him out diligently.

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gently. By the way note, That *Rome* was the place where the cruel *Nero* was Emperor, it was the place where much blood of the Martyrs was spilt, yet there this good man sought out *Paul* diligently: Mark what follows, which is the prayer of *Paul*, *The Lord grant to him that he may find mercy of the Lord in that day.* I profess Sirs, I had rather have the prayer of *Paul*, then the preferments of the greatest Court on earth. Christians, it is the greatest treasure in your house, to have the prayers of good men to God for you: You that have shewn your great and abundant love to the Saints and Servants of God in distress: I do from my soul beg the like mercy for you, that whatever you have done for his, may be ten thousand times made up by him, that you may find mercy in that day; and truly Sirs, in that day mercy will be worth receiving.

Fifthly, They supplicate to God for them; they do not go to the Throne of Grace for themselves, but *Sion* is in their thoughts. I am confident it is so with some, and am perswaded it is so with all; they never beg daily bread for themselves, but they remember *Sion*: In the 51. *Psalms*, *David* was under trouble of conscience, soul trouble, which is the soul of trouble, yet at the latter end of the 51. *Psalms* he breaks out into this earnest supplication to God, *Do good in thy good pleasure unto Sion, build thou up the walls of Jerusalem*: So long as it is ill with the people of God, so long they are earnest with God: and though they cannot overcome men with their prayers (which by the way they are to endeavour) yet they will never leave supplicating the Almighty, till they have overcome. As the sufferings of Gods people are precious in the sight of God, so they are in the sight of the people of God.

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I come now to shew whence it is, that there is such an high esteem in the people of God, of the people of God, when under trouble and distress; for this take two heads of Reasons.

First, In regard of those people of God that do behold their sufferings.

Secondly, In regard of those people of God that are in sufferings.

First, In regard of those people of God that do behold their sufferings, troubles and distresses, in three regards.

First, Those of the people of God that look upon others in trouble, though they are such as may differ from them in regard of outward estate: one may be in honour, the other in dishonour, yet they have an interest in the same head, and do belong to the same body that they do, they are not wooden legs, nor glass eyes: therefore Christ is called the common Saviour, and the Saviour of the body, the whole Church; Faith, it is called the *like precious faith*, 2 Pet. ch. 1. in the beginning. The faith of one believer does as truly lay hold on Christ as the faith of another. This salvation is called common salvation: my meaning is, this outward disproportion, as to birth and education, puts no difference at all in a spiritual respect, between believer and believer: a King and a Beggar, all one in Christ; a Jew, or a Greek, a great Scholar, or a poor ignorant man, as to the spiritual state, all one, made happy the same way.

Secondly, Because these look at Spiritual excellency, and are able to discern spiritual excellency; they have a renewed Judgement, as they look

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look upon their old courses and sins with a new eye; so they look upon their company with a new eye: those that before they highly esteem'd, they now disesteem; those persons that before they esteem'd a damp to their mirth, they now look upon them as the excellent ones of the Earth, *Prov. 12. 26. The Righteous is more excellent than his neighbour.* In the 16. Psalm, sayes David, *My goodness extends not to thee, but to the Saints, the excellent ones, in whom is all my delight.* Here was a renewed estimation, David saw excellency in those which worldlings despised. A carnal eye sees no glory but in carnal objects; Worldlings bless the Covetous, whom the Lord abhors. A gracious heart sees a spiritual worth in a man divested of worldly enjoyments, as a curious eye may, and does see a great deal of Art and Curiosity in a Picture, though in a broken frame. A Beast can see the shining of a Diamond, but knows not the worth of it; a beast will rather lick up a lock of Hay, than a Diamond, though of never so great value. A wicked man wants a spirit of discerning. The people of God are the Workmanship of God, which a godly man is very much taken withall, not with the greatness, but with the goodness that is in them. The four Monarchs of the earth are exprest by four beasts, which shews their cruelty, not their curiosity, in observing that of God which may be observed. A child is taken with the Gay, but a Learned man is taken with the learning, and Art of a lesson.

Thirdly, A child of God is one that highly esteems the people of God, judging of them as God judges. The child esteems as the father esteems;

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esteems; if the Father cannot love any one, the ingenuous child cannot endure that he should come into the house. The Courtier follows the favourite of the King; whom the King honours, they cringe to. But to be sure, it is true as to spirituals; God judges not by the gold ring, or filken sute: a sinner is a vile person in Gods account, and so he is in a godly mans account; God is more taken with a broken-hearted sigh, than with all the guadery in *Solomons* Temple. He did not chuse the Eagle, or the Lion for sacrifice, but the Lamb and the Dove; not many noble, not many rich, but the poor hath God chosen: He that hath the choice of God, hath the life of God.

2. *Reason*, Is from the people of God that are beheld. This will appear in five or six particulars;

First, The people of God, those that are truly such, let their present condition be what it will, their end shall be happy. Men are not regarded in reference to what they have in possession, but what they shall have in reversion; the poor here are rich in faith, and shall be rich in glory, 1 *Pet.* chap. 3. The people of God are heirs of glory, co-heirs with Christ; when he shall appear, they shall appear with him in glory; they are not possessors here, but they are Heirs, and are to be looked upon as what they shall be hereafter; Here they are Princes going to their Crown, hereafter they shall be possessed of it; Here they may be oppressed, banished, disgraced, libelled; hereafter they shall shine as the Sun in glory.

Secondly, They are not only such as shall be happy, but they are very usefull and beneficial in the

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world, they are those for whose sake the world was made, they are the great common blessings of the world; like fire and water, they are those for whose sake God spares the world. If God would have spared the City for ten righteous persons sake, surely for many tens God spares the world; those that are pulled down by the world, are those for whose sake God doth not pull down the world, they are the soul of the world, as I may so say: If God had gathered in all his Elect, the world would not continue one hour longer. 3. The excellency of their performances is highly esteemed, there is a worth in every Holy work that Worldlings are not able to discern; every Heavenly Prayer, and sincerely bestowed Alms, hath a worth that a carnal man doth not see: *Luther* sayes, *I had rather do the least truly good work, then obtain all the Conquests of Cæsar and Alexander*: If their good works shall be so rewarded, do you think a holy man can see them, and not be taken with them? Many a wicked man when he hears a holy man make an excellent Oration, wishes that he could do so too; it is not from the goodness he observes in it, or the principle from whence it comes, but from something of natural accomplishments that he is taken with it: so a godly man when he hears another pray excellently, and live holily, he wishes from his heart that he could do so too, his aim is to grow in holiness.

4. The present priviledges of the people of God, not only what shall they have hereafter, but what they have here, they are freed from a world of Evils, that Worldlings lie under, whatever be-
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falls them turns to their benefit, they may be afflicted, but not hurt by affliction, the greatest hurt the world does to them, tends to their greatest good. Worldlings may take away their Heads, they cannot their Crown: There is a real communication of a blessed interest in all that is good, for they have an interest in all that God hath, or is; the power of God is theirs to protect them, the love of God is set upon them, the righteousness of God imputed to them, so as to acquit them from sin: so that a child of God may not only appeal to the bowels of Gods mercy, but to the Bar of Justice, all the providences of God shall tend to their good: In the 25. Psalm, about the tenth Verse, the Holy Ghost sayes, *All the wayes of God are Mercy and Truth to them that are in Covenant with him*: they are Mercy, because they are appointed to do them good: and Truth, because they shall certainly do them good; Christ, and God, and all is laid out for the good of a godly man.

In this world they may go to God, and tell him wherein they are troubled, pained or afflicted, and they are never more welcome to him, then when they ask most from him: if they ask great things from God, God is well taken with such requests, but if thou ask Riches and Honours, these are the low things of the Foot-stool: God is exceedingly taken with thee when thou askest Peace and Pardon, Peace of Conscience, Pardon of Sin, strength against Sin, power to overcome thy Lusts, to withstand temptations: The people of God may have from God all that they want, and all they can regularly wish.

Fifthly, These are such as have an incomparable dear

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dear and near relation to God ; they are his delight, they are set apart by God as his own, his peculiar people ; though God have a propriety in all, yet he hath a peculiar propriety in, and relation to these ; therefore they are called his Children, his House, his Jewels, his Garden : Gods whole Treasure and Portion is his people : as God is his peoples portion, so his people are his portion ; they are those that he hath been at a great deal of cost to purchase.

Sixthly, They are such as have the image of God imprinted upon them ; take notice of this word image, for the image of God appears in holiness : Now an image does not represent any thing of imperfection or deformity, but of excellency. If a man takes the Picture of a man, he will not take it of his Backside, Leg, or Hand, or the like, but of his Face ; his beautifullest part is chiefly aimed at in the Picture : Wicked men discover Gods bounty in having wit and wealth ; this is not the image of God ; the image of God is that which is most excellent in a man, which is Holiness : The power of God is the Hand of God ; the Wisdom of God is the Eye of God, the Holiness of God is the Face, the Beauty of God ; the people of God resemble God in Purity. *Be ye Holy as your Heavenly Father is Holy*, there's the Pattern ; they have the Divine Nature, 2 Pet. 1. 4. *Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.* Ephes. 4. 18. *Having the understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindness of* *their*

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their heart. Rom. 3. 23. For all have sinned, and come short of the glory of God. There is more of God in grace, then in all the works that ever God did in the World besides : there is much of God seen in making the Sun, Moon and Stars ; but in giving a man a new Nature, a renewed understanding, in changing of a man from being a Vessel of wrath, and Vassal of Satan, in making of him become a new man, a Vessel of glory, God shews more of himself then in making ten thousand worlds.

Use. Here I shall raise these following inferences : If it be so that there is such an excellency in the people of God here ; then First, What excellency shall there be seen on the People of God in Heaven ? If they are so beautiful in their rags, what will they be when they appear in their Robes ? The glory of Christ shall be admired in them that believe. Oh what a Head is he that hath such Members ? What a Lord is he that hath such attendance ? The people of God are in a state of non-appearance now, hereafter it shall appear what they are ; the very wicked themselves shall admire them.

2. *Inference.* What are we to think of those that have no regard either for Religion, or for Religious ones, any farther forth then it is deckt and adorned with advantagious Beauty, and outward glory ? If Religion be not lookt upon with a favourable Eye from Authority, farewell Religion and Religiousness. These love the Child for the Nurses sake ; what is the thing in fashion these are for ; what Authority commands, they will creep and cringe to ; When the Deer is shot, the

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Herd flies from her: when Religion is shot at, then farewell Religion; what is this but to have the Faith of God in respect of Persons? If I love Religion for the countenance of Authority, then it is certain I love Religion for the Authorities sake; This is a sign thou shalt not have communion with those hereafter that thou contemnest here: If the people of God are too bad for thee when they are in trouble and affliction, they will be too good for thee in glory.

3. *Inference.* Note here the excellency of Holiness above Worldly glory: Here a man is dignified by what is conferred upon him: when outward honour ceaseth, the man is contemned: but holiness it dignifies a man, and shall remain here and hereafter: Set a Gyant in a valley, he is a Gyant still, a Pearl is a Pearl though on a dunghill, a Holy man is a Holy man though never so much disgrac'd and contemned by men: *John Baptist* had a Leathern girdle, and had Locusts for his food, yet there was not a greater then *John Baptist* born of women: He was the forerunner of Christ, the Friend of the Bridegroom: on the other side *Herod*, that was like the voyce of God, and not of man, what was he in Gods account? The Angel smote him and he became Worms meat. There is a silent dignity in reproached piety, and a silent ignominy in advanced iniquity: As it was with Christ, so it is with the servants of Christ; when he was on Earth, no man had more ignominy poured upon him, yet there was a secret glory attended him: in all that befell him, though Born in a Manger, yet worshipped there: sometimes he was driven to be hungry, the Fish brought him money:

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money : sometimes a weary, at that very time converts a Woman : sometimes laid hold on by his Enemies, at that very time his Enemies fell down before him. Look through the whole course of his life, there was a secret glory under all ignominy : Just thus it is with the servants of Christ, they are in trouble and disgrace, but there is a secret glory and dignity shines in them : the Spirit of God and of glory rests upon them : if ye suffer for righteousness sake blessed are ye : to be in high place, and yet to be a Drunkard, or a Swearer, or a Whoremaster, or Prophane, this spoils all thy glory, be thou never so high.

4. *Inference.* This is the way for a man to have a good name : wouldest thou gain a good report living and dying ? Take heed of sin, take heed of dishonouring God : then God will have thee in everlasting remembrance.

5. *Inference.* Note here the certain happiness of these beholders, that do see certain excellency in Holiness, though disgrac't and undervalued : if there be any thing in the world that is a sign of sincerity, it is this, to love holiness when disgrac't, abused, and spit upon ; to cross the stream, and thwart the multitude, is a sign of the truth of grace, and strength of Grace : This is a sign of a true fight, and strong fight. To see beauty in a godly man in sufferings : the Lord will certainly have an eye upon thee in times of trouble ; Here is comfort in thine infirmities. Dost thou love Holiness when compassed about with sufferings and persecution ? God will take notice of thy grace, though compassed about with abundance of infirmities ; the Lord will take notice of a little of his, in a great deal

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deal of ours : Here's comfort in sufferings ; if you regard his in their sufferings , the Lord will remember you in your sufferings ; the Lord will remember what thou didst for such and such a Servant of his in trouble or distress. God doth not cast away any in their lowness, that have kept close to him in their highness ; and this will be comfort in inward trouble, when thou canst find nothing from which to fetch comfort. And this will be comfort in the last day ; though we can say nothing in that day by way of merit, yet it will be comfort to be able sincerely to say that thou hast owned God and his people in the midst of sufferings : Doye think that Judge would not save that Malefactor that had saved the life of his Wife ? If thou hast owned Christ when he was in his Rags, do not fear but he will own thee when he comes in his Robes.

6. *Inference*, and last : The People of God should learn not to be discouraged under any misery or affliction that can befall them in this world ; at this very time God hath a high esteem of you ; At this time you are his delight, his Garden, his Spouse. The Saints of God are the wisemen of the World ; they have chosen that which cannot be taken from them : I profess Sirs, the love of one Saint makes amends for all the hatred you undergo from sinners ; the very wicked themselves have a good opinion of you, when you do not basely comply ; their Consciences cannot but have an high esteem of you, when peradventure their tongues might speak against you. If all this will not do, remember, your own Consciences are more then a thousand witnesses for you, will then
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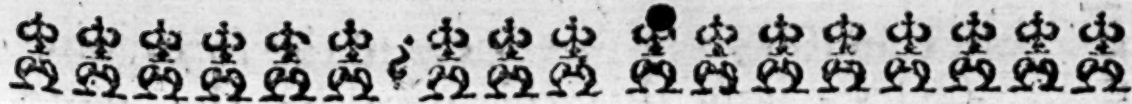
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comfort you ; No man is a miserable man for any thing in the world that is done to him, or said of him; No, it is a good Conscience that will give the best acquittance; for thee to have the whole number of Gods people to look upon thee as an unworthy wretch, and as a vile person, I look upon it as a greater ignominy and disgrace, then to have all the disgraces of wicked men cast upon thee: That man that hath a godly man to be afraid of him, had need to be very much afraid of himself. I shall conclude all with this one word, There is great reason to look narrowly to your hearts and wayes, when they stand at a distance from you, and are afraid to come near you.



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Exod. 3. 2, 3, 4, 5.

And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a Bush, and he looked, and behold, the Bush burned with fire, and the Bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the Bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the Bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

LET us take a short view of the fore-going Verses: and that this may be the more useful and profitable to us, we may take notice, That as in the former Chapter there is described *Moses* preservation to his future employment: so in this Chapter there is described his preparation, and his fitting for that employment, *i. e.* by a *Vision*, or rather a suitable *Apparition*, in which God discovered unto *Moses* his care of his people, of whom *Moses* was to be a speedy deliverer: You have here in the words read unto you the preparation afforded to *Moses* for the great work of being called to be *Israels* deliverer; and in this preparation you may take notice of these three principal parts.

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1. An *Apparation* that is here presented to the view of *Moses*, a *burning*, though not a *consumed Bush*.

2. *Moses* care to observe it, *I will turn aside and see this great sight*, why the *Bush* is not burned. And then,

3. Gods Monitory Precept, or Admonition, which he afforded unto *Moses*, when he was drawing neer to see this wonder, in which we have principally considered two parts.

1. This precept propounded : 1. Negatively, *That he should not draw near*. 2. Affirmatively, *That he should put off his shoes from off his feet*.

2. You have considerable the Reason or Argument, whereby God doth back this précept or Admonition, i. e. *Because that place whereon he stood, was holy ground*. The time would fail me, if I should go over all these parts, we shall only touch on the two former. The *Apparition* which *Moses* saw, and *Moses's* desire to observe it : of the first I shall only speak transitorily, and insist on the latter more fully, which I chiefly intend.

1. For the *Apparition*, or emblematical discovery of the estate of the Church in the *burning*, and yet *unconsumed Bush*. And herein take notice of three things.

1. The lowness and weakness of the Church, represented by a *Bush*.

2. The cruelty of the Churches enemies, signified and represented by *Fire*.

3. The eminency of its preservation, though in the *fire*, yet *unconsumed*.

And in this only take notice, that the Church is compared to a *Bush* for two reasons : 1. In regard

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gard of its deformity and blackness, and uncomeliness. 2. In regard of its weakness and brittleness. The Church is uncomely in regard of sin, and weak in regard of suffering, and God sees it best that it should be thus with them to humble them, and to shew his goodness to accept them, and to love them, and make them long for their future beauty: and hereby God makes them more conformable to their Head, hereby he makes them endeavour to look after inward beauty and glory: hereby he puts them on a life of faith, and takes them off from living by sense, and creature comforts, and from being entangled with creature comforts. And hereby he shews how little he regards the beauty and glory of this life, which he denies to the best of his people; And hereby he shews, that there is a better state of appearance and glory approaching; and therefore the people of God are not to be censured under their blackness and deformity, either in regard of sin or suffering: their happiness is not to be judged by its outward appearance, because this life is but the obscurity of the Church; we see them like the *Tents of Kedar*, but we do not see how like the *Curtains of Solomon* they shall be. 2. The people of God should take heed of expecting that glory of this world, which is not promised to them, and to set their hearts on heaven. And you may see the reason why wicked men stumble so much at the *outside* of Gods worship, because there is no *outward bravery and beauty* to allure them to the true worship.

2. The Church is compared to a *Bush*, in regard of its *weakness and bitterness*. Note, That it is

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is not compar'd to a strong sturdy Oak, but to a weak brittle Bush. God loves to bring his Church into a low estate and weak condition; as it is here compared to a *Bush*, so other-where to a *Vine*, a *Dove*, a *Lamb*, and a *Sheep*, all weak creatures. Sometimes the Church is said to be fatherless and destitute; and as our Lord Jesus Christ the head of the Church, was said to be *weak, a worm and no man*; and as the Apostle said, *Suffered through weakness*. And this makes them to trust in God, and puts them to rest on his strength; *When we are weak, then we are strong*: outward weakness will make us look the more to Christ for *spiritual strength*: the weakness of our state doth shew the spiritual strength God gives to his people for the upholding of them. And this weakness of his Church doth exceedingly confound his enemies, when so weak a company shall be delivered, not only against, but by the strength of men; and hereby God doth gain to himself the greater glory in their deliverance, for remembering them in their weak estate. Hereby the people of God are made the more thankful, both for their preservation *in*, and deliverance *from* their powerful adversaries. You see, here is a large field opened unto me for the discoursing upon the Churches weakness, which, whether it be more suitable to the *Text*, or to the *Times*, I leave to you to judge. But,

2. Consider the cruelty of their opposition, that is set forth and represented *by the fire that burned in the bush*. Afflictions, and especially persecuting ones, are in Scripture frequently set out by fire, as, *The fiery trial, the fire of affliction*. This doth not only

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only discover the rage and cruelty of men, but also the benefit and utility that comes to the Church by affliction : for the afflictions of the Church are not as *consuming*, but *trying fire* : as the fire in a furnace is to gold, it only takes away the dross : not like the fire of *Hell*, which hath *heat* without *light*, but the School of persecution hath *light* as well as *heat* : the School of affliction is the School of teaching, God teacheth his Saints excellent Lessons by the light of that fire. But I pass by that. I might now insist upon the third thing. —

3. Consider the eminence of their preservation, *It was not consumed* : the Church of God was *hot*, but not altogether and wholly *consumed* : let the fire be never so hot and spreading, the Church of God shall have a *being* : if the Church be less in one place, it will be greater in another ; what it loses in one place, it gets in another ; and God will have a Name among his people on earth : A man may as well attempt to blow out the light of the Sun with a pair of bellows, or batter it with snow-balls, as to root the Church out of the world ; for it is impossible to root Christs Church out of the world. And if you take notice of particular Believers, *it is not consumed* in a way of hurting and destroying them ; and consider, their graces are not consumed, their welfare is not destroyed ; this *fire* cannot burn them *up*, though it burn upon them ; But as he will mitigate and allay the fire, so as that it shall not decrease their strength, so he will cleanse his people by the fire, so as that it shall burn up nothing but their dross, and what makes them offensive unto
God,

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God, and what may make them hurtfull one to another. But I pass by these things to the second general part, viz.

2. *Moses* care to observe Gods admonition, That he would turn aside and see this great sight, why the bush was not burnt. *Moses* was an excellent Naturalist, and yet here he was posed; he could see no reason in nature by all the learning of the Egyptians, how this thing should come to pass, that a flaming fire should be in a brittle bush, and yet the bush not consumed: And yet I do not conceive (as some Jesuitical Expositors upon the Place do) that *Moses* did turn aside so much out of curiosity, as to understand what it was that God did intend by it, and would have him to learn by it. And doubtless when Gods works are great, our observations should not be small; when his providence is eminently lifted up, we should not be cast down, when the hand of God is upon us, we must not shut our eyes. I am very far from being a Phanatick, and to give credit, or be led by unscripturol revelations; but yet let me tell you, the times wherein we live are strange times, in regard of strange sights and apparitions, and I question if there have not been some as wonderful as this in our times, but I shall not now mention them: though it be a forfeiture of your modesty, to give a reason for them, yet they do portend some strange things: the hand of God is not to be neglected, though it cannot be perfectly conceived: and it is the nature of a wicked man to have Gods works far out of his sight: be sure to lay them up in your hearts: And thus far you may take notice of them, To trust the God that hath

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all the Elementary *Meteors* in his power, and at his command; and this *learn*, to tremble and dread before that God that hath you in his power, and can do with you and all other things as he pleases.

3. You have here considerable the admonition of God, or the Monitory precept God lays down to *Moses* i. e. he forbids him to *draw nigher*, and then bids him to *pull off his shoes*: the reason of the former will be easily understood in the opening of the latter; I shall therefore in it briefly take notice of two things.

1. An Injunction, *Put off thy shoes.*

2. The Argument whereby he doth back this, *Because the place whereon he stood was holy ground.*

For the opening of the former, the Injunction, *Put off thy shoes*, I shall not give the divers Glosses and divers interpretations which men, with more wit than weight, have endeavoured to make of this Scripture; the plain meaning is this, which is given us by *Theodoret*, *Put off thy shoes*, Gods scope, and drift, and intent hereby was, to require of *Moses* reverence, when he was to receive a message of very great concernment and importance about his Church; the design of God was in this to prepare him to obedience, therefore God requires that of him then, which Servants were wont to do when they came to their Lord and Master; to shew their reverence to them, Servants used to come bare-foot to their Masters, to testify reverence to the commands of them on whom they waited: *Nudare pedes signum reverentiae*. And the putting on the shoes is in Scripture, as well as among other Writers. held as a token of domination, or masterly power. Hence some conceive, *John*, spake of

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of Christ as one that had his shoes on; and of himself as one that was unworthy to untie his shoes. And the Prophet *Isaiah* by a sign of *putting off his shoes*, is commanded by God to put off his shoes from off his feet, and to walk naked and bare-foot; and he did so, *Isai. 20. 2.* which denoteth the servility of the people, in token that Gods people were to be in a low condition in Captivity. So we read of *Mourners* in *Ezek. chap. 24. v. 17.* that were of a low spirit, they are said to go without shoes, or unshod. And my brethren, on the other side, when God would shew the freedom of his people, and their deliverance from servitude, he is said to put shoes on their feet, *Ezek. 16. 10.* And the reception of the prodigal into his Fathers house, and the freedom and priviledge his Father intended him (according to some learned men, intended by that expression in *Luke 15. 22.*) is set forth by *putting on shoes* upon his feet. So that I take the meaning of this command to be so much; shew by this thy reverence, thy humility, thy due submissiveness, thy subjection of spirit, together with thy servile readiness to do whatsoever I shall command thee. *Calvin* hath this note upon the *Text*; if so excellent a Servant of God as *Moses* had need to be quickned to reverence and obedience by such a Ceremony, certainly we that are more backward to humility and obedience, should by our reverent behaviour, when we come into the presence of God, signifie both the reverence of our souls by our outward expressions, and likewise quicken and fortifie the inward graces of our souls by the outward gestures of the body (especially in prayer) as kneeling,

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and lifting up the hands, uncovering of the head, and the like : for the presence of God is great, and it's the presence of the great God indeed; we that are not onely by the Law of Creation so infinitely below him, but also in regard of that illegal Law of sin, so much against him, should testifie our humility befor him, and subjection to him, when he calls for it bey our reverence.

2. The Reason by which this is backt, *Because the place whereon Moses did stand was holy ground.* The meaning I take to be this, It is holy in regard of that visible and miraculous token, symbol, and sign of his presence, that is here discovered in this place ; not because the place was (as I do not understand how any place is) of its own nature holy, but God did testifie, that that place being the place of his special presence, had thereby a holiness, there being now a sign given by God to *Moses*, that he was extraordinarily, and miraculously there. And thus I have opened the second Branch, whereon this Injunction was backt *This place was holy ;* so it was then. Now I do not understand how I can discourse of this so profitably unto you, concerning the holiness of places, unless we take notice of the holiness of places now in the time of the Gospel, and consider, whether, and how, in these times, one place may be said to be holy or holier then another. And truly I am not put on this employment willingly, nor the handling of this subject ; and if it were not extorted from me by something, I do not say that I have seen, but that I have read, that was written by men, and those none of the meanest neither, the learnedest of the *Papists*, I should

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should not now have chosen to have entred upon this task, concerning the holiness of places, in opposition to whom, I have entered upon this discourse? I will give you expressions, which one of the devoutest, and the other of the learnedst of them hath; the learnedst of them, accounted so at least (though, blessed be God, his weapons have not been formidable to the Church) is *Bel-larmine*, his words are these, *Templum consecrandum merito venerabile & divina vertute preditum est*, The Temple consecrated is deservedly holy, and venerable in worship, and endowed with divine virtue and efficacy; the Temple ought to be looked upon as honourable and venerable. And for the other, *Durandus* he tells us, *So great is the Religion and Holiness of Churches, that those things should be, and may be forbidden to be done in them*, (he means perpetually, or else he said nothing, for we grant as much) *which in other places may duly and lawfully be done.*

In the handling of this question, *How we are to judge and conceive of the holiness of places, in the time of the Gospel?* I shall endeavour, first to explain it, and then faithfully and truly endeavour to resolve and determine the same.

First then, for Explanation, I shall here endeavour to open these two things to you; first, what it is for a place to be holy, or wherein the nature of the holiness of places consists; secondly, what that is, that is the foundation or cause of the holiness of places, and both these must in our discourse, and likewise apprehension, be accurately distinguished.

1. What it is for a place to be holy, this is two

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wayes to be considered; 1. Generally; 2. More particularly,

1. More generally, The *holiness* of a *place* doth consist in the *separation* thereof, the setting it apart, the distinction and discrimination in the way of some excellent preheminance, or the exalting of it before and above all other places: Thus the notion of the holiness of places is taken in Scripture, *Exod. 30. 31, 37, 38.* you shall there read, that the Lord tells them in the 31. verse, concerning the *oyntment* that he prescribed, and likewise the *composition* of it for his service, *this shall be an holy anointing oyl unto me throughout your generations.* Now see how God doth discover this to be holy, *On mans flesh it shall not be poured, neither shall you make any other like it after the composition of it.* Here was a discrimination, as well to the using of it as to the making and composition of it; as none was to make such an oyntment as this was, so none was to use it in their ordinary and common employment: so that now the holiness thereof did consist in the distinction and discrimination of it from other uses, and likewise from all other oyntment. And this is further expressed concerning the *holy perfumes* in the 37. and 38. verses, there was to be a difference betwixt this and other perfumes; and this was the holiness thereof. And to you shall finde it not onely concerning *holy things*, but likewise concerning *holy persons*, *Levit. 20. 24, 25. I am the Lord your God which have separated you from other people; you shall therefore put a difference between clean beasts, and unclean.* Mark ye, herein is the holiness of the people, that they were a differenced and sever'd people. And hence

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hence it is you read in *Deuteronomy*, Chap. 26. ve. 18. 19. that *GOD* is there said to avouch his people, openly to discover himself to assert it that they are his people; their holiness was a discrimination, a separation from the rest of the people. And in *Deut.* 7. 6. and 14. 2. you have there the very same things described and discovered unto you. And now for this I shall desire you to take notice of comparing two places of Scripture which discovers the holiness of places, in *Deut.* 19. 2, 3. Thou shalt separate three Cities for thee in the midst of thy land, which the Lord thy God giveth thee to possess it. And at the seventh ver. Wherefore I command thee, saying, Thou shalt separate three Cities for thee. Now you shall have this again propounded to you in *Joshua*, Chap. 20. v. 7. And they sanctified Kedesh in Galilee in Naphtali, and Sichem in mount Ephraim, and Kiriath-arba (which is Hebron) in the mountain of Judah. Mark the Scripture, that that was called Separation in *Deut.* 9. 2. 7. is here called Sanctification; therefore the word in the Hebrew is, And you shall sanctify, or make holy these places; that is holy, by the separation of them unto that employment that I shall appoint: Hence a thing is said to be unholy in Scripture when it is common, is not separated and set apart to holy employments and services, and from every thing that is of a civil concernment. And hence you read in *Acts* 10. 14. in the Vision that Peter had, God bids Peter Kill and eat. But Peter said, Not so Lord, for I have never eaten any thing that is common or unclean. That that is unclean and holy, in a way of legal unholiness, is said to be common, not set apart. *Heb.* 10. 29.

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you shall there read this notion clearly discovered
t: you in the New Testament, *Of how much sorer
punishment, suppose ye, shall he be thought worthy,
who hath trodden under-foot the Son of God & hath
counted the blood of the Covenant wherewith he was
sanctifi'd an unholy thing?* an unholy thing is a com-
mon thing So that now what is sanctification in
the former part of the verse, is called commonness
and uncleanness in the latter part. But not to give
you any more instances of this nature, the general
nature of holiness is discrimination or separati-
on.

2. To answer it more particularly, this setting a
part, or discrimination, or separation of places for
holy uses, must have these two properties.

1. A place that is holy, must have such a se-
paration from other places, as that it must be
alinated from all uses but holy uses, it must not at
all be employed to civil uses; for the employ-
ing of it unto civil uses, must be looked upon as sin-
ful and unlawfull. Thus in the Scripture, when
times, things, or persons are reputed as holy, they
are to be exempted from common employment;
the Sabbath day, a holy day, *In it thou must not do
any manner of work.* The Vessels and Utensils of
the Temple were holy, and therefore were not to be
used to ordinarie uses; and this, as some think
was the great sin of *Belshazar* that he would offer
to drink in the Vessels of the Temple. And so the
garments of the Priests were holy, and [not to be
used by secular Persons: And the *Tabernacle* and
the Temple were holy and not to be used in civil
employment.

2. More particularly, concerning this holiness
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I desire to shew you what it is, by shewing you, it must be such a holiness and separation, as that the *service* done to God in those places must be accounted and looked upon as a better service, and more acceptable, then if so be it had been done else-where more acceptable to God, and advantagious to ourselves. Now, as places are said to be holy, in regard they are onely to be for holy services, so,

2. Holy in regard that holy services are only to be done there, with acceptation or advantage, at least with so great acceptation. And therefore I desire you to take notice, that places in Scripture were said to be holy, which did sanctifie the worship which was done in them, and sanctifie the worshippers and so the very places are part of worship: and so not only places in which God was worshipped. but by which God was worshipped. And thus the *Sabbath* was sanctifi'd, and so the performance of Gods worship therein, made Gods service more acceptable and sanctifi'd. And so the *Alter*, when it was holy, it made the gift the more holy and sanctifi'd, and so the more acceptable, the *Alter* sanctifi'd the gift, *Mat. 23. 18. 19.* And so the *Incense* was acceptable to God, as being put into such a *Censer*. And so the service done to God in such Garments was more acceptable, because done in them which God had instituted and appointed for *Aaron* and his *Sons* to wear. And so I have opened the first thing in the explanation, and that is to shew you, wherein holinesse consists, and how it is that places or things may be said to be holy; and I think I have sufficiently cleared the notion to you.

2. To

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2. To shew, what the *cause* or the *foundation* of this holiness is; for this, my Brethren, I shall desire you also to take notice of it more generally, and then more particularly.

1. More generally, That the cause and the foundation of a *place*, or any other things holiness; it is its belonging to God, God's peculiar relation to it, and propriety in it, declared as he shall please and therefore to be holy, and to be Gods, are words of the like importance, or equivalent, its being God's, and his having a relation to it, is the foundation and cause of its holiness. And therefore if you look into *Exod. 15. 2.* you shall there find God commands, that *they should sanctifie to him all the first born, it is mine*; there now is that which is the *cause*, and *reason*, and *ground* of its being *sanctified*, or *holy*, it is *God himself*, God hath a propriety in it. And therefore I desire you to look into *Luke 2. 23.* it will open this notion to you; there you shall see that this command is again repeated, but *yes* in other words, and therefore he saith, *As it is written in the law of the Lord. Every male that openeth the womb shall be called holy to the Lord*; that which is said in one place to be *sanctified* or *separated*, is here said to be *holy*; and therefore *holy because separated to God*? *Levit. 27. 30. All the tithes of the land is the Lords it is holy unto the Lord*; it is holy, and therefore holy because it is the Lords. So that here is the general answer. This is the foundation, ground and cause of its holiness, Gods peculiar propriety in it it is the Lords.

2. More particularly, That the declared propriety that God hath in any place, or his relation to

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a place, or its belonging unto God, that is the foundation of its holiness. This belonging unto God, or Gods propriety in it, is declared two wayes.

Its belonging unto God is declared,

1. From his presence,

2. From his precept.

1. By his presence. Now the presence of God, that was the foundation of the holiness of a place, was two fold.

1. Extraordinary.

2. Ordinary.

1. The Extraordinary presence of God was by his miracuculous Apparitions, and discovering himself by some mirculous token, vision, sign, or manifestation of his presence, as now here in this *burning, and not consuming Bush*; here was a miraculous token of Gods presenee. We shall finde in the fifth of *Joshua*, and the last verse, God commands *Joshua* to put of his shoos, *Loose thy shoos from off thy feet, for the place whereon thou standest is holy ground. And Joshua did so.* And therefore, as I conceive, hence it is, the *Mountain* in which *Christ* was *trasfigured*, is called, *The holy Mountain.* 2 Pet. i. 18. *And this voice which came from heaven we heard, when we were with him in the holy Mount.* Why *Holy*? Not as if it were *holy* at that time when the *Apostle* writ that *Epistle*, but it were *manifest*, there was an extraordinary manifestation and sign of Gods presence, and so long as this extraordinary manifestation of Geds presence continued, it was called *holy*. And this miraculous manifestation of the gloriousnesse of *Christs* God-head ceasing, the *holiness* of that place ceased also

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also: And remember this place now, of Gods extraordinary miraculous manifestation of himself in the bush, was holy for that time, and no longer, wherein he did manifest himself; for otherwise, in the time of the Law, it were unholy to offer up sacrifice there.

2. As the presence of God was extraordinary, so it is ordinary, which is two-fold.

1. The presence of his standing residence in a place, by some visible or external Symbole; or else,

2. The presence of God is spiritual presence in the Religious services and performances of his people, in the place of their meetings and Assemblies. now concerning the first of these.

1. The presence of God by the more visible and lasting tokens of his presence, which was chiefly afforded in the time of the Levitical pedagogue; so the *Altar, temple, Ark, and Mercy-Seat*, were symbols of Gods presence among that people, by them God signified his presence, he recorded his Name there by those visible tokens of his presence; and therefore the Ark was said to be Gods face: and when the Ark was lifted up, it was said, *Let God arise, and let his enemies be scattered*. Hence they so much rejoyced when the Ark came into the City of *David*, because it was the sign of Gods presence, and mourned when it was taken away captive. And God is said to *deliver his glory into captivity*, that is, the token of his glorious presence: and as long as this continued, God was looked upon as there present; and thither the people went to pray, and offer Sacrifice. And thus God more fixedly declared his durable re-

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lation to a place by these tokens, and while these continued in a place, he was looked upon to be there.

2. Gods ordinary presence is considerable in the Religious service of his People, and this I call the rather the more spiritual Presence of God: this is that Presence of God in the Ordinances, which we have, we hope this day and which Christ did promise, *Math. 18. 20. Wherever two or three are met together in my Name, there am I present in the midst of them*: not in the midst of the place, but of them, when they do perform holy and institute Worship. This spiritual Presence of God is that, that is afforded in the use of those Ordinances of Praying, Hearing, and Administration of Sacraments: his Presence is there to accept of these, and bless them, and make them operative, and to assist in these; and to enable both Minister and People to go through their duty by his own power. Nor can Gods Presence be ordinarily expected, but in this his own way. Now then,

2. You must know, that as the Presence of God is the foundation of a places sanctity, and as it is several, so you must know, Gods propriety in, and relation to a place is declared by his Precept: the Precept of God is Gods propriety in a place, as well as his presence: thus it belongs to him by command to make it holy, he may do what he will, and choose out what places he will to be holy. He to whom all things belong, surely may have some places and things more proper to himself and peculiar: so the Temple of old, and the Tabernacle, those places of Levitical and Ceremonial

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monial worship, was separated and set apart by God, by Divine institution. Hence we have many commands.

1. God commands, that such a house, and such a Tabernacle shall be built, and this had been unlawful to do, had it not been commanded.

2. He directs the manner, and the mode, and that all things should exactly be done according to the pattern in the Mount. And,

3. God doth command it should be in such a place, in the threshing floor of *Araunah* the Jebusite, and that place that himself had chosen.

4. He commands that he will be served in these places peculiarly, rather than in any other place, he would not have these places changed for others. Herein this place typifi'd Christ, one that is only able to make our services acceptable. Hence it is said *Exod. 23. 17. Three times in the year all the Males shall appear before the Lord.* And *Acts 27.* the *Eunuch* there went unto that place that God had commanded.

5. He doth command, that he would have these places revered, and no civil employments used there when the holy service was doing, and that after the service was done, at that very time the place should be onely for God.

6. And lastly, He annexed a promise unto that place, that he would accept of a duty done there rather than in any other place, even because it was done there: hence they prayed in the Temple, rather than in their private houses, *Luk 2. 27.* and when they could not be present, by reason of Gods providence, in the Temple, if they do but
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look to the City and the Temple, God accepted of their duty, 1 Kings 44. 48. So that God did promise, that that place that he had instituted for his worship and service, that the service performed there should be more acceptable to him than else-where. This shews the reason and foundation of a places holinesse: the precept of God; and the promise and presence of God. And thus I have opened to you the second thing. Now having thus explained and opened the Question to you;

2. I come to resolve the question, according to what I think in my conscience to be the truth of God; and this I shall do two ways.

1. By granting that which must not be denied.

2. By denying what must not be granted.

1. By granting what must not be denied; and here I grant willingly these four things.

1. That in the time of the Gospel; it is not onely lawfull, but it is often very commendable and necessary, to design and dedicate places unto God. Now when I say it is lawful to design them, and to dedicate them. I pray you bear me witnesse, I do not say it is lawful to consecrate them, or to sanctifie them; but I say, it is lawful to design and dedicate them. Now for this take notice, that between 1. the designing and appointing of a place; 2. the dedication of a place; and 3. the consecrating of a place, there are these differences.

1. Concerning the designation of a place: then is a place designed, when it is appointed to be made use of for the most convenience for such a service,

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service, as *Tuesday* and *Wednesday* may be appointed for Lecture-days not consecrated. Now you must know, that this designation of a day may be altered, and so may a place: if such a place be designed, it is our power to make use of it, so as to leave off the use of it when we please.

2. As to dedication, I mean so lawfully to dedicate a place, which is of our own right to dispose of: so to dedicate it, as not again to be able to revoke it, or call it back from such a use and purpose. It is lawful and commendable for a rich man to dedicate so much ground or money, for building a House for a Free-School, or for the poor, and to give it away from our selves, and from our own right and power: and if so be that a man hath power or propriety over a place or thing, is it lawful for a man to alienate such a thing. And yet this you must know by the way, that this dedication that now is in the time of the Gospel, doth very much differ from that dedication of Free-will offering unto God in the time of the Law: for they were dedicated to God in the time of the Law immediately, that is, to his immediate Worship, it was part of Gods Worship, it was a part of Religion to do that thing, whereas it is not now dedicated to the immediate worship of God, but it is dedicated immediately to such a Priest or Minister, or Place, or company of People, that we have a good will to gratifie: and so it more remotely redounds to Gods glory, not immediately. For God hath not declared in his Word the same acceptance in the Gospel of things done in an immediate way, as he had in the time of the Law
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of which acceptation now we have no such promise. And therefore it is observable, as one speaks concerning that Benefactor in the Gospel to the Jews, *He hath loved our Nation, and builded us a Synagogue*, it is not said for God, but for us; This man out of love to us hath bestowed these things to God; which, though a giving our selves out of our own power, yet it doth differ from the Free-will-offering in the time of the law. Ay, but now, Sirs, ye must know, that sanctification, or consecration, that is a great deal more; when we sanctifie a thing, or consecrate a thing, this thing that is so consecrated, it is so holy, that there must nothing at all of unholiness, or of a civil or secular employment and concernment be done in it. Now we do not dedicate a thing, but there may be secular things in an ordinary and civil way done in them; and our services are not more acceptable for the place, nor the places less holy because of those civil employments. There is the first concession, that in the time of the Gospel there may be a designment and dedication of places, and it is not only lawful, but commendable.

2. I grant, that in times of the Gospel, some places are to have Religious services performed in them, rather than in other places; I mean, places of natural conveniency and fitness for the meeting of People together, whereby they may be free from disturbance, from the violence of Enemies, and from tempestuous weather. As publick meetings, whereby we have the society of Gods People, their examples to stir us up to zeal, and their joynt help in Prayer and holy performances,

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to go along with us, that we may joyn our forces together, and with a great force wrestle with God, and overcome him which is invincible. And therefore, my Brethren, I desire you to bear me witness this day, that I plead for publick Ordinances, and for the purity of God's Ordinances to be administred in publick places, rather than other places, so that I do here profess, that I do avowedly and openly declare my judgment to be for publick meetings in publick places, and the purity of God's Ordinances, if they may be enjoyed without humane mixture, which may hurt and pollute them.

3. I grant, that in the time of holy service, we are not then to use secular employments at that time in those places, as eating, drinking, and talking, it being unsuitable to the work in hand; and howsoever they may be lawful at another time, yet unlawful then, because against the Apostles command, *Let all things be done in decency, and in order*; and that which is unsuitable to the commands of God, the taking his Name in vain. My Brethren; I will go further with you, we are to abstain from all other Religious services, when not in season; and therefore when the Minister is in Preaching, we must not run into our places and kneel down, as some People do, and fall a Praying. And I cannot but wonder, that they that do so much cry up Uniformity and Sanctity of places, that yet they should confute their judgment by their practice, that they should pray secretly when the whole Congregation is a Praying vocally; and it may be the Congregation is singing

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ing a Psalm, or the Minister Preaching, and then they go to their Prayers ; I pray where is the Uniformity, Decency, and Order they so much stand for ?

Lastly, I grant, that after the performances of holy duties, in the places wherein we meet for the worship and service of God, it is our duty to abstain, not only from filthy and indecent actions of a natural or moral filthiness, unseemly, as looked upon by men against God's Law ; but from all those civil, moral, lawful actions, at other times, that may reflect any dishonour upon the work that hath been done, or upon the work that shall be done, or that may render the place unmeet for religious services afterwards : And this is that that one calls a Negative, or a Privative reverence, a reverence, or not doing something, not because the place is more holy, but for decency and order, considering the religious duties performed in that place. So that things subservient to Religion call for a Negative reverence, and are not so to be used, as that the Religious services which are there performed and transacted, should be made disgraceful and dishonourable ; as the Bread of the Sacrament, after the Sacrament is done, is not lawful to be cast unto unreasonable creatures, because it reflects dishonour upon the religious service which we were before doing ; so, dirty water is not to be put into the Communion Cup, not that the Cup is holy, but because it is a reflection of disgrace upon that holy service wherein that Cup is made use of ; and that Cup is not to be made use of to drunkenness. But in all this bear me witness

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that I say, all this is but a civil Reverence, and so due to any place where there is any Honourable Convention, as in the Parliament-house, or Presence-Chamber, or the like. Having yielded this:

2. I must come now to deny what must not be granted: and I likewise deny four things.

1. It is not now in the times of the Gospel in any mans power to set apart a place for Religious duties, so as that it should be unlawful upon a due occasion to use it for civil employments, or that it should be alwaies unlawful to alienate to other uses, besides those uses that are Divine; the Bread and Wine sanctified by God's own institution by the Minister, after the publick use and administration of them in the Ordinance, are not now holy, but they may be eaten in a civil use and way as our ordinary and common food. The Synagogues among the Jews were as holy as our Churches, they were for holy duties, as Prayer, Preaching, and the like, and dedicated to Gods Worship, and yet you must know there were civil employments used in those places after the Religious Worship was done; and therefore in *Matthew 23. 34.* saith our Saviour, *some of them you shall scourge in your Synagogues.* Hence we use to keep Courts and Consistories in Churches amongst us, and some of them none of the best; and we use here among us in this City constantly in our Churches, (and I doubt not but it is lawful) for an Alderman in his Ward to meet about secular business, as to choose Common-Council-men, or the like. But where there hath been a dedication of a place to Gods worship, it is only God that can make it so holy,

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as that it should be sinful to employ it to other uses, and if the Governors of the Church, upon due occasion and reason, shall substitute other places more fit than the former for Divine Worship, then the former places may return to their former proper uses; but it is not so in things consecrated by God: If the Font, Table, or Pulpit, wax old, they may be laid aside and looked upon as common things, and may be used for other employments; and suppose the Surplis be a lawful garment in Gods worship, (which yet I am perswaded none of you believe) doubtless it is not to be burned when it is old and past wearing, and the ashes to be put into a pot or some such like thing, and be buried under the Altar, but it may be used as other linnen may. And so the communion Utensils, as the Cup, and the like, when they are come to be old, they may be used for other employments without fear of sin. And therefore it is an excellent speech of one; saith he, So to Consecrate moveable or immoveable goods, as that it should be a sin for the Church to use them in any secular employments, it is an execrable and abominable Superstition: God hath not consecrated any thing in the Gospel so, as that it is a sin to use it otherwise. It was a sin in them to make use of the Cups in the Temple in any secular way, but it is not so for us: the reason is because those things were set apart by Gods own institution: but there can be nothing so Consecrated by men, as that it may *not be made use of* in secular things without sin.

2. A second thing I deny is, That no place now

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in the time of the Gospel hath such an holiness either from Institution or Use, as to sanctifie or make more acceptable or effectual the Services therein performed: This is not in the time of the Gospel; God is present at places of Religious performances, not with respect unto the Place, but the performance by him instituted and enjoyned; and therefore he doth not say, *Where two or three are met together I will be in the midst of that place*, but *among them*. God will be present in the place for the Duties sake, not among them for the Places sake, but the Duties sake in the place, to bless the Ordinance for his own Institutions sake. Prayers and other Duties in the Ceremonial Law were regarded for the Places sake, but now we must abhor this piece of Judaism: For a man to set a place apart by Consecration, that this Place makes the Duty any thing the more excellent, or acceptable to God, this is to make the Traditions of men equal to the Institution of God. The Temple sanctified the Duty, but not the Synagogue; and the Altar did sanctifie the Gift, and the Person and Service, because it was by God's Institution, and so the Temple and Altar did add efficacy and worth to the work; but for men to Consecrate the Church, it is to make the Appointment of men equal with the institution of God. Our Churches and Meeting-places are not holy (if they be holy at all) without relation to the Duties performed, but our Duties are holy without relation to the Church or the place. None but God can Consecrate a place to be an effectual means of worship: The Jews worshipped God
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by the Temple, but we worship God in the Church; as the place doth afford a natural conveniency for our meeting together; the place then hath no influence at all upon our duties, and if any of you should think so, you erre exceedingly: It is but only a *Physical* Act of duty, or a natural *Adjunct* of duty, which is but at most helpful to the bodies conveniency.

3. The third thing I deny is this, That there is no place so holy as to exclude another place from being as holy in a way of proper sanctity and holiness, which we have been now opening. God now makes not one place properly more holy than another; there is not now properly any religious difference of places. We have not now the precept of God to sanctifie and separate one place from another, to prefer one place before another; we have not now the miraculous Presence of God, his appearing as at the bush, God hath not given us under the *Gospel* those Symbols of his standing Presence and residency, as by the *Ark*, and *Mercy-Seat*, and *Altar* of old he gave unto his People. And as for his Ordinances, if they make a place holy in regard of performance of duty to God there, and his spiritual presence in that place, then my Parlour, Chamber, or Closet are holy where I use to pray, and where God doth afford his assisting blessing and comforting presence; So that if you make the Spiritual presence of God to make a thing holy, in regard of Gods Spiritual Presence going along with those services, then your Houses are holy, and the Field is holy where you walk, when you meditate, and praying by the River side

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makes it holy; Humane consecration makes no place truly holy. If the spiritual presence of Christ makes one place more holy than another, then the *Communion-Table* and *Font* are more holy than another place in the *Temple*. And so when Gods presence hath been enjoyed at the *Font*, that is more holy than the *Communion-Table*; and so when the presence of God hath been enjoyed at the *Communion-Table*, that is more holy than the *Font*, and so you must bring in *Judaism*. If the presence of God makes a thing holy; a new *Communion-Table* upon which the Sacrament was never administered, cannot be so holy as the old *Table*. Nay, by this the mouths of the Communicants are holy, having eaten the *Bread* and drank the *Wine* which was dedicated to an holy use, and so it will be sinful for you to eat any other food. I conclude all with this, That the difference and holiness of Religious places in the times of the Gospel, is not given but taken away by the Gospel, 1 Tim. 2, 8. I will therefore that men pray every where, lifting up holy hands without wrath and doubting. You may pray, and that with as much acceptableness to God in one place as in another, John 4. 21. Christ said, The time comes when you shall neither in this Mountain, nor yet at Jerusalem, worship the Father: That is, Gods worship and service shall not be confined and limited to those places, as if others were not as good and holy as they. 1 Cor. 1. 2. To them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord both theirs and ours. One place for the calling upon Christ is as good as another, and therefore,
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Where two or three are gathered together, I will be in the midst of them. And this is foretold in *Zeph. 2.* 1. and in *Mal. 1. 11.* So that this is the sum of all, Gods institution makes the Sabbath holy: And the Bread and the Wine set apart by Gods own Institution, after the duty, may be used in secular uses. But lastly, to name no more, no place is so sanctified by God, as that after the ceasing of that presence of God, any holiness should belong unto it, as now when the signs of Gods presence ceased and was gone, the holiness of that place was gone, and then it was lawful for *Moses* to put on his shoes. And so when Gods presence ceased in the *Ark*, the *Altar*, and *Mercy-seat*, the places became no other than secular and civil. And now for us to go about (as the *Papists* do) a Pilgrimage to *Jerusalem*, as if that place had any more holiness than others, is a foolish and abominable thing: How many bloody Battels have been fought, to the disgrace, as well as loss of Christianity for the regaining of the Holy-land.

Nay, let me add, those places where the presence of God hath been formerly, when it hath been taken away and those places have been used to Idolatry, they are the worse, and the more unholy; for this is turning the House of God into vanity.

The conclusion of all is this: what ever places are in holy duties, out of them they lose and leave all their holiness; and therefore I say it is boldness for us to go about to tie Gods presence to a place where God hath never tyed it; I cannot but wonder how it is possible for Men of reason and learning to be so blind, as to hold that
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the Lords day (which was set apart by God for the Sabbath, as you may see in the fourth Commandment, and afterwards by Christ and his Apostles, which doth amount to no less than an Institution) is not holy after the service or sermon is ended, but then you may go to play at Foot-ball, and Cudgels, and Drinking, and what not? and yet they should say, that the place of performing religious duties in, is so holy after religious performances, as that you cannot come in to it without bowing the knee, and putting off the hat, and bowing to the Altar and Communion Table, and the like; this I cannot apprehend how it should be, and I wish any of you that are of this mind, would in private give me your reasons for it, why it should be so.

Now having explain'd the point, and given you a resolution of the question, in these particulars, give me leave to wind up all with some Uses.

First, We infer the great difference that is between sanctity of places under the Old Testament, and sanctity and holiness of places under the New Testament: they under the Old Testament had the immediate presence of God, the standing Symbols and visible signs of his presence, so long as these lasted: which was set apart by Gods special Commandment, and so they were holy, though they were not employed in a way of worship; but you cannot say so now, our places for performance of holy duties have no such holiness, places now differ from places then.

Secondly, by way of Inference, I note the great goodness of God to give us such a sweet and gracious indulgent dispensation in the time of the Gospel

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God for Gospel under the New Testament, as that he doth
not tye us to Ceremonies, or places; he doth not
bind us, as he did the Jews, to go three times in the
year to the furthest part of the Nation to wor-
ship: No my Brethren, no Land, no ground is
now unholy, as famous old Dr. Reynolds said,
every place is now a *Judea*, no Coast but is a *Ju-
dea*, every house is a *Jerusalem*, every Congregati-
on is now a *Zion*: see here the goodness of God
in indulging of us so far as to take any service done
by us in as solemn and real a maner, as if it had
been done in those places which were formerly
appointed for it to be done in.

Thirdly, I infer hence, there are several persons
to be reprov'd.

1. We find hereby that all the holiness of re-
licks of Saints doth fall to the ground: and we see
the folly of those that make Pilgrimages unto
Saints and relicks as the Papists do: there was a
time (say they) when such a Saints relicks were
laid up in such a place, and these are more holy
than other places; so that this you see falls to the
ground in it self: I might tell you concerning
their lying about their relicks, as one said, that
there were as many relicks as would fill an hun-
dred Carts: but supposing so, all that would not
make the place the more holy.

2. Hence the Superstition of those is to be re-
prov'd, which put holiness in places of burial, and
make it more holy to be buried in one place than
in another: it is more holy (say they) to be bu-
ried in the Church than in the Church-yard, and
more holy under the Communion-Table than any
other part of the Church,

3. This

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3. This reproves them which cannot pray any where but in the Temple, and they that use private Prayers in Churches: if you have houses and rooms at home, what is the reason that if *Pauls* or any other Church stand open, you must run in thither, and drop down behind a Pillar to say your Prayers?

4. This reproves them that have reverence towards any place more than another, as if they did deserve more holiness in one part than in another, as bowing to the Altar or Communion-Table, or the like.

5. It reproves those that have reverence for situation of these places, they must stand East & West, and why not North and South? all these things fall off like fig-leaves; If what I have said be true, that there is no holiness in places, and this I have made known to you not only as my judgment, but as my duty.

Now for Exhortation, I shall desire you to take notice of four things, and I have done, and shall leave you to God, and commit you to the Word of his grace. If this be so, that there is no holiness in places, then first of all, be the more encouraged to serve God in your families, in those places where God hath set you, where God is as well pleased with your service as in publick places; serve God upon your knees with devotion, humility and reverence. And therefore, though I am against Superstition, and Popish practises, and those wicked cursed traps of Innovations, that the men of the world have disturbed the Church of God with; yet I am against putting on your hats in Prayer, and sitting in Prayer. Those that are
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for holiness of places, do not, with *Abraham*, in every place they come build God an Altar. But let *us* in every closet and room build God an Altar; let no morning nor evening go without a Prayer in thy Family; pray often, and pray continually, let your houses be as so many Churches, as you read in *Rom. 16. 5. Likewise greet the Church that is in their house:* & in the second verse of *Philemon's Epistle, To the Church that is in thy house;* there the houses of Saints are called Churches. This will bring a blessing upon your Families: And if you be not willing to have that curse denounced against you, (in *Jer. 10. 25. Pour out thy fury upon the Heathen that know thee not, and upon the Families that call not upon thy Name*) then neglect not Family Prayers; be much in prayer, and pray with frequency and encouragement, because God binds you to no place.

The second Exhortation is this, Labour to Promote *personal holiness*, as well as *Family devotion*: I am against local holiness: As one said (that I heard once when I was a youth) Happy are those garments that can carry away any of the *dust* of the Temple; but they think not that many of their garments are unclean in wallowing in the mire of sin. But I say, do you labour to promote holiness in your lives, in your hearts and conversations. The *Holy-Ghost* saith, *Unless you be pure in heart, you shall not see God.* And therefore put away sin, for if you regard iniquity, God will not hear your Prayers: It is not your ducking, or bowing, or cringing, never so much, or your going with your hat off through the

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the Church that will make God hear your Prayers; these will but dishonour you, because you live not accordingly.

3. Love the holiness of the living members, be not so much in love with the holiness of wood and timber, bricks and stones; but wheresoever you see the Image of Christ, be in love with that soul; where ever the presence of God shines, and where ever thou seest one that gives up himself to God in holy duties, do thou say, Oh! my soul, delight to come into the company of these men. *The righteous is more excellent than his neighbour.* If there be a heaven upon earth, I tell you it is in the company of godly men. I remember a famous man hath this expression, saith he, When I was in the company of the Saints and People of God, I was as a living coal; but when I was seperated from them, and was among the wicked, swearers and drunkards, me thoughts there was a spiritual coldness and frozenness went over my soul. Though the People of God are best company in heaven, yet they are very good company here on earth: And Christians should stirre up one another, and be provoking one another to love and good works; and where ever you have grace, be sure to impart it. Endeavour to love the holiness of Saints, and be willing to impart your experiences to others, for this is your duty. Do not make a Monopoly of holiness, but carry company with you to heaven.

Lastly, to name no more, labour to preserve the holiness of God's true Institutions, those things which are of divine consecration. What is humane

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Mr. Jenkin his Afternoon Sermon.

humane consecration without *divine* institution? The *Sabbath day* is of *divine* institution, labour to keep it holy; this is a *holy-day* indeed, and this labour to keep your families from profaning of; but for other *holy-daies* and *holy things*, they are much alike for *holiness*: The *Lords day* is a *holy-day* indeed, and for shame do not let your Children gad abroad on this day. Truly, I do verily believe, that though here be a great company of People in the Congregation, yet they are but a handful in comparison of what are drinking in Ale-houses, and whoring, and walking in the fields, that one can hardly get home to their house for the crowd of People that are going hither. For shame let not this be told in *Gath*, nor published in *Askelon*. What! shall we stand up for the holiness of *places*, and yet oppose the holiness of the *Lords day*, which God hath enjoined and instituted? Oh! that the *Magistrates* of *London*; Oh! that *Englands King*; Oh! that *Englands Parliament* would do something for the reformation of this, to oppose wickedness and prophane-ness, which will otherwise bring upon us the judgment of *Sodom* and *Gomorrhah*, and make us guilty and worthy of a thousand punishments. And labour by Prayer in your families to overcome that flood of prophaneness, which you cannot by your strength prevent. And then for the Sacraments of Christ, *Baptism* and the *Lords Supper*, these are Ordinances of Gods appointment, they are holy, and therefore should not be given to those that are unholy; and yet those who are so much for the holiness of places, do not care who come to the Sacrament; if he
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Mr. Jenkins his Afternoon Sermon.

have but a nose on his face, they shall come and partake of the Ordinances, let them be what they will; this is to prefer Mans institution before Gods institution. And then for the Lords message and Word, that is a holy thing, and therefore love his Messengers: the Messengers of God delivering his Message with fear and reverence, you are to hear them with the same fear, reverence, and resolution to be holy, as if Christ were present. And for the Word of God, it is not enough for you to have a choice Sentence written upon the walls of your Churches, but let Gods Law be written in your hearts and consciences, and practised in your lives, that all the World may see you live as Men dedicated to the true God, in all the duties of his wayes and obedience. Many of these things might have been enlarged. What I have given you with the right hand, I pray you, Christians, do not take with the left, for if you do, you will make your selves guilty of double sin.

1. Because you do not obey the truth you hear. And 2. For putting a wrong construction upon it.

But I have better hopes of you, my beloved Hearers, and hope that the Lord will be better unto your Souls than his *Ministers*, than his *Word*, or any thing else can be. God bless you and his Ordinances, and discover his mind and will at this time to you.

The end of the tenth Sermon.

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Coloss. 2. 6, 7.

As ye have therefore received Christ Jesus the Lord, so walk in him.

Rooted and built in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

¶ Mitting the division, and in part the opening of the words, the Observation is this; *That those that have received Christ Jesus the Lord, must accordingly be rooted, built up in him, and established in the Faith; and walk in him as they have been taught, and abound therein with thanksgiving*

This receiving of Christ signifies to believe in him. It is not only to receive his *Doctrine* or *Benefits*, but to receive his *Person*, to receive him as related to us; for the uses and end for which he came into the World and for which he offers himself to Souls by the preaching of the Gospel. *Sinners* have lost and undone themselves; Christ comes to be the *Physician* of Souls; he will not save the *unwilling* and *Despisers* of his grace, while they continue in their *unwillingness*. He will save them by the way of *covenant*; while he consents and tenders them his grace, he will have them consent to the terms of his covenant. The consent of the heart exprest by our covenanting with him, is this receiving of Jesus Christ. He

is willing to be our *Physician*, and when we take him to be so, we receive him. He is willing to save us from the guilt and power of sin, willing to be our *Lord*, Head, Intercessor with God, Justifier, and *all* unto us; and if we consent to this, and take him as offered, this is receiving Christ; with whom his Benefits are also received; the remission of sins in dwelling, renewing comforting spirit, title to everlasting life, &c. In the receiving Christ all this is received.

Receiving of Christ contains these two things; or these two things are essentially contained to make up the nature of saving Faith. *i. e.* to believe the Doctrine of the Gospel concerning Jesus Christ to be true, and to consent that the goodness that is therein revealed and proposed, shall be ours. To believe what Christ *is*, and what he hath *done*; so far to believe it as here we are resolved to venture our souls. (though there may be some weakness through our Faiths imperfection) and believing this Gospel to be the certain Word of God; Then next to entertain the Christ that is offered in this Gospel to be ours, with all the benefits that accompany, and to all the blessed ends to which he is revealed: Thus the Water of Life is freely tendered to all that are *a thirst* and there is no more required, but *come and drink*.

Then there is Two things implied that are the immediate products of this saving Faith, and inseparable from it; that is, *trusting* on him as the Redeemer, and *obeying* him as a Lord. To rest upon him as a Redeemer, Romans 15. 12. And here as far as the soul feels entertainment and

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encouragement by Christ, overcoming his doubts that Christ will reject him, &c. so far he hath quietnesse of soul in Christ, and will trust his soul upon *Christ*. And then, the *obeying* of him in order to our full recovery, as a Patient must obey his Physitian in using his Remedies, and means he prescribes for killing our sinns, restoring our Souls to Gods love, and being with him to eternity.

The nature of *Faith* is to receive Christ; the sincerity of it lies in the suitableness of the act to the object; that we receive him as he is: Now, in Christ there is something essential to this act; that he be a *Saviour*, and our Saviour, &c. and there is something makes unto the well-being and fuller attaining of the end: The first are the objects of faith it selfe, as 'tis of absolute necessity to Salvation: The second sort are the objects of Faith as it is strong, and makes to the well-being of a Christian. All that is essential to Christ, as a *Saviour* and *Redeemer*, is to be believed by him that will approve himselfe a true Believer. And thus to receive Christ as the eternal Son of God, made man the Redeemer of the World, ruling us upon the right of Redemption, justifying us before God, bringing us to God, and interceding for us: And thus Christ must be received according to his Offices, and as those uses for which he is given to the soul do import and imply.

For the Application of this point;

First, Let us begin with those that our businesse at present doth not mainly lye on. Must Men walk in Christ as they have received him?

4 *Mr. Baxter's Farewell Sermon.*

What shall we say to those that have not, *will not receive him*? stop us at the door, that we *cannot bring in the Doctrine of Christ*; that *will not receive the principles of Christ*? How can we bring them, and build them up, that will not suffer the *Foundation to be laid*, the *Seed to be received*? Hast thou not received Christ? then thou hast refused Christ, been a despiser of the Gospel of Christ, which will prove thy great condemnation. What is it for thee to hear the *Name*? and not to have the *Spirit of Christ*? Do not go upon conjectures? its one thing to number thy selfe with those that are Christians, as to outward appearance: and another thing to open thy heart, and deliver up thy selfe to Christs Government, and as a lost sinner to receive him to those ends a Saviour must be received. And remember, this was no small work, Gods sending Christ into the world, no small thing to fetch thee from Hell and Satan, to wash guilty Souls from all their sins, and to bring them to everlasting glory. If these great things be rightly understood and believed by thee, if Christ be understood well as *Christ*, it must be done with a wakened, humbled, self-religined heart, making the greatest matter in the World of these things: Hath thy soul been seriously taken up about thy own recovery? And hast thou received Christ as a man that was ready to be damned, as one that had a load on his soul heavier than all the Mountains of the Earth, to ease and deliver him? as one that was under the frowns of God, in a state of enmity, receives reconciliation? Hast thou received Christ, as if thou hadst received Heaven in him? Believe it, these are great transactions

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Mr. Baxters Farewell Sermon

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transactions, and will affect thy heart, and it is not a sleepy or jesting matter thus to receive Christ: consider what it is to receive Christ.

1. If you have received Christ, you have received the great Reconciler, that binds up the broken hearted, quietens those that tremble under the threatnings of God, for fear he should forsake and cast them off for ever.

2. If thou hast received Christ, thou hast received a perfect *enmity* to *all sin*, that will never let thee rest in sin, but be perswading thee from it, and conflicting in thee against sin in thy soul: If thou hast received Christ, thou hast not received a friend for sin, that will plead for, or give the leave to commit sin; but one that though he bear with thee in thy weakness, yet abominates thy sin. If thou hast received a Lord and Master to rule, to be consented and subjected to him, and to be ruled by none but in subordination to him, who will break those in piece that refuse his Government; *Obedience*, and not *verbal profession*, is the thing he requires. Hast thou entertained Christ to be the Master of thy words, thoughts and deeds, whose Government thou livest under, more then under any in the World?

3. If you have received Christ, you have then received the beginning of felicity and full contentment to you souls; having found none in your sins, you have it discovered to you where it is; therefore with gladness go you on; and so far as you have hopes of attaining it, so far you have great contentment, &c.

4. In a word, if you have received Christ, you have fallen out with sin; subjected pleasures,

profits

profits and honours to him ; and you have received his Spirit, and this Spirit hath made you new, and maintains a war within you against the Flesh, &c.

If this be not thy case, Oh that thou knewest what a case thou art in ! For then.

2. What the better art thou for all his blood shed as yet, if thou wert this day to dye ? What would Christs blood do to the cleansing and saving of thy soul ?

2. How canst thou look thy sins in the face, and think on what thou hast done, and art ? How canst thou look inward into thy defiled heart, and not tremble, when thou hast no more shelter from the wrath of God ?

3. How canst thou look God in the face, who is a hater of sinne ? How canst thou read his Attributes, think on his threatnings &c.

4. How canst thou think to have any Duty accepted, any prayer heard, or rewarded ? &c.

5. How canst thou think on the day of Judgment, on the time when thou must receive thy final sentence, if thou hast not received Christ ? Oh what a thing is a Christless heart ! &c.

Q. What shall I do that I may receive Christ ?

A. 1. Till Christ be thine, and hath brought peace from heaven to thy Soul, let no peace be there to keep him out : I do not say, overwhelm thy self with sorrow ; but let sorrow dwell there, and let holy cries and solicitousness about thy spiritual state be there till Christ come and quiet and reconcile thee to God.

2. Read and believe the Gospel ; see there what Christ

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Christ is, and thy necessity of him : *Believing* will open the door to *entertaining* him; *assent* will procure thy *consent*.

3. Keep up no Idol in thy heart against him. Turn out that that keeps out Christ. How dear soever it seems now, at last thou wilt see it more necessary to detest than keep it.

I come now to exhort all poor weak Christians, that they would make after confirmation, & grow to a greater measure in Grace, as they have received Christ. It is not enough to be *conceited* that you have been converted ; and will not be enough to the assurance of your conversion, or safety of your souls, that you think you are converted, and you sit down there : He that is content with the opinion he hath Grace ; therefore desires to have no more, because the Promise of Salvation is made to the *Truth of Grace*, its a sign he never had *Grace* *Strength in Grace* is your own felicity, 'tis part of your happiness : your eternal happiness will partly consist in your *personal perfection* ; and without personal perfection, all heavenly glory will not be a perfect felicity. If you have fixed your Anchor in Gods Promises, this engages you to look up, make after, and proceed, &c.

Take these Motives.

1. Consider, there is the same reason to move thee to grow and proceed, as there was to move thee to thy first beleiving. Why do you become Christians, but because of the necessity of the Riches and Excellencies of Christ, and that there was better things in Christ than in the World ? And they are not so still ? Is the

case changed? If Christianity was reasonable, then it is reasonable now; if it was necessary to begin, it is necessary to hold on, and proceed in your Race, till you have obtained the Crown.

2. Your receiving Christ essentially contains in it an obligation to proceed and go further; actually to trust and obey him, whom you have taken for your Lord and Saviour, from the very offices and relations of Christ received.

If I be a Father, where is my fear? If I be a Master, where is my honour? If I be a Saviour, where is your confidence in me, submission to my saving Work, obedience to my healing-Precepts? if I be your Lord and Master, why do not you learn of me as your Master, &c.

Your first *Covenant* engages you to proceed in fulfilling the things promised in your *Covenant*, &c. Better not have promised to be his people than to promise and break this promise. The very *Mercies* also you have received from him pardoning your former sin, entertainment in his Church, and all the blessings there found are as so many Obligations to proceed.

3. Ever since we came home to Christ, we have had an addition of Reasons, besides the first Reason we had to believe: Every day brings in new, &c. Certainly if a little were desirable, more were more desirable: If the people that stood afar off, and never tried what Christ and Grace is, were bid to *come in*, those that have tried and tasted are bound to proceed much more; you have the Spirit of God, experiences of his love, tasted the bitterness of sin, have had some tryal of the truth

truth of such things of which we speak, when others have eyes, and see not &c. and will you turn back that have tasted? &c.

4. Consider how much hath been lost upon many a soul for want of care to take rooting and to proceed; How much labour of the Ministry, mercies of Gods pains and care of their own? I speak of those that have seemed sincere, not indeed so; that have many times comforted the hearts of their Ministers and Friends, and have had some kind of comfort to themselves in that tast they have had of the good Word of God. How many times hath the Preacher been gladdened to see such a one come to him, seemingly with a broken heart, seeming to set themselves in the way of life; yet the flesh prevailed for want of confirmation. How many years have some spent in duty, in hearing prayer, gracious society, profession of Religion; yet afterwards the world hath drowned all. What cause have you to see, you lose not the thing you have wrought.

5. Consider how much of the works of your own salvation when you are converted is yet undone. Though you are sure your conversation is true how many temptations to resist, enemies to conquer, duties to perform, and Heaven to be taken upon all those terms, as the tenor of your Christianitie; therefore you had need to stand fast, & having done all, to stand, you have need not onely to believe, but to wait and be patient in believing; and to proceed in the way you have chosen.

6. The want of strength and building up, makes the lives of many full of lamentable languishing weaknesses, scandals unto others; pain, calamity, and trouble to themselves. How long in healing?

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And how much smart and pain. while the fruit of their own folly is cured? How little, and how frequently do temptations prevail? And hence as in a wilderness, they are going one step forward, another backward; no evident keeping in God, and a'l through the fruit of their own languishing weakness; the fruits of the sins of Professors have been such, that it should make you do all you can possible to escape the troubles at home, and reproaches abroad.

7. A life of spiritual weakness, is usually a burden unto him that hath it; it doth not onely occasion his falling into sin, and so renews the wounds of his soul but is a constant burden to him; not that any measure of Grace is troublesom, but that which consists with so great a measure of remaining corruption, this is the burden: sickness is burdensome though there be life. Methinks you should not then be reconciled to your fears; you should methinks see so great difference between the sick and well, that for your own peace sake you should seek after confirmation. Every duty they do is their pain, which is anothers pleasure, prayer &c. their burden; sometimes tir'd, weari'd, dull, &c. presently overwhelmed with temptation: every duty is a grievance to them through the weakness of their grace and their corruption.

8. Christians that are weak & not confirmed lose abundance of the fruit of Gods Ordinances that are improved by others. How many a truth that tastes exceeding sweet to others, have no great relish to them, nor growth by it; A healthy man hath more relish in ordinary fare, then a sick person in varieties: the full stomach loaths the Honey-comb.

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6. The weary and unconfirmed Christian is unprofitable comparatively unto others ; not that the Church would wish the weakest member out, but comparatively unconfirmed Christians are very unprofitable unto others ; like little children in the Family that must be looked to, make work for a great many more about them, What doth a sick person ? but the work of others is to feed, support, and be a help to him. The Church of God hath need of strong Christians that can pray in faith, fervently for others, and you scarcely pray for yourselves. Consider when the Church needs a great deal of help, will you sit down with low attainments, and little things, when so many hundreds about you need so great assistance,

10. Weak persons are many times the troublers and very dangers of the Church ; many calamities have been occasion'd by them : the sins of professors have occasioned the displeasure of God on the Church : their errors hindered truth, and made divisions. When Christians have not so much strength as to know Truth from Error, that hearkens to every one that speaks with likeness : what have these Christians done in the church ? What mercies have been driven away, so far that I think the church of God, from the Apostles dayes till now, hath suffered more by the sins of professors, than the malice of their Enemies ! And how canst thou expect God will save thy soul, when thou hast set the church on fire, and been so great hinderance to others, that many should perish occasionally by thy example ? &c. The greatest sufferings of the church hath come from the miscarriages of the church,

11. Such

11. Such have been the great dishonourers of Christ; and the Graces of ancient Christians, the glory of their Professions: their charity, self-denial, Heavenly mindness, Patience. &c. preached the Gospel to the World more effectually then ever their words could do. God expects your lives should be a considerable means for the conversion of wicked men: the same God that hath commanded ministers to teach others by their doctrine, hath commanded you should live for the conversion of the world, that your zeal, humility, patience, charity, self-denial, should win souls to God: and if it be a sin to give over Preaching when we may, surely so to give over living &c. *If we un'to me I preach not the Gospel, then we unto you if by your lives you preach not the Gospel.* How many sinners have you about you? and how do you wrong and rob the ungodly of that Ordinance God hath appointed for their conversion and Salvation? You are the persons that take the bread out of their mouths, the means that should save them out of their hands, while you deny them one of the commanded means of salvation, *i.e.* the *eminent example of your lives*: And if it be so great a sin to stop preachers mouths, how great a sin to neglect this Ordinance? nay, are you not a dishonour to the Church? Is it not because of professors ill lives, that the prophane deride Religion, while they see not the glory in it that should overpower an unbelieving & undenying soul, and should indeed effectually manifest its excellency? Are these the professors, that are proud, stubborn, passionate, censorious self-conceited, contemptuous, and envious as any others? I know the world is apt enough to slander, and the servants of God bear a world of

of unjust reproaches: but oh that there were not this occasion! &c.

12. Those that are not confirmed and established in Grace, the Devil, when he hath prevailed by a Temptation on themselves, can easily make them his instruments, to draw and tempt others from their duty, to discourage them in their Religion, and to do that mischief in the world he hath done by temptation of their own soul. 'Tis ordinary for Satan to make use of lapsed, distempered, *Christians* to be the instruments of his temptations to those that are better, An honest *Christian* will not so easily hearken to a drunkard, swearer, as to a Professor he had good thoughts of, *Gal. 2. 13.*

13. For want of strength and establishment in grace, poor, weak *Christians* are a very great encouragement to the carnal hopes of wicked men. I think scarce any thing in the world hinders our preaching more then this; when the wicked see those that make the greatest profession no better than themselves, and in some things worse, this hardens him against all the convictions that can be brought against him: tell him he cannot be saved without conversion, he looks upon Professors, sees them contentious, worldly, peevish, passionate, &c. sees some sin or other; this makes him think he is as well as they: must there be so much ado to bring men to this state? is this the difference, &c.

14. Methinks it should be some trouble to an honest heart, that yet we must be so like to the children of the wicked ones: and the *weakest Christians* are the likest to the *wicked*: I do not mean weakness in gifts or knowledge, &c. but a weakness in practicall saving knowledge, love of God, self

self-denial, Mortification, Heavenly-mindedness, &c. they that are in these the weakest Christians, are the next and likest to the wicked: And doth not this grieve thee, that though thou art not a child of the Devil, thou art so like one? We should not be conformed to the world, nor like to them in any thing, no not in outward vanities: but to imitate the fashion of the world, as to inward corruptious, to go in their garb, when a palpable vanity: to have so much of their pride, peevishness, malice, worldliness; oh look upon thy heart with humiliation.

15. Consider what a dangerous and lamentable standing those have that be not established, &c. you stand, but it as unrooted plants or trees that stand shaking in the wind: beholders are always looking when they fall: you stand, but it is as a sick man, *wavering, reeling*, like *Lots wife*, looking back and always upon every occasion ready to repent: you have been believers; little things perplex & trouble you; little tribulations and afflictions discompose and disturb you, little temptations make you question the Scripture, the Providence of God, his love and care of his people, and the great foundations of Religion: Foundations seem to shake because you are shaking and tottering, &c. And what is like to become of such a soul! If thou standst shaking under small temptations for want of confirmation, what wilt thou do when a *Papist* or *Quaker*, &c. shall so speak concerning Religion which thou art not able to answer? and so the surest foundation seems nothing when thou hast so weak hold: our greatest afflictions next to the misery of the ungodly, is to think of our weak ones, what will become of

of them: & verily we do expect a considerable part of our congregation should be carried away, those that are *Christians and know not why*, yet have not humility enough to make use of others, and to keep close to those that should assist them: Remember when you see such times, when seducers are able to say the worst, shall make the strongest assaults on the weak ones, how many will be like to fall? Again, sickness, death, dying times will come when you shall find a little grace will not easily do your work; and though you perish not, yet you may faint, and to your sorrow find the want of confirmation. You cannot but know how the strongest are put to it in trying hours, or at death. Will slack unsettled hopes of another life, such distempered hearts fight and encounter with such tryals? Never think of dying comfortably, if you follow not after confirming grace.

16. It should humble you the more, that you have been so long; so many years in the School of Christ and love God, &c. no better: Should not you in this Apprenticeship have learned better your Religion, and been Teachers of others, when perhaps, if in the principles you are assaulted, you will show your weakness as soon as any? May not Christ say, *Have I been so long time with you*, and yet have you *known, liv'd &c. no better?* reached no higher, attained no further weaklings still? Nay consider in this time what advantage have you had for growth? A tree planted on a barren wilderness may not grow so much as in a fruitful place; but you have had the plenty and power of the Ordinances of God, the choicest of the means and helps of salvation.

17. Consider, the nature of true grace tends to this: will you cross the nature of it? Shall we be such weaklings in Religion, which cross so the nature of *grace*? for *grace* the more it is exercised, the more it *encreases*.

18. Heaven it self is perfection, and the work of a Christian is to presse towards Heaven, and therefore 'tis to press towards perfection. You should make towards the end in a manner and way that is sutable to the end. Persons that enjoy so much already, and hope for so much greater, should not put off God with such little things.

19. Little grace shall have but little glory. You know not how great a difference there is between the least and highest in the kingdom of God; Nay 'tis not onely for a Christian to desire to be glorified, but to enjoy the highest degree in glory: to serve God with the best, and improve his Talent to the utmost, that his heavenly reward may be according. A Christian should not slight it when 'tis tendered to him and in his eye.

Quest. *But how shall I know I have attained this confirming Grace?*

A. These signs following shew a Christian confirmed and strong in grace, which I will name, that you may know what to aim at, and what to desire. There is not so great a difference between a King and a Beggar, between the greatest health, and sickliest man, as between a strong useful Christian, and a poor languishing soul, &c.

1. A confirmed Christian is one *that can resist many subtil and strong temptations*; not only a single temptation, but when Satan assaults on every side, with

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with errors on both extreames, with importunities of several parties, with temptations of prosperity offered, of adversity felt or feared; strong temptations that seem to lay a necessity of yeilding on a weakling, that makes him say, I must do it to save my liberty, family, life, &c. A strong Christian can say, there is no necessity: he can make light of those temptations that seem to be necessity to other persons: he can confute a subtil Sophister, and deal with a cunning Adversary: Satan cannot so easily go beyond and out-wit him.

2. He can do great, excellent, and useful work, is serviceable to God, if he have opportunity in business of greatest consequence: he doth not serve God only in some little & inconsiderable things, but in his place sets himself to the work of God, doth the great work of his Majesty faithfully: The service of God to him is more easie and delightful, as to go ten miles is more easie to be healthful, than one to a sick person: he can go through Gods service with pleasure, ease and delight, without tiring, fainting, sitting down or giving over.

3. He can digest the hard truths and providences of God, that are ready to puzzle, perplex, and over-set the stomach of a weak Christian: he hath laid his foundation, to which he reduces all things of difficulty, and by the help of those great truths he hath received, he can easily see through the difficulties of all that are yet before him. He can tell how to reconcile those things in Scripture that seem contradictions: where he meets with a difficulty, he can easily discern the cause is in himself and that there is an undoubted way of reconciling them, though he hath not attained to it. He

can easily quiet his soul under the most difficult providences, and interpret them so as is consistent with the truths of God, which must expound them: he reconciles providence with providence, and providence with Scripture: whereas a weak Christian is ready to say, *A hard saying; who can bear this and that?* And 'tis the difficulty of these kinds of truths that make so many turn their Religion, because not able to digest the hardest Truths of God. Cross providences makes them question Gods love, &c.

4 He is one that can exercise various graces with- setting one against another, destroying or contradicting one another. He can do many works, believe many truths, perform many duties at once. He can rejoyce and sorrow at once, and make his sorrow a help to his joy, and his joy a help to his sorrow, and so exercise both in that nature as will not directly hinder or weaken one another. He can tell how in such a time as we are in to rejoyce, yet to be humble: to be cast down at Gods feet in the sense of the sins we have committed, and of Gods displeasure, &c. yet to rejoyce in the mercies we have, and do expect to possess. He doth not look all upon sin, all upon affliction, or all upon mercy; but can eye every thing, and give every thing its part: can exercise grace methodically, give truths and providences their proper place in his meditations and affections: and this makes his life orderly, beautiful, regular and useful: whereas a weak Christian, let him set himself against one temptation, he is taken in another; if he humble himself in soul; he can do nothing but humble, weep, grieve, fear, and be ready to cast away all comfort, all sense of the love of God: if he set him-

himself to the consideration of the grace of Christ, he is apt to forget Humiliation, and to be puffed up with spiritual pride, &c. Thus he hath not skil, strength and ability to carry on all the whole work of grace together.

5. A strong Christian sinks not under those burdens that would press down and overwhelm a weak Christian: he can bear heavy burdens, and more easily away with them, making it a recreation to bear some things that another would sink under, and cannot bear. 'Tis thy weakness that makes thee make such a stir, when God laies on thee personal, family, publick afflictions, that makes thee shrink under them: strength of grace would enable thee to see God and glory in the midst of them, and to say, *all shall work for my good*: it would enable thee to get advantage, and be bettered by them. Hadst thou strength enough to improve them, thou wouldest take comfort from them, and support thy self under them: but when thou hast not strength enough to understand God's meaning, to see the duty then called for, to improve all for God, to do that service to God thou shouldst do in such a condition, no wonder if thou have not grace to support and comfort thee in that condition. Whereas the confirmed Christian by strong faith, love, and patience, can carry great burdens, &c.

6. *Is helpful to many, and troublesome unto few.* They are the useful persons in the family & place where they live, it is they can counsel others in their doubts, help them in their straits; that can bear up the weak when ready to sink, that can hold others by the arm when not able to go upright; that tend Gods little ones: and if it were not for these,

what would Gods little ones do? They are so furnished with patience, which God hath given them for the use of Weak Ones in his Family, and though they are troublesome, or do that which might be a disturbance to him, they will not thrust them out; it is they that comfort the feeble, support, provide for, strengthen, and confirm the rest; and were it not for these, what backsliding hearts should we have? &c. And they are comparatively troublesome to few, (though, while corruption cleaves to them, they shall sometimes :) It is not that they are censuring their brethren, that are stirring up division, and make all that feud that is in the Church. If they might be harkned unto and regarded, there would be quietness and composure (for if ever there be peace, it will be by the strong ones:) But weak ones in grace are the burdens and troublers of the Family: you may know they are the weak ones in Gods house, in that they are those that are alwaies crying, complaining, making fire-work in a Family, backbiting, censuring their brethren, quarrelling with one another, &c. These peevish troublesome souls are the weak ones, &c.

7. The strongest in Grace are the best able to stand, work, and suffer alone. Though in duty they should not be alone when they can have society; and though the rest are most humble, therefore are sensible they have need of others, and will not throw away any of their helps; yet if all forsake them, they will stand to it still: they go not to heaven meerly for company sake: they be not Christians meerly because such and such are Christians: If all the world forsake Christ, they will stick to him, unless Christ leave them to their own weakness

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ness. But the *weak Christian* hath a great deal more need of comfort and support, and lives a more dependent life: they cannot stand, work, suffer alone: if their Minister fall, they fall: if their Relations change, they change; if there be not some body at hand to confute an Adversary, they yield: if there be not some body to keep life and warmth, they grow cold in every duty: in affliction they can step on no longer than led by the hand, &c. have Christians to support, and to quiet, and moderate their Passions, and to teach them the Doctrine of Patience; they can hold up no longer than they are refreshed with cordials: What would become of you, should God let you stand by your selves? &c.

8. The strong Christian is one that can best live without Creatures upon God alone (and a weak Christian is one that hath most need of the Creature, and can least live upon God alone) under the censures of the godly, frowns of the wicked, without riches, honours, pleasures; can have quietness and contentment in God, whether he have any thing or nothing, where-over he is, &c. The more necessity thou art in of having something besides God for thy consolation, the more weak thou art: there must be comfortable provision in the family, health, ease, liberty; there must be supply: I know not how to be poor, disgraced, &c. this impatient soul is the feeble soul: Impatience is nothing but the fruit of weakness. The strong Christian can live upon God alone: therefore if men make as if they were undone, if lost in their estates, 'tis a certain sign of a lamentable weakness of a sick soul.

6. That is the best and strongest Christian, and most confirmed in grace, who is most employed and

abides in the love of God, in love to God. That hath the fear of God, but goes beyond fear, and loves most, and abides most in the love of God: That makes it his great business to feed upon, and study the love of God to him, and to return love to him again. The more Gods love is on thy heart, and the more thou livest in the fruit of that love, the stronger Christian. But he that lives most by a kind of constraining fear, though he may be sincere, he is but weak: where there is nothing but fear & no love, there is no sincerity; but where there is some little measure of love, fear is such a tyrant that it will many times cloud it, so that almost all his life seems to be moved & managed by fear: & in this there is much lothness & unwillingness, & they had rather do otherwise than they do: according to the measure of love is the strength of grace.

10. He is the strongest Christian that hath most pure and most universal love to others, that can love all men, even an enemy, with true unfeigned love, even with such love as belongs to a Christian: that can love every Christian, and not a party only, with the pure and fervent love which belongs to Believers: that can love every child of God, and not those only that are of his opinion, or have done him good, but all because they are children of God, with a sincere and special hearty love: That is the weak Christian that picks and chuses, that is staggering when he comes to loving an enemy: that takes in those that agree with him in judgment, and makes those almost only the object of his love; that would confine his affections to some narrow society, some little sect, party, or parcel of Believers, and cannot love Christians as
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Christians: And hence it is, division is the effect of enmity, or of weakness in grace, for want of the universality of love. I would make no question to prognostick the healing of all divisions within this Nation, could I but advance all that are concerned in it to the right temper of Christian love. 'Tis the weak children in Christs family that falls out, when we have not enough love to reach to all, and to love a Christian as a Christian, &c.

Quest. What must be done by those that are converted to keep them where they are, to help them unto growth to make them better, to further their confirmation, to secure their salvation, that they may after all attain the Crown?

Answer. I shall leave with you twenty Directions; and as many as there are, there are not more than you must practice; and take them as if they were the last Directions I should give you; and take them as practicals, not as notionals, that you must live upon as long as you live.

1. See that the foundation be soundly laid in your head and heart in matters of your Religion. In your head, *i. e.* that you well understand what Religion is, what the Christian Religion is: what God is: what it is for God to be yours, in his Attributes and Relations unto you: what he is, and will be unto you: what you are, and must be unto him: what sin is, how odious, where it's evil consists: what is sin, and what not: what sin hath done in the world, and what state it hath brought transgressors into: what Christ is, what he hath done for mans recovery and redemption: what he hath wrought, gives and offers to the world: The end and design of God in the work of mans redemption:

demption : The tender of the Gospel-Covenant
 of grace, freeness, largeness, and excellency of the
 grace of this Covenant : The end of our Religi-
 on : the everlasting glory that is revealed in the
 Gospel, what it is, how sure, and how great. When
 you understand these things, get a sound and radi-
 cated belief concerning the Truths of the holy
 Scripture revealing all these things : And think it
 not enough that the Scripture is true, or that you
 are resolved so to believe, but get the best grounds
 for your belief : be well established on those
 grounds : Read the Scripture much, till you are
 acquainted with, and relish the matter and lan-
 guage, and feel the power, and till all be delight-
 ful to your souls in reading. And be not ashamed
 to understand the Fundamentals : look to your
 Catechisms : The Fundamentals of Religion you
 must understand and receive. And when you have
 got them into your head, be sure you get them in-
 to your heart, and never think any truth received
 as it ought, till it hath done some special work on
 your heart; till you believe that God is Almighty,
 Just, Holy, &c. and all the Attributes of God have
 made their holy impression on your hearts: that the
 sanctifying knowledge of God hath warmed your
 affections, captivated your souls, that God be in-
 throned in your hearts by the belief and know-
 ledge of your minds : Know your selves so as to
 be humble: know *Christ* so as he may be sweet un-
 to you, and exalted by you : set up *Christ* in your
 souls nearest to your hearts: know sin so as to hate
 it, &c. 'Tis the entertainment of the good things
 of the Gospel by the will that is the principal part
 of your Religion. 'Tis a matter of lamentable con-
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sequence in all your lives, when there is not a sound work at the heart: how little life will there be from any truth in reading or hearing? The Fundamentals of Religion must be so received as not only to have an old heart mended, but a new heart made. Thus understand, believe, and give up thy heart to that thou believest and understandest.

2. Know and remember the work of your Salvation, must be as long as your lives; and that you have never done, till you have done living. I give this direction because I find something in Christianity, the remains of Carnality is apt to hinder, &c. and some professors, when converted, they are reconciled to God, and safe, &c. but there's a great deal to be done after, &c.

3. Understand well wherein it is your confirmation, stability, rootedness, and growth in Religion doth consist. The chief part of your growth in grace is not to know more things than you knew before: but to grow in the knowledge, belief, entertainment, and improvement of the same truths that at first you did receive: (not that you may not or should not know more, for the clear knowledge of the fundamentals, guide you unavoidably to the sight of many other truths, which a darker knowledge of those fundamentals will not discover to you.) 'Tis not additional to your former knowledge, but the clearer knowing, sounder believing, heartier entertaining and improving of the truths you knew at first; as the health of a man consists not in having every day variety of food, but in the partaking and digesting of the same food that's fittest for him: get but a more perfect conviction, or concoction of what you knew before, and this is
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your growth. You may grow in the knowledge of Gods attributes by knowing them more clearly, orderly, distinctly, satisfactorily and believingly then before. There is a world of difference in the manner of knowledge, between dark and clear knowing things: grow in a greater love to them, and greater skill in entertainment, improvement, and practise of them.

4. Grow downward in humility, and inward in the knowledge of your selves: and above all, maintain a constant abhorrence & jealousy of the sin of pride: grow in humility, & fly from man; keep a constant apprehension of your unworthiness and weakness, of the odiousness and danger of sin, of spiritual pride (so called, because exercised about spiritual things) of being puffed up with pride of any thing in your selves, of being too confident in your selves: be low in your own, & expect not nor desire others good thoughts of you. Humility lies not in humility of opinion, of speech, garb, or carriage; but in opposition to high thoughts of our own parts, gifts, godliness, when we think of these above their worth: still remember Ps. 25. Prov. 26. 19. Is. 57. 15. Job. 22. 19. as ever you would grow in grace and be confirmed Christians, keep a low esteem of your selves, be mean in your own eyes, be content to be mean in others, and hearken not to secret flatterers that would puff you up. Take heed of any thing that would puff you up, &c.

5. You must understand that you are Disciples in Christs school, where Ministers are his teachers and guides: the ordinances his means for his Peoples good, and the Scripture, the Book you must learn: therefore keep in this order: keep under these

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these guides, commit your souls to those that are faithful, and fit for souls to be entrusted with: and when you have done, with humble submissiveness to their teaching, keep in this school under those Officers in their Discipline, and dwell in the Catholick Church and Communion of Saints, and understand the duty of Pastors and people, *Heb. 13. 17, 18. 1 Thes. 5. 12. Obey them that have the rule over you.* If God had seen the poor Christians sufficient to support themselves, he would never have made it the duty of all to be marshal'd and rank'd in several schools, ranks, orders, and all to walk in this order to Heaven. If you withdraw from under Christs Officers & Ordinances, you are in danger of being snatch'd up as straglers.

Quest. What shall we do? who shall we take for our Guides, if God take them away? &c.

Ans. 'Tis not the denial of publick liberty that loses that relation between a Pastor and his flock, nor any word from man should cause a poor soul to trust it self for guidance of Salvation to one that is not able: a mans soul is not to be hazarded upon damnation, by being depriv'd of the Officers & ordinances of Christ, and cast upon the conduct of a blind guid, meerly for the pleasuring of a meer man.

6. Be sure you understand the nature of Church union, and necessity of maintaining it, and abhor all waies that are truly Schismatical, that would rent and divide the Church of Christ. As you must not, under pretence of avoiding Schism, cast your soul upon apparent hazard of damnation, so you must maintain the necessity of Church union and Communion: when Christs members walk in Communion with Christs members, sup-
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posing that which is singular to the generality of judicious men. Take heed of any thing that would withdraw you from the communion of the generality of those that are found in the Faith. Take heed of withdrawing from the main body of Believers. *Christ* is the head of his Church, he will never condemn his Church; walk in those substantial *Christs* Church hath walked in. Divisions amongst *Christians* is a sin God hath described as odious, and tending to the ruine of Christians. Be very suspicious of any that would draw you from the main body of Believers, and keep communion with the universal Church of Christ, with the generality of the Godly in love and affection, &c.

7. Be sure your own hearts and waies be the matter of your daily study; and when Hypocrites have their work abroad, let yours be much at home; while they make it their business to censure this & that man, let the main of your business be in dressing the inward of your own hearts, in keeping all right between God and you. Observe your hearts *inclinations*. If any inordinate inclination after any thing set a special guard, mark which way your thoughts go, that you may know your *inclinations* by your *thoughts*. In a special manner preserve *tenderneſſ of conscience*, fear of *ſin*, lothfulness to displease God: Let *Truth* have the mastery, maintain such a conscience that dares not sin to save your *lives*. Be sure you sin not wilfully. Obey the light.

8. Be sure to keep up continually a lively apprehension of the state and place of your everlasting happiness, to live by faith upon the unseen world. Know where your happiness lies, and what it is, that you grow not to carnal apprehensions of your hap-

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happinefs. Live upon heaven, & let that be it that shall animate your faith to duty : and all that you may ftill be weary of vexations and fenfible of the vanities here below : Let your converfation be above. Be confirmed in your apprehenfions of the certainty & excellency of eternal bleffednefs; grow more in heavenly mindednefs, and in fatisfaction of foul, in the hopes you have of thefe things.

9. Underftand the nature, method, and power of temptations how to refift them, and live in watchfulnefs. Be not a ft ranger to Satan and his methods of tempting, what you have to watch againft and oppofe, where you muft be armed. Underftand the nature of *Chriftian watchfulnefs*; keep up a conftant refolution and courage in refifting, efpecially the temptations you carry about with you, of your calling, constitution, company, and of the times; fet them down, remember them, keep a fpecial obfervation of them all : and fay this and this it is I am in danger of; and 'tis my *integrity* & *Salvation* that's in danger, and here place a fpecial guard, and make it your *business* to refift. The principal caufe of Chriftians negligence in this, is the fecurity of their confciences, and love of their fins : did you know your danger, you would better look after your fafety, 2 Cor. 2. 11.

10. Efpecially underftand how much the *flesh* and carnal *self* is an enemy to God and your fouls : and how much you are engaged by the Chriftian Covenant to live in a *warfare* againft your felves, and againft your *flesh*. You muft not think the life of *self-pleafing* is confiftent with Religion : underftand how you are bound to take the *flesh* for your enemy, to watch againft it, and to live in a
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continual combat with it, *Col. 3. 5.* The flesh is your chiefest enemy: the very senses themselves are all grown *inordinate*, and the *work of faith* is very much seen in its exercise this way: If you get an opinion that you may eat and drink, and cloath, &c. and do all things to gratifie your selves, &c. then no wonder if you find but little encrease in spirituals while you grow so carnal. Understand and practise the duty of *self-denial*, *self is the very heart of sin*: read it not under pretence of *liberty in Religion*.

11. Give not way to a *formal, heartless, seeming Righteousness, Customariness*, without the life: but keep your souls in a continual seriousness & awakenedness about God, immortality, and your great concernments. If duty be dead, take heed lest that incline you to a deadness in another, and so grow to a customary deadness. Take heed of spiritual slothfulness, that makes you keep your hands in your bosom, when you should be doing for your souls: stir up to, & in duty, when you have but little time for life eternal, do not pray as if you prayed not, or hear as though you heard not: but when upon duty, doing Gods service, do it with all the seriousness and rigour you can. To grow lazy and negligent is the declining way: use such considerations as may stir you up, *Rom. 12. 11. Tit. 2. 14.*

12. Remember alwaies the worth of time, and greatness of your work, and therefore so value time, as not negligently or slothfully to lose a moment: it will quickly be gone, and when you are at the last you wil better know its worth: harken to no temptation that will draw you to any trifling, abusing, wasting of your precious time; if thou hast no argument against thy sports, trifling pleasures,

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pleasures, &c. but this, it loses my time, take it for a greater argument than if it lose thee thy money, friends, or any thing in the world: especially value the preciousst of your time, your youth, your morning hours, especially the Lords day; lose not any part of it, but improve it with your selves and families: lose not a moment of the Lords day, nor any of thy precious time thou canst spare & redeem: if thou hast lost any, be humble for it, and be careful to redeem the rest: look back, do you approve of the time that is past? could you not have spent it better? remember what you have lost, let that quicken you; look before you, remember what is to be done, and do that first which must be done, & then leave trifles to that time you have to spare: it is ignorance & idleness, & not want of work that makes any think they have time to spare, *Eph. 5. 16. Col. 4. 5*

3. Make a careful choice of your company; you cannot travel well to Heaven alone, especially when you may have company, thrust not your selves into every company. *Eph. 5. 7.* converse as much as you can with those that will help you, that are warm when you are cold, knowing when you are ignorant, believing when you are doubtful, &c. especially for your constant companions, live with those that will be a frequent help to you: Masters chuse the best servants that fear God; servants, chuse to live with those that will help you in the fear of God; for Husbands and Wives, make choice of those that will intend upon Religion; take heed of being unequally yoked, and of thinking to get well to Heaven, while you presume to unite your selves with those that with great advantage will hinder, not help your Salvation.

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14. Keep a constant guard upon the tongue, especially take heed of those common sins that disgrace hath not driven out of the world, but have got some kind of credit amongst some professors: namely, idle talk that wasts precious time, makes us unfruitful to one another, backbiting especially, can they put but a Religious pretence upon it, or if they backbite those that differ in opinion. Remember that terrible passage, *Prov. 18. 21. Ja. 1. 26. & 35. 6. Ps. 39 & 35. 28.* avoid idle talk, backbiting &c. watch over your tongues: & if any are by nature addicted to a laxity of tongue, and multitude of words, there lies a double obligation on you, in point of danger and necessity, above all others to keep a careful watch over your tongues, you should rather speak fewer words than others: and if you find your selves inclined to speak against any behind his back, reprehend your selves, and avoid it.

15. Learn the holy skill of improving every condition that God shall cast you into; learn how to live to God in every condition: if you have skill and heart, there is advantage to be got by all; that prosperity may strengthen you in God, encourage you in his service, that adversity may wean you from the world, help you to repentance, raise you to God, and give you more than it took away. Know the danger and duty of every condition, study them before they come upon you, that they do not surprize you: learn to know what's the danger, duty, and paticular temptation of every condition, and in that condition you are most likely to expect a fall into: prepare for affliction as the common lot of the Saints, take it as no strange thing when it overtakes you: know how to abound and

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and how to want. A great deal of a Christians safety and comfort lies on this, to study the temptation and duty of every condition before it come, that so you may have your remedy at hand, and fall to your work, and commit your selves to God.

16. Be as conscionable and strict in the duties of your relations, and dealings with men proportionably as in the duties of holiness more directly to be performed to God; make as much conscience, care, study, diligence, about being just, that you wrong no man in your buying or selling, as you do in duties of holiness, hearing, praying, receiving, in your trading make conscience of justice and faithfulness as well as in the worship of God, and in your own personal behaviour; in your calling be diligent, not slothful in business, &c. And so in the duties of your relations; Oh that Parents knew what a charge lies on them concerning the souls of their children, &c. so Masters, look to your servants, and be as conscionable in doing your duty for their souls good, and being faithful to them, and compassionate over them, as in your duty to God: keep up family duties with life, seriousness, diligence and vigour: the life of Religion in the world must be kept up very much in families.

17. Make it your study and care to do all the good you can in the world; let doing good be the principal part of your business, think that the safest and happiest life in which you can do greatest good: suffer not opportunities to slip out of your hands; take them where you have them, and seek where you may have them; look not onely where you may get a good, but where you may have opportunities to do good to others: every Talent must be

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answered for your knowledge, health, &c. use it as you will answer for it, and know 'tis one of the greatest mercies in the world for God to give you hearts in doing good with that he hath given, *Heb. 13. 16.* Not for applause, but be good Husbands for God and consider which way you may attain your ends best by what you give or do. Thus be rich in good works,

18. Live still as before the living God, approve your hearts to him, as knowing you stand or fall unto his judgement. Avoid carefully all offences unto men; for the Lords sake, and their conscience sake; take heed of scandal, and receive all the good from others you can but stick not too much on mans approbation: disregard not suspicions or reproofs of godly men, but make not mans praise to be any part of your reward; it is a small thing for me to be judged of men. Be not much troubled at it if you cannot please all: the bawlings of the malicious should not disturb a soul that is quietly housed with God: that soul is not well stablished in faith, that can be so disturbed and distempered by the wrath or words of malicious men. Remember, God himself pleases not all; the most of the world are enemies to their maker upon the account of his Holiness, Justice, &c. and canst thou think to please all? withdraw from the world and your selves unto God for the consolation of his approbation, and for your felicity: this will save you from hypocrisie, and keep you from the temptations and vexations of the censorious world.

19. Be every day as serious in your preparation for death and judgement, as those that are alwayes certain that it will come, and know not the moment

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ment when it will come (*Mat. 24. 49.*) Use often to think seriously beforehand, what death is: what thoughts; what trials death will put a man upon: what temptations usually accompany our approaching death: what you shall most need at such a time as that; what thoughts are likelyest to possess you then: what you are likeliest to wish for when you must needs die, about spending your time, expending your estate, conversing with others, &c. Ask yourselves What will I wish I had done or been when I come to die? Think what will be most dreadful to a dying man; for thus you have time to escape his Judgement; Will it not be to think on a life lost in vanity, drencht in worldlinesse, unreconciled to God, or at least in utter uncertainty of his love? God hath not foreshewed what will be a dying mans terror to torment thee, but to get out that terror; that which will be most terrible at death, conquer and destroy it presently. *They that were ready went in with the Bridegroom, and the door was shut, (Matthew 25. 10.)* Oh happy thou, if while the door is open thou be found ready to go in: woe, if when the door be shut, thou hast thy preparation to make, thy graces to seek Bethink what you will either wish or fear when you come to die, and when you will say, This should have been done, &c. let it be now done.

20. Rise speedily after every fall by sound repentance, and a fresh recourse to the blood of Christ, Covenant of Grace, and his intercession. Lie not secure in any sin into which thou art lapsed; take heed of delaying and trifling when thy particular repentance should be exercised. Renew thy Covenant, and after thy rising deal faithfully

with thy self and God; favour not thy sin, nor flesh, go to the quick, leave no corruption at the bottom: If called to make restitution, to shame thy self before men by confession. stick not at it: take the plainest course, that is the way of God: And let not any thought of shame, dishonor, or loss hinder it; for the more it costs thee to rise from sin, the likelier it is thou art sound in thy conversion, and the more comfort wilt thou have; otherwise the fears and pains of thy disease will be upon thee, when the through cure would have prevented it: quarrel not at any mans reproof, though they miscarry in it, have mentioned thy faults with passion, &c. take that which is good and be thankful. and after every fall sit not down in perpetual distress, but as Christ takes the *honor* of thy cure take, thou the *comfort* of thy cure when recovered. See thou art truly risen by repentance, and returned to him whom thou hast dishonoured— Thy care must be to see thou be sincere in thy return, and then walk comfortably. See that Satan make not thee walk so as to rob thee of thy comfort, and God of his honor.

Thus having given you twenty Directions, I shall reduce all to these eight Particulars.

1. Do not think strength of grace will be got with ease: you must do that, that in other things is done for the attaining of strength; increase and confirmation: A man cannot attain knowledge in Law, Physick, or any Art, without studying, diligence, unwearied labour and patience through that time that is necessary to attain it. Set your selves to the reading of the *Scripture* and other good books; study good truths stand think not to attain mastery

maſtery in a day: And if ever ſuch a conceit come in your minds, that you are ſtrong confirmed Chriſtians, do not eaſily entertain it: there muſt be time, induſtry and diligence: ordinarily ſuſpect the conceits you may have of ſtrength and confirmation: you muſt grow by degrees: Gods method is to begin like a *grain of muſtard-ſeed*: we are not born men labour in the proper means with patience: infused gifts are given according to the manner of acquiring them, God gives as if our acquisition did attain it: never think of having this without patience, labour and diligence.

2. Grow up in the Church of God, and under his Officers & Ordinances, and among his people: Do not tranſplant your ſelves from the garden and vineyard of the Lord if you will thrive: no proſpering in the Commons where weeds will choak, &c. Keep within the Church of God, in the communion his people among his ſervants, under the guidance of his Miniſters: for that is the duty of Miniſters to Bring up, to train up, & help the weak ones till they grow to be ſtrong: they are to be Gods nurſes and helpers of the weak in the Houſe of God: Do not think to proſper by breaking over the hedg, under pretence of any right of holineſs whatſoever following any party that would draw you to ſeparation.

3. Make it amongſt others, the principal ſtudy of your lives, to *ſtudy the love of God in the Redeemer*, the nature of the new Covenant, and the infinite goodneſs revealed in the face of a Mediator; how it was his deſign to attract the hearts of men to the love of God, by revealing his infinite love in the Redeemer, unto which end Chriſt came for, even

to represent Gods goodnesse in sinners hearts, of their being reconciled to him, and ravishing them with his love. Study the glory and ravishing love of God, and unspeakable goodnesse in a Redeemer.

4. Live not by sence, or upon worldly hopes, nor in the exercise of it: See that you live a mortified life; take heed of glutting your selves with creatures, or letting your hearts out to any creature, or letting any creature be too dear to you, live not too much on any sensible thing, or upon any worldly hopes or expectations. Shut your eyes to the world: let not your desires run out to the world, and live as much as you can upon the world to come.

5. Let holy self-suspicion always make you fearful of temptation, and keep you out of the Devils way: Would you keep your standing? grow better and strong in grace; let not pride of your hearts, or confidence of your strength, make you meet among any unlawful communion, see any enticing spectacle, or thrust your selves upon temptation: you are never safe if you thrust your selves upon temptation: think with your selfe, My weaknesse is great, I must not gaze upon this enticing object lest my heart take fire; I am not so strong as to be able to stand against such, &c.

6. When you cannot attain unto that heat of internal affection you would, *be sure you walk uprightly with God*: sin not wilfully: keep your garments clean: set his Law before your eyes: sin not wilfully for a world: be but found in the way of duty, and God will bless you, and meet you in that way: be as exact in obedience, as if you had that form of soul you desire.

7. In a special manner keep all your bodily senses

ces and desires in subjection, mortifie the flesh; keep under your carnal desires in a due subjection to the Spirit; let none of your senses take the reins out of your hands; keep a dominion over your senses.

Lastly, All your life long be longing to die: let the work of your life be to learn to die. Consider what necessity to the safety and comfort of death to consider frequently, *what assaults will be made upon dying men*, and that you may every day fortifie again it. to consider what graces & duties will be most needful and useful then, that you may be most conversing with, and exercising those graces and duties. He that hath well learnt to die, is no weak Christian. The strength of your grace lies in the exercise of these things; faithfully practise them, and you will stand when others fall, you will have comfort, when others cast away their comfort; you will die in peace when others die in horror.

The end of Mr. Baxter's Sermon.

Dr. Jacomb's forenoon Sermon. Aug. 17.

Joh. 8. 29.

And he that sent me, is with me: the Father hath not left me alone, for I do always those things that please him.

These are the words of our blessed Lord and Saviour Jesus Christ, they are spoken by himself, and they are spoken of himself; though yet in a sober and modest sense they are applicable to all his members: That which Christ here affirms, is that

the presence of God was always with him; and this is first propounded. *He that sent me is with me;* And then it is amplified, *and the Father hath not left me alone;* and then thirdly the reason of this is annexed, *for I alwayes do those things that please him.*

I shall speak but very little of the words as they do refer to Christ, he tells us where his Father was with him; he did not leave him alone in all the troubles and difficulties that he met withall in the finishing the great work of mans redemptions; still God was with him: It is true there was a time when Christ was without the sensible manifestations of his Fathers presence, when he cried out, *My God, my God, why hast thou forsaken me?* Why, but yet even then in truth and in reality his Father did not leave him; for though he had not the evidences of his Fathers presence, yet he had the influences of his Fathers presence. It would make up much time to shew you how in all particulars the Father was present with Christ: I will onely speak this one word, and instance in this one thing; Gods assisting presence was alwayes with him, both in his active, and also in his passive obedience; and indeed he had that work to do, and those miseries, to suffer, that if God had left him, if he had not been mightily assisted by the Divine nature, Christ as meer man could neither have done nor have suffered what he did; but the Father was with him, and to support him; *Isa. 42. 1. Behold my Servant whom I uphold.* You shall find that Christ did act faith upon this; in *Isa. 50. 7. The Lord God will help me, therefore I shall not be confounded.* Ver. 9 *The Lord will help me.* So to the same effect is *Psalm 16. 9.* And you shall find this made good to him in Scripture, in his greatest necessities.

Take

Take a double Instance.

In the first place, after he had been engaged in the combat with Satan, you read of in *Mat. 4.* the strongest combat or Duel that ever was fought: wherein you have the Prince of peace, & the Prince of darkness; the Lion of the Tribe of *Judah*, & the roaring Lion that seeks how to devour: both of them putting forth their utmost strength, & endeavouring to overcome each the other: Now I say in this combat the Father did not leave Christ, but he helps him, for he sends an Angel for to minister unto him, *Mat. 4.*

So in Christs bitter agony in the Garden, just before his bitter passion & death upon the Cross, the Father did not leave him alone, for he sent an Angel unto him to strengthen him, *Lu. 22. 43.* & so in several other places, & in several other things I might instance; but I shall pass this by. I but now, Why did the Father thus stand by Christ? he gives you the reason of it in the Text, because he always did the things that pleased him; This I shall open in a double respect.

First, Christs undertaking of the work of our Redemption; it was very well-pleasing unto his Father that poor lost undone sinners should be brought back again unto God & restored unto his love & favor: I say, the Father was infinitely well pleased with Christ in this undertaking, *Isa. 55. 10.* *The pleasure of the Lord shall prosper in his hand:* the pleasure of the Lord, that is the work of our redemption: wherein God the father took great pleasure or delight: therefore when Christ was publicly in the eye of the world to enter upon this great work, the Father sends him out with this witness. *This is my beloved Son, in whom I am well pleased.* He speaks not of his well-pleasing onely to his person, but also of his well-pleasing as unto his undertaking. Second-

Secondly, as the work it self was pleasing unto God, so Christ's managing of this work was all along pleasing unto his Father: and that doth appear in this, that Christ in all things kept to his Fathers Commission, and to his Fathers command: *I say in all things he kept to his Fathers Commission: he did nothing here upon earth, but what was within the compals of his Commission: for saith he in the verse before the Text, I do nothing of my selfe, but as my Father bids me.* So also he acted in conformity to his Fathers will: that was the rule & square by which Christ ordered all his actions: his eye was still upon his Fathers will: whatever he willed him to do, that he did. whatever he willed him to suffer, that he suffered; and thus he always did the things that were pleasing to his Father: but I do not intend further upon the words in this reference: for my designe is to bring down the words unto our selves, to those that are the members of Christ: for there is the same disposition of heart in all believers to please God: In all things to please God: this was the frame and temper and carriage of Christ: so it is the frame and temper of every true believer: and this is a part of our likenesse unto Christ: as you know there is a blessed resemblance and similitude between Christ & his Members: they have the same spirit that Christ had, only in a different proportion: for he had it without measure: they have the same grace as Christ had for substance, though not for degree: *Of his fulnesse we all have received grace for grace: that is: as many interpret it, Grace answerable unto grace:* As the print in wax answers to the print in the Seal and as face answers to face: so grace in believers, answers unto that grace that

was

was in Christ: They are to shew forth the virtues of Christ, 1 Pet. 2. 11. *Now this was the grace and virtue and holinesse of Christ, that he always did the things that pleased his Father. Why this is in all Believers; only with this difference; it was actual performance in the one, it is but endeavour in the other; it was perfect in the one: it is sincere but imperfect in the other.*

Christ always did things that pleased God: a believer endeavors always to do the things that please God: he doth not always do so: witness *David* in the case of his uncleannesse, when he displeased the Lord, as it is in 2 Sam 11.

The observation I intend to speak to shall be this.

They that please God, and endeavour always to do the things that please God, such God will be with: such the Father will not leave alone: especially in times of suffering and trouble; for I will bring it to that case.

Indeed God will not leave such at any time, for that promise is exceeding full. Heb. 13. 5. *I will never leave thee, nor forsake thee.* I do not know any one promise in all the Bible, that is exprest with such an Emphasis as that promise is: such a multiplication of negatives in the original. But especially God will not leave such in an afflicted and suffering condition.

In the prosecuting of this I will speak to four things:

First, I will shew you when a man may be said to do the things that please God. 2. I will confirm the truth of the Doctrine. 3. I will shew you in what respects God will be with them that desire to please him, in a suffering condition. 4. I will give you the grounds and reasons of it: and then I shall come to an application.

For

For the first, we please God in what we do, when we act. 1. In a suitableness to Gods nature. And 2. In subjection to Gods Law: For pleasing of God lies in these two things. As that pleases a man which is suitable to his disposition, & is correspondent with his Command: We do the things that please God, when we do that which God doth: and when we do that which God commands: When we hate sin, as God hates sin: when we are holy as God is holy. You shall find it in *Col. 1. 10. That you may walk worthy of God, unto all well-pleasing.* Observe, this walking worthy of God, is walking suitably, or walking answerably to God. *Mat. 3. 8. Bring forth fruit worthy of repentance:* or bring forth fruit answerable to repentance: so to walk worthy of God, is to walk suitable to God to his nature: Now then observe what follows, that you might walk worthy of God, to all well-pleasing: then we please God, when we walk suitably unto God. So also when we act in a blessed conformity to God, to his Law: for nothing can please the good God, but what is good: Now the Law being the measure and standard of all goodnesse, nothing can be good, but what bears conformity to this law, which is the will of God. God is well pleased, when his will is observed: As you know, you that are Masters, your servants please you when they do your will. That inference of the Apostle, for this is very opposite, *Rom. 8. 8. So then, they that are in the flesh cannot please God.* What is the same inference grounded upon? because the carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can, so that they that are in the flesh, cannot please God. Why? because there is that principle in them, as carries our real enmity to the Law and will of God; it is as if the Apostle had said, They will not be sub-

subject to Gods will, not obedient to Gods commands; there is a principle of enmity in them against these things, and so cannot please God: God is pleased when his will is fulfilled, and his commands observed; to please God, is in all things so to act, that what ever we do, we may express a likeness to Gods nature, and a blessed subjection to Gods revealed will; and this is the first thing.

A second thing is the proof of the Doctrine; they that thus please God, he will be with them, he will not leave them alone; especially in an hour of trial: For my brethren, assure your selves of this, that which the Father did for Christ, he will do for all his members; it is true, Christs sufferings being greater than ours possible can be, and so his relation to God being higher than ours is; he a Son by eternal generation, we onely by adoption; he had the presence of God in a more glorious manner then we can expect; but yet in our Sphere according to the measure of our trial, and according to our capacity, we shall as really have the presence of God with us, as Christ had with him; that as we are partakers of Christs sufferings, so we also shall be partakers of Christs support; he that will be present with believers in heaven, as he is with Christ, he will be present with believers here on earth, as he was with Christ in all his sorrows and sufferings.

Now for the confirming of this comfortable truth, I need not speak much: Many promises you have in Scripture for it; and whatever God hath promised, he will certainly make good: Turn to that one promise instead of many, *Isai. 43. 2. When thou passest through the water, I will be with thee; through the rivers, they shall not overflow thee, when thou walkest through the fire, thou shalt not be burnt, neither*

there shall the flame kindle upon thee. And you shall find too that the Saints have experienced it in all ages; God hath made it good.

Jacob was a man that met with many sharp trials; God exercised him with many troubles; you shall find that when he was going to *Padan-Aram*, and was in a very afflicted condition, *Gen. 28. 15.* God comes unto him, and saith, *Behold I am with thee, Gen. 31. 5.* His father frowned upon him, but the God of his fathers helped him: *Ioseph, Gen. 1. 29, 20.* his Master took him, put him into prison, a place where the Kings prisoners were bound; he was in the prison, but the Lord was with *Ioseph*. The prophet *Jeremy* was thrown into a dungeon, but the scripture saith, *God was with him;* Three children were thrown into the Furnace of fire but there was a fourth with them, and that was the Son of God, *Dan. 3. 25.* *Paul* when he was brought to his tryal, all men forsook him, but God stood by him, *2 Tim. 4. 16.* So the Christians in all their sharp sufferings, *2 Cor. 4. 9.* they were persecuted, but not forsaken; persecuted by men, but not forsaken by God. God hath abundantly made out this, and doth so still, that he will never leave those alone in time of suffering, who desire unfeignedly in all things to please God.

Now the third thing is to shew you in what respects God is with such; why this presence of God is an active presence; God is not meerly with his people, but he is with them in an active way; for this is a certain truth, God is working when Saints are suffering; I will open this in several particulars;

First, God is with such in his teaching presence; Gods correction and Gods instruction, they usually

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go together; and where there is the chastenings of Gods hand, there is also the teaching of Gods Spirit, *Psal. 90. 12. Blessed is the man whom thou chastenest, and whom thou teachest.* Christ though he were a Son, yet learned obedience by the things that he suffered: God teacheth his upright ones many lessons in a time of adversity, which they never learned in a time of prosperity. For we are like idle boyes, or bad Scholers, that learn best when the rod is over us. In a prosperous condition God speaks to us, and we minde him not. *Jer. 22. 21. I spoke to thee in thy prosperity, but thou wouldst not hear;* and this hath been thy manner from thy youth upwards: In prosperity God speaks once and twice, as *Job* speaks, but we will not hear: but in the time of adversity God opens the ears: *Judg. 8. 16. As Gideon taught the men of Succoth with thorns and briars;* so doth God teach his people by affliction: and oh the many blessed truths that they learn, when they are under the rod, when they want liberty! Oh what a mercy is it to have liberty then! when they have not Ordinances as before, what a mercy is it to have Ordinances then! Oh what an evil thing is it then for them, that they have departed from God! God teaches them these things then; sin is never so bitter, mercy is never so sweet, as in a time of suffering; Oh how vain, and empty is the creature then! Oh how sweet is communion with God then! I say such things as these God teaches then.

Secondly, God is with such in his guiding presence, *Psal. 73. 24. Thou wilt guide me with thy counsel, and afterwards receive me unto glory.* When *Israel* was in the wilderness, then they had the cloud to guide

guide them. It is a blessed thing to live under the conduct and direction of the wise God: we never have so much of this as in an hour of travel; indeed the people of God never fly so much to God for direction as at such a time: as *Saul*, when he was in distress, then he calls for the Ephod, and thus it is with us under affliction, then we look to God.

Thirdly, God is with them in his preserving and hiding presence, God is the Saints hiding place, their shield their buckler, their Rock, their defence: the Scripture-expressions are many to hold out Gods protection as to his people God hath a constant care over them to preserve them and save them; oh but especially in a time of trouble; as the Mariner is never so careful of the ship as under a storm, and God is never so careful of his Church and people as under affliction. *Jeremy* is in the Dungeon, now God saves him. *Daniel* is in the Den, now God saves him: The three children in the fire, now God saves them; *Peter* is in prison, now God saves him; The mother never tends the child so carefully, as when the child is sick, and providence is never so tender to the people of God, as under a suffering condition.

Fourthly, God is with them in his comforting presence; 2 Cor. 4. 1, *Who comforteth us in all our tribulation*; and usually we have most of consolation from God, when we have most of tribulation from without; as our sufferings do abound. so our consolation doth abound much more; The childe that is beaten when it is well, is cherished when it is ill; when persons are sick, then you give them cordials; God gives the best of comforts in the worst of times; when the burden is heavy upon
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the back, then the peace of conscience is great within : the worse it is without, the better it is within : when men discover most of anger, then God discovers most of love,

Fifthly, God is with such in his strengthening presence, to enable them, and to support them to undergo whatever he is pleased to call them unto : this is the way of our good and gracious God, he always gives out strength as he lays on affliction : he never leaves his children alone in this respect. he will be with them to support them, though it may be not to deliver, yet he will certainly be with them to support : the rod and the staff they go together, *Pf. 23. 4.* the afflicting rod and the supporting staff : when one is upon the Saint to afflict then the other hand is underneath the Saint to support, *Isa 41. 10.* *I will uphold thee, I will strengthen thee, fear not, I will help thee, yea, I will uphold thee with the right hand of my righteousness.* This David found, *I cried unto the Lord in my distress, he answered me, and strengthened me in my inward man, Psal. 138. 3.* Oh when men afflict, God supports ; when men put the children of God into the deep waters, then God takes them by the chin, and holds them up, that they fall not, sink and be drowned.

Sixthly, God is with them in his sympathizing presence : Oh he hath a tender sense of all the sorrows and calamities of his people ! Oh it grieves him that they are grieved ! they that touch them touch the apple of his eye ; in all their afflictions he is afflicted, *Saul, Saul, why persecutest thou me ?* every blow that is given to them, God bears a part of it himself : as they are sensible of Gods dishonour, so God is sensible of their sufferings ;

it pains him to the heart to see his children wronged and abused by a malicious world.

Seventhly, He is with them by his sanctifying presence: all their troubles are to do them good, and to make them good: and therefore the furnace it is but to refine them from their dross; the pruning-hook of affliction it is but to cut off their luxuriant branches. God takes the sharp knife into his hand and launces them, but it is onely to fetch out their corruption; by this shall the iniquity of *Jacob* be purged, and this is all the fruit, to take away his sin.

Eighthly, God is with them by his quickening presence, to make their prayers more fervent, to make their requests to the throne of Grace more importunate. The children of God cry most to him when they suffer most from men, and their Prayers are best, when their condition is worst: Prayer shortens affliction, and affliction heightens prayer. God is with them to hear their prayers. Oh the prayer of the afflicted that comes up to Heaven! God hears the sighs and groans of his oppressed ones, their tears pierce the Heavens, they call upon God in time of trouble, and pour out their sorrows before the Lord, and he doth hear them.

Ninthly God is with them by his raising presence, to raise up their hearts highly, to elevate their souls, and bring them more near to himself. Gods people when they meet with troubles in the world: oh nothing so sweet unto them as the enjoyment of God: then no life so sweet unto them as the life of faith; then they relish a sweetness in the promise: then every smile of God, oh how welcom is it? then all the affections of their souls center in God, and
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run to God : as in winter time all the sap of the tree runs to the root ; in summer time it spreads itself in the body, but in the winter goes to the root : when a man is sick all the blood goes to the heart : so in a suffering condition all the affections of the soul go to God.

But now what are the reasons why God will not leave his people that thus desire to please him ?

Why God loves them, therefore he will not leave them : persons we love, we cannot leave, especially when they are in a distressed condition : and as God hath set his love upon them, so they have set their love upon God, they love God, *Psal. 91. 15.* you have there an expression, *Because he hath set his love upon me, therefore I will deliver him : he shall call upon me, and I will answer him, I will be with him in trouble.* God is a God of bowels, of great pity and compassion, and therefore he will not leave his people in a time of distress : you know bowels how they stand in you towards them that are in misery ; it goes to the heart of a merciful man to leave a person in misery : Oh how great are the bowels and compassions of God ? *Is Ephraim my son, is he a pleasant child ? Oh my bowels are turned within me, I will have mercy on him.*

2. Such as please God, shall have his presence under suffering, because now they need God most : if God will not leave his people as to temporal supplies, because they need such and such things ; they need meat, and they need cloathing : surely much more God will not leave his Children, as to spiritual supplies, under times of distress, because then they need God. Oh what can a Believer do ? or what can a believer suffer when God leaves him ?

his strength is in God, his support is in God, his comfort is in God, his all is in God: and therefore if God now leave him, what will become of him? he needs God at all times, but never so much as when his condition is dark and troubled. What was *Sampson*, that man of so great strength, when his hair was gone? and what is a Believer, when his God is gone?

3. God loves to see his people chearful in a time of suffering, and therefore he is with them, he loves not that they should walk dejectedly. When God is present, *Paul* and *Silas* can sing in prison; the Apostle can rejoyce, that God honours them to be reproached for him. When God is present the people of God are not only chearful under tribulation, but can glory, their cross is their crown; but if God be withdrawn what can there be drooping hearts, and pensive sorrows.

4. God wil not leave them, because they wil not leave God; God wil not leave them, because they suffer for his sake: were they not tender of Gods glory, and careful to please him, they might be free from suffering as well as others; but it is for Gods sake they suffer; *For thy sake we are killed like sheep, all the day long.*

Lastly, It is thus, because God wil make it appear to all the world, that he puts a difference between them that desire to please him, and other men: God hath a value for such. Do but see how *Moses* argues the case with God, *Exod.* 33. 13, and so on, where he comes to God with a great request, that God would shew him his way, that he might know it; why saith God to him, *My presence shall go with thee*, *Moses* said unto him, it is well thou art pleased to promise so great

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great a mercy ; If thy presence go not with me, carry us not hence : for wherein shall it be known that I and thy people have found grace in thy sight? Is it not in this that thou goest with us? O serve, Moses pleads with God, how this favour and love, and mercy should be with them, unless he were present with them? and so God, he walks with his people in trouble ; for how should the world see God regarded them, and did favour them, unlesse he manifested his presence unto them in a time of trouble and affliction?

The end of Dr. Jacombs Farewell Sermon.

Dr. Jacomb's Afternoon Sermon, Aug. 17.

John 8. 29.

And he that sent me is with me : the Father hath not left me alone : for I do ~~not~~ always those things that please him.

I Was upon these words in the morning, having spoken something to them as they refer to Christ who spake them here of himself, I then brought them down to his members, believers : and so propound this observation from them, that whoever they are that desire to please God, to do the things that are pleasing to him, God will be with such, & the father wil not leave such alone, especially in a time of suffering and trouble. In the prosecuting of this point, I spake to 4 things which I shal now repeat, but com to the mark which I intend to present, & that is, to make some application
1. Let me endeavor to prevail with every one of you so to carry your selves in your several places & ca-

pacities, that whatever you do you may please God.

It was a blessed testimony that was given of Enoch, Heb. 11. 6. *Before his translation he had this testimony, that he pleased God.* Oh! how happy will they be at the great day of Judgement, who shall be singled out by Christ, before Angels and Men; and Christ shall say of them, *this was the man, or this was the woman that pleased God!* There is a great deal of pleasing in the world, but there are but very few that make this their business, to please God: therefore I wou'd have you shun that which is sinful, & press after that which is matter of duty.

1. There are some that minde nothing but to please themselves, to promote their own interest, to love their own ease, to indulge themselves in their own carnal delights but they never mind the good of others, or the pleasing of God; the Apostle speaks of and against these, *Rom 15. 1, 2, 3.*

2. There are others that look no further than the pleasing of men; if they can but keep fair with men, and shun the displeasure of men, that is all they aim at: but my Brethren, what a poor thing is it to please men, and displease God? what a poor thing is it to have man to be your friend, and God to be your enemy! to have the smiles of a poor dying perishing worm, and to lie under the frowns of the great God!

Indeed there is a good pleasing of men, to please them for their Edification, as the Apostle speaks, *Rom. 15. 2.* and so the Apostle speaks of himself, *1 Cor. 10. 32. Even as I please all men in all things; that is, in all things that are of an indifferent nature, not simply evil, nor simply good in all things.*

The Apostle was of a yielding and complying spirit, that he might thereby the better insinuate himself

himself into the affections of men, and be more instrumental to the glory of God, in the work of the Gospel 1 Cor. 9, 22. *To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some; and this I do for the Gospels sake.*

But now in matter of Duty, such things as are expressly determined by God, and so are either good or evil, in these things the Apostle would be no pleaser of men: *If I should please men, I should not be the servant of Christ, 1 Gal.* It is good to please others to their edification, but we must not please others to their own ruine and condemnation; it is good to please men, when we can so do, and not grieve God instead of pleasing men, let it be your constant care and best endeavour in all things to please God: my brethren, this is a duty of so great importance, that was I now to take my leave of you, and should certainly know that I should never speak to you more, as we are come very near to that, for though I speak to you as a living man, yet I speak to you as a dying Minister: this I say, is a duty of that weight and importance. that I know not what to press upon you more material than this: consult but two places of Scripture, Col. 1. *For this cause we do not cease to pray for you;* What was the thing the Apostle in this his constant prayer did beg of God for them? It was this, that they might please God, and when he was taking his leave in the winding up of his Epistle to the Hebrews, *Now the God of peace that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight.*

I need not go beyond the Text for Motives to stir you up to these Endeavours : For,

Motive 1. First, Consider what that God is, which I would have you endeavour to please. He is that God which made heaven and earth; this God before whom all this world is as nothing, but as a little dust in the balance, and as a drop of water to the bucket, that God whom Angels adore and worship, that God who by a word from his mouth is able to bring the whole Universe into nothing. Will not you study to please this God? But further, consider what this God is to you: He is the fountain of your being he is the God of all your mercies, he is your Creator and Sovereign, he is your Maker and Law-giver. It is he that by a smile can make you happy, & by a frown can make you miserable, it is he that hath Heaven and Hell at his disposal; *who openeth and none can shut, who shuts and none can open.* He that must judge every one of you either to eternal blessedness or else to eternal torments; it is he in whose hands your breath, your life, your soul, your all is, will you not endeavour to please this God? as the Prophet argueth in point of fear, *Isa 51. 12. Who art thou that art afraid of a man that shall die, or of the son of man that shall be made as grass and forgettest the Lord thy Maker?*

Oh poor creature! who art thou that goest about to please a mortal dying man, and dost not go about to please the great God, thy Creator and Sovereign.

2. Consider that Relation wherein you profess your selves to stand to God; he is your Master, you his servant, he is your Father, you his children, he is your Lord, you his subjects: You know all that are in close relations, will study to please them that are above them, as the servant his Master, the child his father, the Subject his Prince: All persons that
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are in a state of inferiority, will study to please their Superiours, especially when they do depend upon them. Oh! how infinitely is God above those Relations! Alas, there is but very little distance betwixt you and your Servants, and yet you expect they should please you will you not therefore please God? especially considering your dependance upon him.

3. You shall not lose by pleasing God: that is enough to put us upon this: He that pleaseth God, profiteth himself: in that very act wherein we please God, we profit our selves; men can do but little for us, & yet upon what they can do, we study to please them. Let me open this in a few particulars.

1. If you will sincerely endeavour in all things to please God, God will give you a gracious return to all your prayers. Oh what a mercy is this for a man to have his prayers answered by God? *1 John 3. 22. Whatever we ask, we receive of him, because we keep his commandment, and do those things that are pleasing in his sight.* Never expect that God should hear any prayers, if we do not endeavour to do those things that please him.

2 Do you please God, and he will please you. Mercy pleaseth us, and duty pleaseth God. Now when we please God in a way of duty, he will please us in a way of mercy: If we order our ways so as to please God, he will order his ways so as to please us.

3. Great is the benefit of pleasing God, even as to men: and this Solomon sets before you, *Prov. 16. 7. When a mans ways please the Lord, he maketh even his enemies to be at peace with him; and he hath such another expression, Prov. 22. 11. He that loveth pureness of heart, the King shall be his friend:* the meaning of this Scripture is this; when we keep close to God, & walk in compliance with his will, and make it our
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great design to please him, he will give us to finde favour in the eyes of men: He that maketh God his friend, God will make that mans enemies to be his friends. Men are possibly full of anger, revenge, and exasperation: be it so: Do you desire to please God? God can turn their hearts towards you: God can sweeten them in their spirits, and take away that venom that is in them: so you know he did in the case of *Esau* to his brother *Jacob*.

4. This is the way to Heaven and happiness; God will be pleased before the sinner shall be saved, *Heb. 11* *Enoch before his translation had this testimony, that he pleased God.* there is no way to heaven but by this way; the Child pleaseth the Father, and then the Father giveth him the inheritance. So it is here.

5. Let me return to the Argument in the Text: God will never leave them alone, that desire sincerely to please him. Methinks this should be a very prevailing Motive to you, especially now; please God, and he will never leave you no not in a time of distress and trouble. Here is the great difference betwixt a faithful God, and a false man.

In time of trouble and adversi y men leave us and forsake us: in time of prosperity then they flatter us and pretend a great deal of friendship and kindness: But as no man looks upon a Dial when the Sun is under a c'oud: so these very men that pretend so much of kindness and friendship, if so be we do but come under a frown, or into trouble, then their friendship & kindness is at an end, as *Paul* saith: No man stood by him when he came to be tried before *Nero* all men forsook him, but God did not forsake him. The wise man hath an expression, *Pro. 17. 17.* *A friend loves at all times, and a brother is born for adversity;*

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But where shall we find such a friend: & indeed where shall we find such a brother? But now if you will please God, God will stand by you when all men leave you, when you have the greatest need of God he will then stand by you; If you be in prison, he will be with you; if you be banished, he will be with you: If sin doth not part God and you, certainly no affliction shall part God and you.

Study to please God: Oh is it not a sad thing for God to leave you? that is the saddest of all, when we lose God, we lose all, *Hos. 9 12. Wo unto them when I depart from them.* What are all the mercies, if God leave you? no more than if a man should have a fair pleasant house, and never see the sun more.

Oh do the things that always please the Lord and he will never leave you, and then your mercies shall be very sweet, and your afflictions shall not be very bitter: you know how earnest Moses was *Num. 10. 31* with his father-in-law, *Hobab the Midianite, Leave us not I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us as eyes.* Oh keep God to you, especially when you are entering into the wilderness of trouble: God will be to you instead of eyes, he will be your counsellor, your comforter your guide, your treasure, your portion, your all.

I might add one thing more in the last place.

Surely to please God, because he is so easie to be pleased, this is a motive to us to endeavor to please those persons who are easie to be pleased: a child that hath a father that is easie to be pleased, a servant that hath a master that is easie to be pleased, will study to please them. Sincerity pleaseth God, though

though in the midst of much infirmity: He is so gracious and merciful, that wheresoever a poor sinner doth but desire to please God, he will accept of those desires, if we can but please God, it is no great matter whether we please men or not.

I shall conclude this branch with *1 Thes. 4. 1* *We beseech you brethren, and exhort you in the Lord Jesus, that as you have received of us how you ought to walk and please God, that you would abound more and more.*

Use 2. By way of direction, I should here shew you how you are to please God. I told you in general in the morning, this pleasing of God lieth in 2 things.

1. In suitableness to his Nature.

2. In subjection to his Law.

If you would please God in all your actions, look to this, That what you do may bear some resemblance to his nature, and hold forth obedience to his Law.

Consult the will of God and in all things act in conformity to that wil; do not allow your selves in the commission of any known sin, for that wil certainly displease God: as it was said of *David* when he took *Bathsheba* to wife: but saith the Text, *the thing displeased the Lord.* Do not baulk any unknown duty, for that wil displease God.

In a word, be holy in all manner of conversation.

This being too general, I shall not insist upon it: only in a word more particularly,

Do those things now: make conscience of those Duties which now lie upon you, in the doing of which you wil certainly please God: And they are such as these:

Be steadfast in the good ways of God: in the midst of a backsliding & apostatizing age, stand fast to the
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Law of God, *Phil. 4. 1. Contend for the faith which is delivered to the Saints.* Ver. 3. of the Epistle of Jude.

Be not ashamed to own Christ before all the World : if you be ashamed of him on earth, he will be ashamed of you in heaven, and wo be to that sinner whom Christ is ashamed to own.

Reckon reproaches for the Name of Christ better then the pleasure of sin that is but for a season.

When God calleth you to it, assert the purity and spirituality of gospel-worship : do not place Religion in a few shadows where the substance is neglected, but chiefly mind self-denial, mortification, crucifixion to the world, keeping up close communion with God. Love the people of God whatever the World say or think of thee : for God is highly pleased when he seeth his Children loved.

Keep up Religion in your families whatever scorn or contempt is cast upon you. Oh that you would labour to be of *Abrahams* spirit : *I know, saith God, he will command his children and his household after him, and they shall keep the way of the Lord, Gen. 11. 19.*

I do not know any one better means for the keeping up of Religion in this Nation, than for Masters of Families to be conscientious in the discharging of this Duty.

Be good in bad times : be patterns of good works to those that shal behold you.

Let no reproach or Obloquy make you to abate your exact walking with God : whatever you meet withal in the ways of holiness and a strict life, say, If this be to be vile, I will be more vile.

Make conscience of a strict observation of the Lords day : take heed of that Sacrilege of stealing away holy times : of prostituting that to common and civil use, which is impropriated and dedicated to the service of God.

Pray

Pray for and love all those that have been instrumental for your spiritual good in the work of the Ministry, what ever dirt is now thrown in their faces, & though you never get more good by them.

Forget not to distribute to the necessities of Gods people, that are many of them in a low condition? for this is a sacrifice of a sweet Odour, and well-pleasing to him.

Carry your selves with all patience and Christian meekness towards them that wrong you: pray for them that are your enemies: and when you are reviled, revile not again, but commit your selves to that God which judgeth Righteously.

Do your duty to your Superiours, and to those that are in Authority.

So carry your selves, that it may be with you as it was with *Daniel*, they had nothing against him, saving in the matter of his God.

Bauk not any duty for suffering: Choose the greatest of suffering, before the least of sin.

In a word; So walk as it becometh the Gospel: And finally, I speak to you, as the Apostle spake to them. *Phil. 2. 16. Holding forth the word of life that I may rejoyce in the day of Christ, that I have not run in vain, nor laboured in vain.*

The third use is for comfort, to all those that do conscientiously endeavor in all things to please God: the comfort lies in this; you may suffer, but when ever you suffer, the Father will not leave you alone: pleasing of God does not secure a man from suffering from men; sometimes it rather exposes a man to suffer from men: But now, though it does not prevent suffering, yet it takes away the sting and venom of suffering: it makes it to be like

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Sampsons Lion, when it was slain he found nothing but honey in the belly of it : Oh ! the presence of God in a time of affliction is exceeding precious, it turns gall into honey, thorns into roses. Be not troubled in your thoughts about what you may undergo. If God be with you, all will be well ; if God comes when the cross cometh, the weight of it shall never hurt you: what is a prison when God is there ? My Brethren, though estate leave you, relations leave you, all your comforts leave you, so long as God doth not leave you, it will be well : therefore do not fear, be not dejected, or discouraged. *Isa. 43. 1, 2. Fear not, O Jacob ; why so ? when thou passest through the water, I will be with thee :* we have more reason to be afraid of prosperity with Gods absence, than of adversity with Gods presence. A good God will make every condition to be good : it is not a prison but a palace where God is, they that do the things that please God, whatever condition they may be brought to, the Father will not leave them alone. Ministers may leave you, the means of Grace and Ordinances in a great measure may leave you, your creature-enjoyments and comforts may leave you, but here is a God that will never leave you : oh bless his holy name.

Fourthly, is this pleasing of God a duty of so great importance and benefit ? Then be tender and charitable in judging of those that do differ from you and others upon this account, because they dare not displease God. I may in this caution aim at my self, and others of my brethren in the work of our Ministry. but I am not here at present to take my last farewell ; I hope I may have a little further opportunity of speaking to you; but if not,
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let me require this of you, to pass a charitable interpretation upon our laying down the exercise of our Ministry; there is a greater Judge than you must judge us all at the great day: and to this Judge we can appeal before Angels and men, that it is not this thing or that thing, that puts us upon this dissent, but it is conscience towards God, and fear of offending him. I censure none that differ from me, as though they displease God: but yet, as to myself, should I do thus and thus, I should certainly violate the peace of my own conscience, and offend God, which I must not do: no, not to secure my Ministry, though that either is, or ought to be, dearer to me than my very life: and how dear it is, God only knoweth. Do not add affliction to affliction, be not uncharitable in judging of us, as if through pride, faction, obstinacy, or devotedness to a party, or which is worse than all, in opposition to authority, we do dissent: the Judge of all hearts knows it is not so, but it is merely from those apprehensions which after prayer, and the use of all means do yet continue: that doing thus and thus, we should displease God: therefore deal charitably with us in this day of our affliction. If we be mistaken, I pray God to convince us: if others be mistaken, whether in a publick or private capacity, I pray God in mercy convince them; but however things go, God will make good this truth to us; in this work he will not leave us, and our Father will not leave us alone: for it is the unfeigned desire of our souls, in all things to please God.

F I N I S.



Dr. B A T E S'S
FORENOON

SERMON,

August 17. 1662.

Heb. 13. 20, 21.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the Everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; To whom be glory for ever and ever.

IT would give light to these words, if you consider the scope and designe of the Apostle in the Epistle to the Hebrews. The summe of which is, He writes to them, that he might animate their spirits against Apostacy from the Doctrine of the Gospel, they were liable to this upon a double account: First, Partly in respect of their Persecutions to which they were exposed, for the Jews were filled with

a brutish zeal for the Ceremonies of the Levitical Law, and exprest the greatest rankour against those, who left *Moses* to follow *Christ*. This is the reason why the Apostle lays down so many preservatives against their revolting from Religion; and he spends one part of this Epistle in a most passionate exhortation to perseverance, and doth in the tenth Chapter insinuate himself into them; You have already tasted the first-fruits of affliction, *verse 3, 4*. You took joyfully the spoiling of your goods, knowing in your selves, that you have in heaven a better and an enduring substance. This is that temper that Martyrs have exprest; who have not only parted with their goods, but with their lives for the Gospel: When they came to the Stake, they would not so much as shed a tear to quench those flames, wherein they should ascend to God as in a fiery Chariot: You took joyfully the spoiling of your goods, knowing in your selves, that you have a better and an enduring substance. Thus he insinuates himself, by representing what they had done, to encourage them to perseverance; and partly he fortifies them against backsliding, by those terrible judgements which he threatned against Revolters, as you may reade *chap. 6, 7*. 2. As they were liable to this Apostacy upon the account of Persecution, so upon the account of the unsettledness and instability of their owne spirits. There were several of those who had given up their names to Christ, who did compare the Ceremonies of the Law with the purity of the Gospel:

Gospel; Now the Apostle, to secure them from this mixture, his great design is to represent the vanity and ineffectiveness of all the Ceremonial law and to express and prove the virtue and efficacy of the Lord Jesus his death, which was the substance of all the shadow. And this takes up one great part of his discourse with them.

Now in these two verses he sums up, by way of Recapitulation, all that which he had discoursed of at large; and in them you may observe these two things.

(1) A Description of God, to whom he addresses this prayer.

(2) The Substance of the prayer it self.

The Description of God, that he amplifies by these two things: (1) From Attributes and Qualities of God, (if I may so expresse it.) Now (saith he,) *the God of peace.* (2) From the effects of his power and love, *That brought again from the dead our Lord Jesus, that great Shepherd of the Sheep.* And these Titles, they are not here set down to adorn his discourse, meerly as an ornament, but they have all a peculiar efficacy, as to the obtaining of the request which here he makes for them.

I shall begin with the first, the Description of God, from that Attribute. (*Now the God of peace.*) The Title that is used in the Old Testament frequently is this. [*The Lord of Hosts.*] but in the New he is called, *The God of Peace.* There were darker representations of the mercy and love of God then, the more full discoveries of his grace

were reserved till the coming of Christ. Their discoveries under the *Old Testament* were but as the *Day-star*, which ushered in the *Sun of Righteousnesse*. Now this Title of the *God of peace* imports two things;

(1) That he is the *Author of peace*, and works it.

(2) That he *loves and delights* in peace.

First, That he is the Author of it. And if you consider *Peace* in all its notions and kinds, it is a fruit of God, and that which descends from him. [1] *Peace in Nature* is the harmony that is between all the parts of the world, the union that is between the disagreeing Elements, that is from God: for without him, the whole Creation would presently disband, and returne to its first Chaos and confusion. [2] *Civil Peace*, which is among the Societies of Men: that which is so amiable and lovely, and which needs no other soyl to commend it, and set off its lustre, than the miseries of War; this Peace comes from God also: When there is a subjection to just Laws; this is from God. Every rash hand is able to make a wound, or cast a fire-brand, but it is only the *God of peace* that is able to heal breaches, to allay those stormes that are in a Nation. You know those showers which render the earth fruitful, descend from heaven, from God; so all the counsels of peace descend from above: The fiery exhalations ascend from the earth, counsels of War and disturbance proceed from the divellish hearts of men.

men. Or (3.) If you consider that *Rational peace* which is in the spirits of men, i. e. when the understanding exercises a coercion and restraint over our licentious appetites, when all our inferiour Faculties are under the Empire and conduct of Reason: this proceeds also from God. For, since the Fall, there is a great deal of tumult, many riots and disorders in the soul of a man. Reason hates a bad Guide, and our *Appetites* those are *evil Instruments*, and do many times hurry Reason from its regular actings. But (4.) much more if you consider *Spiritual peace*, that peace doth not onely import an agreement of a man within himself, but the agreement of the soul with God. This is the fruit of the Spirit; and it is only God that is able to convey this peace to us. And upon a particular account this *Trile* is given to him, by way of eminency and propriety: as

(1.) He is alone able to allow and dispence this peace to us, for all our sins are injuries committed against him, against his Crown and Dignity; all the arrests of Conscience are made in the Name of God, and therefore it is onely he that can speak peace. As in the Civil State, it is an act of Supremacy to give a pardon, onely he that can condemn is able to speak a pardon: so, it is our God that is our Judge, provoked and incensed by us, he hath a Judicial Power to cast body and soul into hell-fire; is alone able to speak peace, and pass a pardon for us in the Court of Heaven: and this is experienced by a

wounded spirit; it is just with such a person as it is with a *Malefactor*, who stands condemned at the Bar, he cannot receive encouragement from any of his Spectators, till the Judge speak peace to him: So, if an Angel from Heaven should come and speak to a wounded Spirit, it were impossible, unless God did order, command, and dispence it, that the spirit should receive any peace, because our sins are immediately committed against him.

(2) He is alone able to reveal and discover it. There is nothing harder in the world, than to calm and quiet a disturbed Conscience, it must be the same power that makes light to spring out of darkness, that must cause a chearful serenity in a dark and disconsolate soul. I know there is nothing more easie then that False Peace which is so universal in the world; for the most amongst us cheat themselves with Presumption, instead of *peace with God*, and Security instead of *peace with Conscience*: but that peace which is solid and true, can only be revealed by God himself. We have an instance of this in *David*, (*Psal. 51.*) although *Nathan* had told him from God, *Thy sin is pardoned*; yet notwithstanding he saith, *Make thou me to hear joy and gladness, that the bones which thou hast broken may rejoyce.* He still address's himself to God, that he would cause him to hear the voice of Pardon and Reconciliation, for his soul could not be quiet by the voice of the Prophet. There is so much infidelity in the Soul of a man, that when he comes to take a view of his sins in all

all their bloody aggravations, onely the Spirit of God himself is able to allay the terrors of the conscience: and this he doth by an overpowering light, when he doth in an imperative and commanding manner, silence all the doubts of the soul, and establish it in peace with God. Certainly he that shall but consider the terrors, the faintings, the paleness of a wounded conscience, when you shall see a person disrelish all the things of this world upon this account, *Fearing lest God is his enemy*; when all discourses that are addressed to him, are ineffectual, and but like warm cloaths to a dead carcase, cannot inspire any heat into him. Oh! this shews, only God is able to reveal peace. So *Job, If he hide his face who is able to be at peace?* There needs no other fury to compleat the misery of a man, than his own accusing conscience: Conscience is a verier Devil than the Devil himself, and able more to torment and lash the Creature. Therefore, if that be once awaked, 'tis onely God, to whose Tribunal Conscience is liable, which is able to speak peace to the soul. Now you see in what respect his Title [*the God of peace*] is attributed to him, as he is the Authour and Worker of it.

2. As he loves and delights in peace. This is that which is so pleasing to him, that he adopts those into the line of Heaven who are Peacemakers, for they shall be called the children of God, *Matth. 5. 6.* This characterizes persons to be his children, to be ally'd to him. God

he onely delights in the reflection of *his owne Image*; for those things that we admire in the world, and delight in, do not affect his heart: *He delights not in the strength of the Horse; he taketh no pleasure in the legs of a man.* The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Nothing attracts his eye and heart, but his owne Similitude and Resemblance; and therefore where he sees *peaceable dispositions*, that is, that which indears the soul to him, and makes it amiable in his eyes. You may judge of his delight in peace by this, it is that grace which in an especial manner prepares us for communion with him: for we can never really honour nor enjoy him, unless we bring to him those *dispositions*, which (if I may so speak) are in himself. And therefore it is no wonder that those have *little peace of Conscience*, who make so little conscience of peace. You know, when God appeared to *Eliab*. he did not appear in the *storm*, nor in the *fire*, but in the *small still voice*; and when *Elisha* was transported with *anger*, he was fain to allay that passion by *Musick*, that so he might be prepared for the holy motions of the Spirit; he called for an Instrument, and then the Spirit moved in him. I bring it for this end, to shew, *how God delights in peace*, and he will onely maintain communion with those that are of calm and peaceable spirits. So much way as we give to rash anger, so much proportionably do we let in the Devil, and cast out the God of peace.

Now,

Now, the reason why this title is given to God, is upon a double account, partly with respect to the *blood of the everlasting Covenant*, which made peace between God and us; partly with respect to the *Covenant it self*, which is founded in that Blood.

(1.) In respect of the *Blood of the Everlasting Covenant*. For it was the blood of Christ that hath sprinkled Gods Throne, and made peace in Heaven. You shall read therefore, when Christ came into the world, 'tis said, (*Luke 2. 14.*) that the heavenly Host appeared and sang, *Glory to God in the highest, on earth peace, &c.* Since the Fall, God and man are enemies; there is a reciprocal enmity between God and Man: God hates the Creature as it is unholy, and man hates God as he is just, the Avenger of sinne, the Author of the Law: Now, Christ was the *Umpire* that composed this difference, he was God and Man in one person, and so being ally'd to both, he was a fit person to reconcile both. He was (as *Job* speaks) a *Days-man* between us. He hath paid every farthing that was due: for he did not compound with God, but paid the utmost that was due to him. He it is that hath reconciled us to God by the power of his Spirit, in changing and renewing our nature. and creating in us those dispositions which are like to God; so that his blood is the foundation of this peace. And now, God appears to us, not as a *consuming fire*. but as a *refreshing Light*, full of calmness, Serenity and Peace towards us. Christ Hee brought

brought more honour to God by his obedience, than we brought dishonour by our transgressions; and therefore without any injury to God, he might be at peace with us. You know, all our sinnes were but the acts of *finite creatures* and onely *infinite* in regard of the *object* against whom they were committed. But the blood of Christ was of *infinite value* in regard of the *subject*; for, he was God, and the enriching union of the Deity conveyed such worth and value to his blood, that he was able to appease God, and not onely to save us from condemnation, but to make us the favourites of God. We are not onely pardoned, but preferr'd upon the account of his Blood.

(2.) He is the *God of peace*, as with respect to the blood of Christ, which is the purchase of peace; so with respect to the Covenant which is made between God and us (*through the blood of the everlasting covenant*). There are three sorts of Covenants amongst men; some are Covenants of Friendship and Amity: some are Covenants of Trade and Commerce: and some are Covenants of Assistance and Help. Now all these qualifications meet in this Covenant, which is made between God and Believers: it is a Covenant of Peace and Friendship, for now we stand upon terms of amity with God, *Those who were strangers and enemies, are now reconciled*. And there is between God and us perfect peace, there is a League (as the Scripture speaks) between God and the Creature. It is a Covenant of Trade, there is now a way opened

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pened to Heaven, we may now ascend to God in
 duties of holiness, and God descends to us by
 the excitations of his grace, and influences of
 joy. And tis a Covenant of *Assistance*: for he
 promises not onely to give us the reward of the
 Covenant, but to secure unto us the Condition;
 he promises to enable us to discharge the con-
 ditions of *Faith* and *Repentance*. Now upon
 this account, of that Covenant which is founded
 in the blood of Christ, he is the *God of peace* to
 his people.

[1 Use.] Is by way of *Conviction*. This may
 discover to us, how distant their temper is from
 God, who are *enemies to peace*. We unman our
 selves, we unchristian our selves so far as we are
 opposite to this blessed temper of peace. Certain-
 ly, as disturbed water cannot make any reflection
 unto us of that face that looks into it, so when
 our Spirits are disturbed by animosities, exaspe-
 rations, heats of divisions, tis impossible for
 us to see the Image of God as he is the God of
 peace. And certainly there is no more doleful
 consideration in the world than this, That *Man*,
 whom God made so a sociable creature, who hath
 all the engagements and endearments laid upon
 him, which may cause him to live in peace and
 gentleness towards those who are of the same
 nature with him; yet that in fierceness our hearts
 should exceed those of the most savage creatures.
 Man comes into the world naked, and altoge-
 ther unarmed, as if he were designed for the
Picture of peace, but could you look into the
 hearts

heart of men; you would find there such tumults, divisions, such seeds of enmity against their fellow-creatures, that Tigers and Lions are calm and peaceable in comparison of them. Now, how is this distant from the temper of the God of *peace*, tis very strange to consider, that when promises are made to bury all differences, as rubbish under the foundation, that nevertheless the great work of many persons should be, only to revive those former animosities to make those exasperations fresh and keen upon their own spirits: but is this to imitate the God of *peace*? These, to promote divisions and disturbances amongst us, cloath their enemies with the Livery of *shame* and *reproach*, that so they may be baited by their fury; that make it their design to represent that party, which they think is dissonant from them, with the most odious appearances, (you know this is the old Art) and those *showers of calumnies* which are in the world, they usually precede the *storm of persecution*. The Devil was first a *Liar*, and then a *Murderer*, and those who are of his seed, they follow his Art. In the primitive times, all the persecutions of the Heathens arose from the reproaches of Christians; so it is now. It is an easie thing to blast the name of those persons, who are designed for ruine. But if the contending parties would consider, (if I may call one party contending which is only liable to penalties, and is resolved to bear them patiently,) how unlike is this to that God of *Peace*, me-thinks it should allay the rankour that

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is in mens spirits, and make an attonement between all the differences that is amongst them.

(2) If only Peace come from God, you may from hence take a trial of that peace that is within you, (for hitherto I have been only discouraging of civil peace) whether it be the effect of this God of peace. I know no nothing more common in the world than *Presumption*; there is a false peace, which doth not arise from the knowledge of a mans happinesse, but from the ignorance of his misery: Peace which is onely like a Torch to shine in the night, or like *Players*, that glitter only by Torch light; so is the false peace men cherish in their bosome, meerly upon this account, because they do not bring their souls to the light of the Word, they never had it from this God of peace, because,

(1) God never speaks peace to a soul, but in the way of holiness and obedience: And therefore you shall find 'tis the counsel of the Scripture, *Acquaint thy self with God, and be at peace.*

Our peace is found in the way of duty; and there are none who are more blessed with the peace of conscience, than those who with the greatest fervour, frequency and delight, maintain communion with God in holy duties: For, as friendship among men is cherished and preserved by visits and conversations, so our peace with God is preserved by those visits we make to heaven in prayer.

(2) That peace that comes from God, alwayes causes in us a war with sin; for Gods Covenant

nant with us is Offensive and Defensive, and therefore it is impossible any person should have true and solid peace, that waking tranquility of soul, which is the reward of holiness and obedience, that entertains sin; for every sin thou dost wilfully commit, 'tis an act of hostility against God, 'tis that which makes him thine enemy, and makes thee an enemy to him. As *Jehu* said, *What peace, so long as the whoredome of thy mother Jezabel and her witchcrafts are so many?* So, what peace can there be, so long as thou dost indulge thy self in sin, and make it thy business to gratifie thy outward senses though it be to the displeasure of God? 'Tis the greatest mercy in the world to rob such persons of their peace, and to discover to them their danger; they are onely capable of true peace, by their knowledge of that which is false. Therefore bring your selves to this trial, whether or no doth that peace which now you please your selves in, cause in you an eternal hatred of sin? doth it set you at a distance from your most beloved lusts? Then it is that peace that springs from God. The greatest part of the world are in a state of war with God, though they do not feel the effects of that war, True indeed, God doth not alwayes draw the sword, either of Famine, Pestilence, or War, against a Nation, and yet they may be acting in a most hostile way against God. So for a person, God may not blast thy estate, or send diseases upon thy person, or raise a tumult in thy conscience, and make a conspiracy of thy thoughts

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thoughts and passions against thy peace: thou mayest be quiet within, and yet have war with God, because, as in the world, there may be a Truce, when there is no Peace, the War may still continue, though there be a Truce between two Princes: or rather there is not a Truce between God and the sinner, but, as a Town that is besieged for many days, may not feel the battery of their enemy, because he is undermining them to blow them up at once: so God doth not many times make his battery against sinners, but he is undermining them, and the fall at the last will be dreadful, if there be not a composition.

[Use 2.] By way of Exhortation; Let me press you all to follow peace, it is a duty which the Gospel enjoins with the greatest vehemency, with the greatest force of words and expressions. The Apostle, when he is to seal up his affliction to them, he doth it with that prayer, 2 Thess. 3. 26. *Now the God of peace himself give you peace always, by all means.* What strange expressions! First, he gives you here the Title of *the God of peace*, and then he saith [*Himself*] *the God of peace himself.* There's a great deal of force in that word: Peace is so excellent a blessing, and there is such an abhorrency in our corrupt nature to it, that it is onely the Lord himself that is able to effect it: As if the Apostle had said, The Lord must bow the Heavens, he must come down himself to create peace among you; and to expresse the greater vehemency of his desire, he saith, *Give you peace alwayes, by all meanes.* So another Scripture, pursue

purſue peace, *Follow peace with all men*, a word that imports our purſuit after it, though it *run* from us. This is the ſtrain and tenor of the Goſpel, and this becomes you as Chriſtians. When Chriſt came to purchaſe our peace, he came as a Lamb, an innocent and mecke creature, *Behold the Lamb of God*. When the holy Spirit deſcended to ſeal the priviledge of peace to us, he deſcended in the form of a Dove, a gaul-leſs creature, in whom there is no rankor nor bitterneſs. What a ſtrong engagement ſhould this be upon all of us, to purſue and promote peace? And for your encouragement conſider,

(1.) That in the times of the Goſpel all the promiſes do as it were empty themſelves into this bleſſing, the bleſſing of peace. Thus *Iſa. 11. 6.* you ſhall finde there a gracious promiſe, reſpecting the times of the Goſpel, *The Wolf alſo ſhall dwell with the Lambe, and the Leopard ſhall lie down with the Kid, and the Calf, and the young Lion, and the Fatling together, and a little child ſhall lead them and the Cow, and the Bear ſhall feed; their young ones ſhall lie down together, and the Lion ſhall eat ſtraw like the Oxe.* That which I obſerve from thence, is this. That God here promiſes to cauſe an Universal Peace and Unity under the Goſpel, though it be as difficult as to perſwade the moſt diſagreeing natures to a peaceable cohabitation. For here the Scripture inſtances in thoſe creatures, between which there is the moſt natural, and therefore the moſt fierce animoſities. The Lord will reconcile men, though their differences

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ferences be never so great. What is too hard for the God of peace to effect? Is not God of infinite power, of infinite love? then it should quicken us to pursue peace. (1.) By prayer to him, because he is able to effect it: certainly that God that was able to bring Order into the World when it was a mere lump and mass of confusion, is able to bring peace and to unite our spirits.

And it is observable, the greater our differences and divisions are, the more will the power of this God appear in reconciling them. 'Tis said in the Psalmes that *Gods Throne is in darknesse, i. e.* His ways of providence are very difficult for us to trace and find out: and therefore when our Divisions are at the highest, he is able by one word to allay the storm. This should encourage us in prayer. This is the course of God to glorifie himself, by putting a stop to the greatest troubles, when nearest to us, and to work out one contrary by another. To give you some instances, that so we may encourage our Faith, and quicken our Prayer to God for this blessing: Consider how still God hath made *difficulties the way for enjoyment*; for instance, The promises that Sarah should be the Mother of a child; but he made way for that by her dead womb: for all that numerous Progeny which like the Starres of the Sky descended from her. That he first maimed Jacob, and then gave him the blessing. He brought Joseph from the Prison to a Princely Palace. First David was harassed with troubles, and then his head was deck'd with the Imperial Crown.

Crown: So if you look into the Kingdom of Christ, who would have thought that a few Fishermen should have advanced the Empire of Christ in the World, had you lived to have seen those despicable beginnings, when a few unlearned men were the Heralds and Preachers of Christ, how would this have caused you to fail and sink in your spirits! and yet the Gospel hath been preached in all the parts of the World, and that by a few Fishermen. The Providences of God are like those plated Pictures, if you look one way upon them, there is the appearance of a Serpent, if you look on the other side, there's the appearance of an Angel. So here, many times God is pleased to suffer exasperations to go very high, that so his power may appear more eminent in the composition of them. He it is that enables the faith of his people to draw water out of the rock, when the fountain is dry; that makes meat to come out of the Eater, (as in *Sampson's Riddle*) that is able to bring a peaceable harmony out of devouring differences; and therefore it should quicken our prayers to him.

2. To make us more serious in our endeavours after peace: Consider what a dishonour it is to the Gospel, that those that professe themselves Sons of the same God, Members of the same Christ, Temples of the same Spirit, should be as deadly jars one with another. It is strange and unnatural that Lillies should prove Thorns to one another: that those who are *Saints in pretence*, should be Devils in practice to one another: that

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God's Diamands should cut one another; this is very strange, yet thus it is. But how especially, it is most sad, when *Religion* which should restrain and bridle our passions, is made fuel and insensitives of them: How far distant is it from the counsel of the Apostle, *Rom 14, 10.* where he speaks concerning their lesser differences, *One values one day above another, another esteems every day alike,* what's his counsel? he speaks as a person that was filled with bowels and compassion: Oh, saith he, let not him that doth not esteem the day judge him that doth: *For we shall all stand before the judgement seat of Christ.* there we shall appear all upon a level, stand upon equal grounds; and receive our final doom from him: This therefore should calm our spirits. Why may there not be some differences in judgment, without division in affection: for it is impossible that all judgements should be of the same extent, as all our faces to be of the same colour and figure. Therefore consider what an injury it is to our profession, how doth it obscure the glory of God, and lustre of our Religion?

3. Doth not the *publick enemy* rejoyce over us, I mean the *Papists*? do they not warm themselves at the sparks of our divisions? for you know the old Maxim of *Divide and Reign*: therefore it should compose our spirits, and quicken us to labour after union. *Unmortified lusts* are thence, whence all wars & enmities springs in the world. The Apostle *Paul*, when he would compose their differences, he doth not lay down Rules to de-

cide their controversies, but corrects their secret passions, pride, self-seeking, revenge, &c. this being the seed of all disturbances in the Church: And although these lusts may not be conspicuous and visible to the eyes of men, yet they are certainly the fuel of our distempers.

The sum of all is this: those that have the Spirit of God, they cannot but mourn and be sensible of these divisions. I know a great part among us are unconcern'd: some rejoyce, those that are rather buried in the affairs of the world and incumbred with much businesse or those that are steeped in the pleasures of sense, are altogether unaffected with these things, and stand as *Newcomers*, disregarding of events: But the Saints of God cannot but mourn over them, when our divisions hinder the progresse of the Gospel, and are serviceable to nothing but to the Kingdome of darknesse. Therefore I beseech you, let what hath been spoken quicken you in your prayers to God, to pray for the peace of Jerusalem, (that's the least effect of our love and desires after peace) and by all endeavours to labour to bring back peace to us, that we may see that *Prophecie* fulfilled in our time, that *the Lord shall be one, and his Name one amongst us.*

Dr.



Dr. B A T E S'S
AFTERNOON
SERMON,
August 17. 1662.

Heb. 13. 20, 21.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the Everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; To whom be glory for ever and ever.

THE Apostle describes God by the effects of his power and love, [*That brought again from the dead our Lord Jesus.*] The Resurrection of Christ from the dead is one of the most transcendent testimonies of Gods love and power towards us.

1. Of his Love; because as the *Anger* of God was that which crucifi'd our Saviour, so on the contrary,

contrary, it must be his *Love* that should raise and restore him. Christ, when he died, he looked upon God as an Enemy, as a Judge; and as those colours which we see conveyed to us, are answerable to the Medium through which we see them; as, if we look through a coloured glasse, we see the object of that colour: So the Lord Jesus, when he was upon the Cross, looked upon God through the black cloud of our sins, and through the red cloud of his Fathers wrath, and so died as a Sacrifice to Divine Justice. But when he was raised from the grave, that was the testimony of Gods love to him, and of his love to us; for he died as our *Surety*, he was arrested for our debt, he was cast into the *Grave* as into a *Prison*: But by his *Resurrection* he was redeemed from Prison and Judgement. And therefore you shall find, when Christ was risen, he salutes his Disciples with this; *Peace be unto you*, Luke 24 31. There was the dawning of peace at the *Incarnation* of Christ; for then the Angels sung, *Peace upon earth*: but the compleat Sun-shine of peace was at his *Resurrection*, when he had made full and compleat satisfaction to Gods Justice: for this was a clearing of him before all the world, when God raised him from the grave. And in this respect it was very agreeable for the Apostle to say, *The God of peace, that brought again from the dead our Lord Jesus*.

2. It was the effect of *Infinite Power*. You know 'tis naturally impossible for a dead body to quicken it self, to revive: but for the Lord Jesus, who had the load of the sins of all the Elect upon him, who

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who was, as it were, secured in the grave by Gods Justice and Power, for him to rise again: This must be an effect of *Infinite power* in the great God. This raising of Christ, sometimes 'tis attributed to the *Son*, being God equal with the Father; but here 'tis attributed to *God*: and therefore, when the Scripture would speak with the greatest magnificence of the *Power of God*, it expresses it thus, *That Power which raised Jesus Christ from the dead*. When Christ wrought deliverance for the lost world, (all those who were committed to his charge.) This could be no less than the work of an *Infinite Power*. And upon this account also it is very proportionable to the design of the Apostle; for that Prayer he makes to God is, for that which onely can be accomplished by *infinite Love*, and *infinite Power*, i. e. to make the *Christian Hebrewes perfect in every good work to do his will*.

I come to a further description, *He that brought again from the dead [our Lord Jesus]*. The Title of the *Lord Jesus*, was onely given to our Saviour after his Resurrection; he was called *Lord* before, and *Jesus* before: but these two Titles were never united till after his Resurrection; They came to see the place where the body of the *Lord Jesus* lay; the reason was this, Because the Resurrection of Christ was a solemn Proclamation to the world, that *Christ* was the *Son of God*. 'Tis true, this Title was given him immediately upon his Conception, but it was never compleatly declared to the world, till after his Resurrection.

on; for before, Christ was a *Prince in disguise*, the beams of his *Divinity* was abated by the vail of his *Humanity*: but then he was declared by power to be the Son of God.

It follows, [*That great Shepherd of the Sheep.*] For the opening of this,

1. We will consider this Title of Christ.

2. The person for whom this Title relates.

First, This Title, [*The great Shepherde.*] 'Tis a wonderful condescension in Christ, that he will take upon him the Title of a *Shepherd*, that which rather expresses *Love* and *Care*, than *Power* and *Dominion*: yet he is pleased to assume this Title, to expresse his affection to us. For the opening of it, wherein he appears to be the *great Shepherd*, I shall lay downe these particulars.

1. He is *great* in the *Dignity of his Person*: for, he that is Lord of Angels, is become the *Shepherd of the Sheep*: and the *humiliation of his Person* in this respect, is the *Exaltation of his Office*: It is looked upon in the world as a mean and low employment, to have the care and inspection of a Flocke: but now herein appears the love of Christ, he was pleased to become our *Shepherd*, that so he might secure and bring us to the Fold of Heaven, and there make us to feed upon those pastures, and to drinke of those Rivers of pleasure which flow from the presence of God.

2. In the *derivation of his Authority*: that Authority which is communicated to him, whereby

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by he is our Shepheard, and that is originally from God himfelfe; it is not by any mediate deputation, but from God himfelfe. He is our Shepheard, and hath a title to his Flocke, upon a double account: 1. They are committed to him as his *Charge* and custody, *John 6. 37, &c.* All the Elect of the World were given by God the Father to Christ not by way of *Alienation*, but by way of *Opigneration*, as so many pledges which he was to bring to Grace and Glory: and this Charge he doth most fully execute; for there is none missing of those committed to him. 2. They are given to him by way of *Reward* and *Recompence*, for all his Blood and Sufferings, *Isa. 53. 10* The Lord Jesus put such a value on souls, that he purchased an interest in them by his own blood; and he thinks himself exceedingly recompenced for all his Pains on the Crosse, Agonies in the Garden, Temptations in the Wildernesse, &c. if souls will submit to his care. And here observe the course of Heaven, God would endear souls to Christ upon all reasons, by vertue of his command, and that charge he gives to them, and by vertue of his own purchase.

3. If you consider the extent of his care and affection, for all the Saints of the world, those who are dispersed in all places, in all ages, they are all his Flock; and therefore 'tis the Royalty of his Administration, *John 10. 16. There shall be one Fold, and one Shepheard.* As Christ is the onely Catholick King, so he is the onely Univer-
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Sal Bishop; for all other shepherds have but particular portions of his Flocke committed to their charge; and they should be such portions as they have regard to, and *and are under the inspection.* And at the last day, all his sheep shall congregate together, and stand at his right hand. All the Saints of God that are now scattered, as so many Starrs in the Firmament, shall be united in one constellation, when they shall appear in glory before him.

4. In respect of his endowments and qualifications, which fit him for the discharge of his Office. And

1. Take notice of his affection and love to us, and that is the wonder of Heaven and Earth, *Christ laid downe his life for his sheep, John 10. 11.* This is strange, that Christ should be a *sheep for the slaughter*, that hee might become our Shepherd; that hee should be a Sacrifice, before he could take his office upon him: Other Sheep lay down their lives for the Shepherd, but Christ laid downe his life for the Sheep. So great was his love, that it brought him from Heaven to seek and find those that were lost; he left a Palace to come to a Wildernesse; a Throne of Heaven, to come to a Fold here upon Earth. We reade of David, that he exchanged a *Sheep-book* for a Scepter; but Christ quite contrary, he changed a Scepter for the Rod and staffe of a Shepherd. It was said by one, There is no thing so conspicuous in Christ, as the prodigality of his love to us. Oh! do but consider how great love that

out part that was that should make him to die for us,
 tied to that he might bring us home to his Fold. We
 portions were all of us erring sheep, who had strayed
 e inspe- from him, and fell to the Lord of the soil, as
 ll con- strange Cattel: we were gotten into this posses-
 d. All sion of the god of this world: the Lord Christ
 as so would buy us off from thence: though we for-
 united feited our right in him, yet he would not lose his
 pear in right in us, but he laid down his life that he might
 qualifi- reduce us to his Fold: that of Wolves he might
 of his make us Lambs, and fit us for the comforts of his
 presence.

2. In respect of his *exact diligence and inspection*
over them: When but one sheep went astray from
 his Fold, we read he left the ninety and nine, and
 went and sought for that One, Luke 15. where we
 have that Parable. to expresse the diligence and
 watchfulnesse of Christ over his sheep. There is no
 person, be he never so mean, never so obscure
 though lost in the number and account of the
 world, if he be one of Christs sheep, he is alwaies
 under his inspection and watchfulnesse. We read
 of the High Priest, that he carried the names of
 the Tribes upon his Breastplate, the Lord Christ
 carries the names of all his sheep in his heart:
 therefore Rev. 13. speaking concerning the Saints,
 all that dwell upon earth, whose names are writ in
 the book of life. His diligence and care is so exact,
 that he hath all their names writ in his Book. He
 that tells the Starrs, counts their hairs, and al-
 wayes exercises the most watchfull providence
 over them for good. You know sheep are either
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liable to *rage*, or *erring* and *wandring*; Christ's diligence is such, that he protects them from the rage of Satan, reduces them from all their wandering, and brings them home to himself.

3. In making proportionable all their services and sufferings to those degrees of strength which he gives to them, Isa. 40. 11. He shall feed his flock like a shepherd, he shall gather his lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young. Christ always makes a proportion between the services, sufferings, and strength he calls them to. He it is that with that tenderness speaks to Peter, Peter lovest thou me? feed my lambs. He hath provided for them the most ample and most satisfying nourishment, the Ordinances of the Gospel, the Word, the Promises, which are the Breasts of Consolation; these are all provided by him for his People. And in this respect he is the great Shepherd; for he doth not only allow them means, but blesses the means to them: he is able to enlighten the dark mind, and he can make pliable the stubborn will, and he can spiritualize gross affections, which all other shepherds in the world are not able to effect.

4. He is the great Shepherd, if you consider his power to preserve them from danger: not onely those dangers which respect Satan. (for that fell under his care before) but those diseases to which they are liable, which threaten ruine: Other Shepherds possibly may cure diseases, but not defend them from danger, Christ it is that gives eternal life for his sheep, he begins the life of holiness, which

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which though at present is but a spark in the Sea: yet he keeps it alive till he shall break forth into a triumphant flame. That *life* that is encompassed with so many enemies, and liable to so many weaknesses, the Lord Jesus will *bring forth* judgement to victory, and will make them to be powerful over spiritual and eternal enemies.

The sum is this: The Lord Christ is so perfect a Shepherd, so complete, as to all the qualifications of that office, that the Prophet *David* breaks forth into exultation, *Psal. 23. The Lord is my Shepherd, &c.* and then afterwards expresses all those provisions which are made for him by God as a Shepherd, *He makes us to lie downe in green pastures, he leadeth me beside the still waters.* So that you see, Christ, whether for diligence, love, tenderness, for preserving us from danger, for securing us to life eternal, he is onely the great Shepherd; he is the God of Shepherds, as well as the God of sheep, and all other shepherds are but inferior to him, and must be accountable to him for the souls of his sheep, which are more valuable than all the world.

It follows, *The great Shepherd [of the sheep.]* I shall not spend any time in making any resemblance between the people of God and the sheep: only,

1. They are sheep in respect of their *Innocency*. You know, of all creatures the sheep are unarmed; other creatures, either they are armed with strength, or skin, or swiftnesse, to guard themselves, and offend others; but the sheep hath neither the strength of the *Lion*, the craft of the *Fox*,

Fox, swiftnesse of the Deer, and of all creatures is most weak, inoffensive, and most liable to dangers and injuries. Of all persons, Gods people are most liable to danger, and when out of Christs protection, the weakest persons in the world.

2. In respect of their Meekness. A sheep is an emblem of meeknesse, that's their temper, and therein they imitate Christ, who hath propounded himself to be their pattern, *Learn of me, for I am meek and lowly*; both these qualities are expressed by the Prophet, *Isa. 11.* where speaking concerning the times of the Gospel, saith, *The Lamb shall lie down with the Wolf* now, where the Prophet expresses their safety, there he expresses their innocency and meeknesse. This is the reason why the Prophet saith, *For thy sake we are killed all the day long, we are accounted as sheep for the slaughter*; because of all creatures most liable to injuries, that which doth least resent them: And, where ever the grace of Christ comes, it sweetens the most cruel nature, and polishes the most rough disposition, and makes them to be like Christ, meek and lowly.

3. In regard of their profitablenesse; for of all creatures, they are most profitable, the food as to their flesh, the cloth, as to their fleece. And the people of God, however they are exposed to the contempts and injuries of the world, they are most profitable; for, were it not for them, the whole frame of Nature would fall into pieces, the Stars would fall ~~into~~ leaves in Autumn, and
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all the Element would fall into confusion; we see it by one Lot, who kept showers of fire and brimstone from falling on Sodom, till he was got out of it. And it is the people of God, for whom this frame of nature is continued, and when they are brought into the fold of Christ, the Justice of God will have a solemn triumph over all the world.

4. As they are liable to *wandering*: Sheep are wandering creatures, and when strayed, not able to reduce themselves. And in this respect the people of God are sheep, they have a thousand allurements to draw them from the ways of God; and if God should not guide them by his eye, 'tis impossible they should go in the way that leads to Heaven. Therefore David saith, *I have gone astray like a lost sheep, seek thy servant*, Psal. 119. 176. This shall suffice to make the parallel and resemblance of the people of God and sheep.

The second Argument is this, That he hath design'd Christ to be the Shepherd of the Church, *The great shepherd of the sheep*; this is another Argument and evidence that he is reconciled to us, and that he is the *God of peace*: For when God gave Christ to be our Sacrifice, and raised him up to be our Shepherd, these are the most clear testimonies of his love: For although Christ now sits in heaven, and *all the Angels of God worship him*, yet he doth not disdain to exercise the same care, and to express the same love to his people, that he did when he was upon the earth. All the Offices of Christ express Gods love to us, for he feeds us as a *Prophet*, died for us as a *Priest*, go-
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verns and defends us as he is *King*; and all these meet together in this title, feeding of us, dying for us, defending of us; as he was *God* he loved us, as he was *Man* he died for us. This doth express the effects of his two Natures in this title, and therefore an admirable evidence that God is at peace with us.

It follows, [*Through the blood of the everlasting Covenant.*] The blood of Christ is that which cements God and us together: For you must remember our *original peace* with God was broken, that peace we have with him now, is called *Reconciliation*; it is a broken bone, which, well set, is stronger than before, because nature conveys most liberal supplies to the weakest part: so now being reconciled to God, through the blood of his Son, we stand upon surer terms with him, than we did in Innocency: *The blood of Christ* speaks better things for us, than all our *sins* speak against us, it speaks peace to our souls, and that in heaven purchased by his death. Christ died as a *Testator*, and bequeathed to the Church a *Legacy of peace*: he lives as the *Executor* of that Covenant, and now in Heaven conveys to us that blessing of peace, which he bequeath'd in his death. And as our peace was founded in his *Blood*, so it is conserv'd by his *Intercession*; he appears in the Court of heaven as our *Embassadour* to make up all those differences which fall out between God and us: for you know Amity and Friendship is kept between Foreign States, by their *Residents* and *Agents* that are kept in their
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several Courts; so, we have an Agent in the Court of Heaven, the Lord Jesus Christ, that was raised from the dead: And, as a Believer falls into sin, which is a breach of peace between God and us, so that peace is made up by the Exercise of Repentance on our part, and by sprinkling of Christs blood upon us, on Gods part. The renewed Exercise of Repentance, and application of Christs blood, preserves that peace that is between God and Believers. And (to summe up the force of the Argument) when we had fallen from God, and it did not consist with the Majesty of God to make peace with us without satisfaction, then was he pleased to pay our ransom out of his owne Treasury, and redeem us by the blood of his Son, so that all his Attributes might shine forth in their lustre, and glory of our salvation, and that upon sure terms we might be able to challenge an interest in his favour and love.

It follows, *Through the blood of the [Everlasting Covenant,]* It is call'd an *Everlasting Covenant* in two respects:

1. In opposition to the *Old Covenant*, which was made with *Adam* in Innocency; but that Covenant which secures to us the reward of that *life eternal*, did not secure to us the Condition, that was *perfect obedience*: And in reference to this *Old Covenant*, sometimes the Gospel is called a *New Covenant*, sometimes a *Better Covenant*, because it supplies all weakness in the first Covenant: not as if the Law of God was

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weak or faulty in respect of it self, for the Law is *holy, just and good*, but weak in respect of us; for it is impossible that *that Covenant*, by the breach of which sin and death came into us, should reconcile us to God, and appease his anger, and therefore God contrived another Covenant for us, a Covenant in the Gospel, that was made with us in *Christ*. and this is called an *Everlasting Covenant*, because it remains for ever, the tenor of it shall not be chang'd; for, the first Covenant is only abrogated and made null, while frustrated as to the intent it was first given.

2 It's called an *everlasting Covenant*, as it brings to those that are parties in it an everlasting glory: So the Lord Jesus his blood is called an *everlasting Redemption*, for it ransoms the souls of men from that *eternal death* to which they are liable, and gives them a title to *everlasting life*; for this Covenant which now God hath made with us, it not onely secures the *Reward*: but the *Conditions* to which the reward is made; for God saith, *I will plant my fear in your hearts, that you shall not depart from me.*

I have now gone over the Title, and that in order to the Prayer which follows, [*Make you perfect to doe his will, working in you that which is well pleasing in his sight,*] the general sum of it is this, That God of peace, who is reconciled to us in his Son, as he is the *Father of mercies* to us. so he is the *fountain of holinesse* to us: and in this respect we can onely expect from him the

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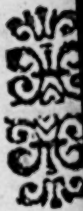
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treasures of grace, as he is the God of peace; for God as he is our Judge, dispences to sinners nothing but revenge: there is nothing to be expected but the curse of his Law, the execution of that Sentence of death from him. For although the world despise holinesse as a base and contemptible thing, they had rather be *ungracious* than *inglorious* in the eyes of men, and upon this account they are afraid to be *holy*, least they should be the publick scorn and contempt of the place wherein they live: although holinesse is of so low a price in the world, yet in Heaven, next to God, Christ, and the Spirit; Holinesse is the most rich Jewel, That, God can bestow upon us, and therefore we must first look upon him as the God of peace, before we can beg any grace from him. And this is the reason why the Apostle represents God by these Titles, that he might encourage the *Hebrewes* to believe God would grant this request. When Christ died for us, it was not his design onely to quiet our consciences, but to quicken our souls; not only to free us from *damnation*, but from the *domination* of sin: And therefore you shall find these two are joyned together, Titus 2. 14. *Who gave himselfe for us, that he might redeem us from all iniquity, and purifie unto himselfe a peculiar people, zealous of good works.* The death of Christ, as there was a value in it to purchase Gods favour, so there was a virtue in it to restore to us Gods Image. And the account of his dying for us it is, that we must expect the least degree of grace and holinesse

from God. And this is the reason why the Apostle prefaces this: *Now, the God of peace, &c.*

I know you expect I should say something, as to my non-conformity. I shall only say thus much, It is neither fancy, faction, nor humour, that makes me not to comply, but meerly for fear of offending God. And if after the best means used for my Illumination, as prayer to God, discourse study, I am not able to be satisfi'd concerning the lawfulness of what is required; if it be my unhappiness to be in error, surely Men will have no reason to be angry with me in this world, and I hope God will pardon me in the next.

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Mr. W A T S O N' S
FORENOON
SERMON,
August 17. 1662.

John 13. 34.

A new commandment give I unto you, that ye love one another, as I have loved you.

WE are this day called to a love-feast, and nothing can be more suitable then to treat of of Christs love; Jesus Christ hath given us a great evidence of his love to us, he bled love at every vein, therefore we are to imitate him, and as becometh Christians, to love one another. 'Tis a general complaint, how true I know not. *That this is the great Grace that is defective among Christians* Although they pretend much love to Christ, yet they have little love one to another.

I have in former Sermons discoursed concerning Faith, how that by faith we must receive Christ

in the Sacrament, and now I shal speak something of Love : love is needful at a feast, it is requisite when we sit down at our own table. I remember it is said of *Augustine*, *He would not suffer any to feast at his table that came in a spirit of rancour, and sate down in passion.* Sure I am, they are not fit to be guests at Christs Table that come not in a spirit of meeknesse and love. It is true, we are to eat the Passeeover with bitter herbs, but they must be the bitter herbs of Repentance, not the bitter herbs of Malice, wrath and fury ; we must come here with bitter tears, not with bitter hearts : Hear what the Text saith. *A new command I give unto you, &c.*

Wherein, First, you have the command, *a new command I give unto you* ; It is not left to our discretion, but, we are bound to it by vertue of a command, *a new command I give unto you.*

Secondly, This command is inforced by Christs own Example, *as I have loved you.* It is called a new command, but love is an old command, this Law is written in the nature of man. It is engraven in every mans heart by nature, and it is an old command, because founded among Gods ancient Statutes, the ancient Records of his Law, I but 'tis a new command too, because pressed by a new example of Christ, *as I have loved you, so do you love one another.*

Doct. Christians ought to make conscience of this duty of loving one another. Confident I am we shall never see Religion thrive in the world, untill we see this grace of love flourish in the hearts of Christians.

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For the illustration of this proposition, I shall do these two things : First, shew you the truth of this love : Secondly, the extent of this love.

First, truth of this love: If you love one another saith Christ, see you do it purely, not dissembling, but from the heart 1 John 3. 11, *My little children, let us not love in word, neither in tongue, but in deed and in truth: dissembling love is like painted fire that will never warm: we must not be like the Bee, that hath honey in her mouth, but withal hath a sting in her tail: we must not pretend to love, to have honey in the mouth, but withal have the sting of malice in the heart: so said the Apostle, let us love in deed & in truth*

Secondly, Extent of our love : this Fountain of love must run in three streams.

1. We must love all men, love their persons, although we must not love their sins, we have all the same make, the same lump and mould, and therefore must love : there is a natural love that every creature bears to his own species and kind.

2. Our love must especially stream out to the *saints* of God, the household of faith. It is with our love as it is with our fire, you keep fire al day upon the hearth, but upon special occasions you draw it out larger, so our love must always burn to all: but to the saints you must draw out the fire, inlarge your affections, we must love as God loves, he doth especially love the Saints, love every creature with a common love, but especially the *new creature*: and indeed ther's that in every *true saint*, that may excite and allure our love. What are the graces of the spirit. but so many pearls to adorn the Bride of Christ? what is holiness in the heart, but the im-

broydery and curious workmanship of the Holy Ghost, here is enough to entice and draw out our love: and beloved, if we love the Saints for their graces, then we love all the Saints.

And here I beseech you consider these six particulars.

First, We ought to love the Saints in what condition soever they are, although they be poor in the world, low in their condition, for commonly so it is. They that have the lowest hearts, have the lowest condition too. I read of the King of the Moors, that he was offended at the Christians because of their poverty; and truly when wicked men do fleece the Saints, it is no wonder if they be poor: methinks grace in a poor man, is like a pearl that lies in the dust, or like cloth of gold that is hid under rags: you must love the gold, that is the grace notwithstanding the rags. The poorest Saint alive, hath the Angels riches: the poorest believer is a member of Christ, and shall we not love him: we love the picture of a friend, although it be hung in a mean frame: we must love a rich Christ in a poor man.

Secondly, We are to love the people of God, although they have many weak infirmities: shew me the man that is perfect, and let him throw the first stone, even the best. Saints like the Starr, they have their twinkling, they have their blemishes and their failings: in some there is too much pride in others too much censoriousness, in others too much rash anger and passion, but we must love the grace that is in them, notwithstanding the infirmities that are in them; you love gold though in the ear, and mixed with much impurity; a Saint on earth,

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earth is like a Diamond that hath its flaw, like to the Rose that is sweet and perfumed, but yet hath its prickles. The best Saints have some mixture and infirmity, and we must love them for the good that is in them: this is our great fault, we are apt to overlook all the good, and so take notice of the stains and blemishes in them, as those that see a little stain in a piece of Scarlet, despise the cloth, for the stains sake so do we. But God doth not do so by us he is pleased to overlook many sad failings, he seeth the faith, and winks at the failings of his people; you that cannot love a brother because you see an imperfection in him, would you have God do so by you, would you have him damn you for every blemish of sin?

Thirdly, We must love the children of God, though weak in parts, all are not born politicians; but though the Saints of God have not always so good intellectuals as others, yet if they have good vitals, and the life of faith in them, love them for that grace: you do not despise your children because they are weak, but you love them because they are your children. O do not despise a Saint because he is of low parts, but love him as he is a child of your heavenly Father.

Fourthly, We are to love the Saints of God, though in some lesser things they differ from us, if they keep the foundations of Religion, and hold the head Christ, yet we are to bear other things: one Christian hath more light than another, and shall we unfaint all that cannot come up to our light? Its great wisdom to separate between the precious and the vile: O what a blessed place will
Heaven

ven be, because there our light should be clear, and our love shall be perfect. And that is the fourth.

Fifthly, Love the Saints of God when reviled and persecuted, a bleeding Saint should be the object of our love. Onisiphorus, saith Paul, was not ashamed of my chain, a sign he loved Christs graces in Paul. Christ Jesus loved no Saints more than his persecuted Saints, his Martyrs have the highest thrones reserved in Heaven for them, we must love to see Christs livery upon a man, though sprinkled with blood; he that is ashamed of a persecuted Saint, will never suffer for a crucified Christ.

Sixthly, We must love the Saints of God, though their graces may eclipse and out-shine our graces. Beloved, in the sweetest fruits, worms are apt to breed, and in the best heart, the worm of pride is apt to be breeding, if God doth not keep us, we shall not only envy anothers graces, if they out-shine us, but their person too. What though anothers graces do out-shine yours, yet love him, because the eminency of his graces bringeth much honour to the Gospel of our Lord Jesus.

And thus my beloved, I have shown you how you must love all the saints, 1 Pet 2. 17. *Love the brotherhood, love the whole fraternity of believers.* Oh that this sweet spice of love might send forth its perfume among Christians, that we could turn all our heart-burnings, into heart-breakings, and quench the fire of divisions and contentions, and keep the fire of love burning upon the altar of our hearts. And my beloved, as we must love all the Saints, so we must shew this love by the fruit of it; for God doth not value that love that is invisible, the fruits

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fruits of our love to the Saints must be these four.

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First, We must shew love to them, by prising their persons above others, *Psal. 15 4.* spoken of a man that shall go to Heaven, *In whose eyes a vile person is contemned, but he honoureth them that fear the Lord;* the wicked are but as so much rubbish and lumber, but the Saints are called the jewels, *Mal. 3. 1.* and we must prize these jewels above all the lumber in the world; as they said of King David, *thy life is worth ten thousand of ours,* 2 Sam. 18. 3. so is a godly man above a wicked man, God he will give Kingdoms to ransom his Saints, *Isa. 43. 3.* *I gave Egypt for thy ransom, Ethiopia and Seba for thee:* and thus should we set the highest rate upon the Saints of God, for that is to love them.

Secondly, We must show love to all the Saints of God, by vindicating of them, when we are reduced and slandered; it's a great sin to slander a Christian, its to go to pollute Christs Image: the wicked their throats are open Sepulchres, to bury the names of the righteous in; now you that are Christians must not be ready to receive a false and groundlesse report of a Saint, but rather vindicate them, for that is to love them.

Thirdly, We show our love to the Saints, by praying for them; you know not what good your prayers may do them: Ministers must pray for their people, and the people must pray for their Ministers; for prayer commands God himself, *Isa. 45. 11.* Prayer is that golden Key that unlocks the Heavenly Treasury of Gods bowels, *Oh pray one for another;* wee should not strive one with another (as

its frequent) but pray one for another; that is to love your brethren.

Fourthly, Shew your love by being ready according to your abilities to relieve their wants, to love one another is to be a well-wisher to him, and to do all the friendly offices we can one for another: they are, my beloved, many of the dear servants of God in the Ministry, that have been already reduced to misery and want, and abundance more are like to be reduced to great necessities: Now I beseech you to show your love to the Household of Faith; for that is a signe of your true love to God and to the Brotherhood, that when as Myrrhe drops freely from the Tree, so works of mercy drop freely from the heart, If Jesus Christ should stand in the midst of this Congregation, and say *shew your love to me by your good works*: I believe no heart here would be so hard as to deny Jesus Christ. Why, Remember what soever you give Ministers, and to his Members, he takes it as given to himself.

that is the second Our love must extend to all Saints.

Thirdly, Our love must reach to our enemies, we must love them that do not love us, *Luke 6, 1. Love your enemies do good to them that hate you* I confess, a mortal enemy I would be loth to make a bosome friend. But though Policy teacheth us not to trust our enemies, yet Piety teacheth us to love them: Christ, He did pray for his enemies; and he shed tears of compassion for them that afterward shed his Blood. So much for the Doctrinal part. Now for a word of Application, and I have done.

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And, First, This may serve to reprove those who seem in other things to be excellent, and profess much love toward Christ and his Gospel, but have no love to the Saints of God: there are some that upon this very account, have for these great many years absented themselves from the Lords Supper because they pretend not to be in charity. This is a double-died sin, a sin with a witness, its a sin not to come & its a sin not to be in charity. But let me say this to them Surely such kind of Christians are a shame to their profession. What, doth not the Gospel teach you charity & love, as well as faith? Surely that Christian hath no grace in his heart, that liveth out of charity with his brother: for as the Philosopher saith, *All the vertues are linked together, and tied as with a string & where there is one there is all: and where one is wanting there is ^{not} one vertue*: so I say of the graces, they are linked together and where there is one there is all: & where one is wanting, there is none at all. Saith *Augustine*, *Thou braggest of thy faith in Christ but shew me thy faith by thy love in Christ, for faith and love cannot be separated for as in the Sun, there is light and heat, and these cannot be separated one from the other: so faith and love is twisted together, & where there is the one wanting, the other is wanting: as he that did so engrave his name on the Buckler of Minerva, that whoever went about to take out his name spoiled the Buckler: So Faith and Love are so inseperable, that if you go to take away the one, you spoil the other.* Oh remember and mourn for

for it, thou that sayest thou art not in charity ; it is and ma
a sad symptome, thou art not in a state of graces it in th
Titus 3. ver. 5. For we our selves also were sometimes teth ha
foolish, disobedient, deceived, serving divers lusts, and rer hat
pleasures, living in malice, envie, hateful, and hating this O
one another ; that is, before conversion we were in lov
swelled with the poyson of malice and wrath poyso
but when once the grace of God came, then it was surely
otherwise : that man that hath not love and Cha thou t
rity in his heart, surely he hath nothing of God malic
in him, for God is Love, he knoweth nothing of drink
the Gospel savingly ; for the Gospel is a Gospel of Sacra
peace : he hath none of the wisdom which cometh but li
from Heaven, for that is meek and gentle, and ea
sie to be entreated.

If there be any on the other side, that are not in
charity, and yet will come to the Lords Table,
remember this, you get no good by the Ordinance
you do but dfile the Ordinance. The Apostle
calls it, the *leaven of malice* ; it doth sowre all your
holy Duties, Sermons, Prayers, and Sacraments
its a little gall imbitters a great deal of honey : so
where there is a little of this gall of malice and
hatred, it imbittereth and spoileth all the honey of
your Graces and Duties. The Apostle bids us in
prayer to lift up pure hands without wrath. 1 Tim.
v. 2. *I will therefore that men pray every where lifting*
up pure hands without wrath and doubting. What the
Apostle speaketh of the duty of Prayer, I may say
of the Lords Supper ; when you come to receive
the body and blood of the Lord, Lift up pure
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 d hating this Ordinance wil profit you, if you do not come
 ve were in love to the Saints; suppose a man drinketh down
 wrath poyson, and afterwards taketh down a Cordial,
 n it was surely this Cordial will do him but little good, so
 d Chri thou that drinkest down the poyson of wrath and
 of God malice into thy soul, and comest afterwards to
 aing of drink down the Cordial of Christs blood in the
 of Gospel of Sacrament, why certainly this cordial wil do thee
 cometh but little good.
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EXHORTATION.

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Therefore to conclude by way of Exhortation
 I beseech you in the Lord, that you would remem-
 ber this Text this day, when you come to the
 Lords Table, read over this lesson, *A new com-
 mandment I give unto you, that ye love one another
 as I have loved you*: come to the Sacrament in love
 to Christ Jesus, and in love one to another, be not
 full of bitterness, but full of bowels, the primitive
 Saints were of one heart, you all expect I know
 one Heaven, and will not you be of one heart? this
 I believe is a great reason, why the Sacrament hath
 no more profited many receivers : you know if
 there be a stopping at the stomach, the meat taken
 it wil never cooect & nourish ; why thou that hast
 wrath and anger, and malice at thy heart, there is
 an obstruction as it were, at the stomach, & there-
 fore it is that the bread of life doth not nourish thy
 soul

soul. Why Christians, are not we all Souldiers under one Regiment? under Jesus Christ the Lion of the Tribe of *Judah*, and Captain of our salvation? are not we all branches of the same Vine! and are we not all members of the same body? and shall there be a schism or rent in the body?

I shall onely say this, we should all do as the Serpent; *Naturalists* observe the Serpent, that before he goeth to drink at the waters, he casts up his poison: so before you come to the Table of the Lords Supper, cast up your poyson of bitterness, wrath, and malice, and then Christs blood will be both a Medicine to heal you, and a Julip to refresh you.

FINIS.



Mr. W A T S O N ' S Afternoon

S E R M O N

August 17. 1662.

2 Cor. 7. 1.

*Having these promises dearly beloved, let us cleanse
our selves.*

IT is the Title that I intend now, by
the help of God, to insist upon, that
sweet Parenthesis in the Text, *Dearly
beloved*, wherein you have the Apostle
breathing forth his affections unto
his people. He speaks now as a Pa-
stor, and he speaks to them of his Spiritual children.

Dearly beloved, where you have,

First the Title, *beloved*.

Secondly, The Exhortation to holiness, *Let us
cleanse our selves*.

Thirdly, The means how we should be cleansed
and sanctified, *Having these Promises*.

It is the first of these that I intend, the title that
the Apostle gives to his Children, *Dearly beloved*.

From hence observe this Doctrine.

*That the affections of a right Gospel-Minister towards
his people are very ardent.*

Q

Dearly

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Dearly beloved, there are two things in every Minister of Christ that are much exercised: his head and his heart; his head with labour and his heart with love: his head with labour in the work of the Ministry; if done aright, it is a work fitter for Angels then for men: it is our work to open the Oracles of God, even those sacred profound things that the *Angels* search into; and if God did not help us, we might soon sink under the weight of such a burden: and as a Ministers head is exercised with labor, so his heart is exercised with love, and it is hard to say which of the two exceeds: his labour or his love. Thus it is here in the Text, *my dearly beloved*; in these words we have St. Paul laying siege to these *Corinthians*, and labouring to make a happy victory to conquer them with kindness: *dearly beloved*, St. Paul's heart was the spring of love, his lips were the pipe, the *Corinthians* were the cistern into which this spring did run. This holy Apostle was a mirror and pattern of love toward the sinning *Corinthians*: Paul's tears did drop, towards the praying *Corinthians* his love did burn: holy Paul was a *Seraphin*, his heart did burn in a flame of affection to his people: how many passages do we finde scattered in his Epistles, he tells his people, which sometimes he did write to and sometimes he preached to; he looked after their souls more than their silver, 2 *Cor.* 12. 14. *We seek not yours but you*: as a tender nurse cherisheth her child with the breast, so Saint Paul gave his people the breast-milk of the Word in 1 *Thess.* 2. 7. this man of God did not only bestow a Sermon upon his people, but was willing to impart his very soul to them if it might save theirs, 1 *Thess.* 2. 8.

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We were willing to have imparted to you our own souls, because you are dear unto us : Such was Saint Pauls affection to his people, that without a complement he loved them more then his life : Phil 2. 17. and if I be offered upon this sacrifice and service of your faith, I rejoyce with you all : that is as if he had said, If it be so that my blood be poured forth as a sacrifice, if my death may be any way serviceable unto you, if it may help forward the strengthening and confirming of your faith, I am willing to die, I rejoyce to it : so full of affections was this Apostle that he could not chuse but love his people, though the more he did love, the lesse he should be loved : In 2 Corinth. 15. Oh how did Paul sweeten all his Sermons with love : 2 Corinth. 12. If he reproved sin, yet he was angry in love, he dipt the Pill in Sugar, Gal. 4. 9, 10, 11. How turn you againe to weake and beggarly Elements : you observe dayes, and moneths, and years, I am afraid of you lest I have bestowed upon you labour in vain ; Brethren I beseech you, be as I am. See how Saint Paul chides their sins, and yet at the same time courts their souls ; no sooner did he launch the wound but presently he poured in wine and oyl into it : so did Paul love his people, that he would not justly give any offence to the weakest believer. 1 Cor. 8. 13. If meat make my brother to offend, I will never eat flesh more whilst the world standeth. Paul was like some tender mother, who forbears to eat those meats that she might, for fear of hurting the child that she gives suck to. Thus you see he was a spiritual father made up of love : and surely, my brethren, this affection in some degree is in all the true Ministers of Jesus Christ, they are full of sym-

pathy and bowels unto thoſe over whom the Holy Ghoſt hath made them Overſeers.

I ſhall only glance at the Reaſon, why it will be thus, and why it ſhould be thus, that ſuch flaming affections there ſhould be in all Chriſts Miniſters to their people.

It will be thus for theſe two Reaſons briefly.

First, from that principle within that teacheth Love. Grace doth not fire the heart with paſſion, but with compaſſion. Grace in the heart of a Miniſter files off that ruggedneſs that is in his ſpirit, making him loving and courteous. Paul once breathed out perfecution, but when Grace came, this bramble was turned into a ſpiritual Vine, twiſting himſelf about the ſouls of his people with loving embraces.

Secondly, there will be this ardent love in a Miniſters heart, from that ſpiritual relation that is betwixt him and his people: he is a ſpiritual Father, and ſhall we think him to be without bowels 1 Cor. 4. 15. *Though you have ten thouſand inſtructors yet have you not many Fathers: for in Chriſt Jeſus I have begotten you through the Goſpel.* Some he begets unto Chriſt, others he builds up in Chriſt. Doth not a Father provide chearfully for his children? can a Father ſee bread taken from his child and not have his heart affected with it? is it not a grief to a Parents to ſee his Child put out to a dry Nurſe?

Secondly, there ſhould be this ardent love and affection in all Gods Miniſters for this reaſon, becauſe this is the liveliſt way to doe moſt good: knotty and ſtubborn hearts wil ſoonest be wrought upon with kindneſs. The fire melteth the hardeſt metal,

metal; the fire of love with Gods blessing will melt the most obdurate sinner. A ~~Boanergis~~ a son of consolation, who comes in the spirit of love and meekness, is the fittest to doe a piece of Gospel-chyrurgery, to restore and put such an one in joint again that is overtaken with a fault Gal. 6. 1. *Restore such a one with the spirit of love and meeknesse.* Thus much in short for the doctrinal part.

Barnabas

Give me leave now to make some application.

And first here are several Inferences that may be drawn from this: As

First, See here the right Character of a Gospel-Minister: He is full of love, he exhorts, he comforts, he reproves, and all in love: he is never angry with his people, but because they will not be saved: how loth is a Minister of Christ to see precious souls like so many jewels, cast over board into the dead-sea of hell. A conscientious Minister would count it an unhappy gain to gain the world and lose the souls of his people: he saith, as the King of Sodom to Abraham, *Give me the persons and take thee the goods*, Gen. 14. 21.

The second branch of Information is this, Are true Gospel-Ministers so full of love, then how sad is it to have such Ministers put upon a people as have no love to souls? The work of the Ministry, it is a labour of love: O how sad is it to have such in the Ministry, that can neither labour nor love, that are such as are without bowels, that look more at Tythes then at souls. It must needs be sad with a people in any part of the world to have such Ministers set over them, as either poyson them with error, or do what in them lies to damn them by their wicked example: How can the Di-

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vil reprove sin? how can the Minister cry out in the Pulpit against drunkennesse, that will himself be drunk? Rom. 2. 22, *Thou that teachest a man should not steal, dost thou steal? Thou that sayest, a man ought not to commit adultery, dost thou commit adultery?* We read that the Snuffers of the Tabernacle were to be made of pure Gold, Exod. 37. 23. those who by their calling are to reprove and snuff off the sins of other, they should be pure gold, holy persons, In the Law of God did appoint the lip of the Leper should be covered; he ought to have his lip covered, he should not be permitted to speak the Oracles of God, who though he be by office an Angel, yet by life a Leper.

Thirdly, see from hence the happiness of a Minister who is placed among such a people as give him abundant cause of love: How happy is he that can say to his people from his heart, *Ἀγαπητοί* my dearly beloved: And here let me speak by way of encouragement to you of this Parish: I find St. Paul commending the good he saw in his people, 1 Thess. 1. 3. *We are bound to thank God alwayes for you beloved, because your faith growes exceedingly.* Here Paul is commending his people; in imitation of the Apostle, let me at this time speak a commendatory word to you; I have exercised my Ministry now among you for almost sixteen years, and I rejoyce and bless God that I cannot say, The more I love you, the less I am loved; I have received many signal demonstrations of love from you: though other Parishes have exceeded you in number of houses, yet I think not for strength of affection. I have with much comfort observed your reverent attentions to the word preached; you rejoyced in this

this light not for a season, but to this day, I have observed your zeal against errour, and as much as could be expected in a critical time, your unity and amity; this is your honour, and if for the future there should be an interruption made in my Ministry among you, though I should not be permitted to preach to you, yet I shall not cease to love you, and to pray for you: but why should there be any interruption made? where is the crime? Some indeed say, that we are disloyal and seditious. Beloved, what my actings and sufferings for his Majesty have been, is known not to a few of you: but however we must go to heaven through good report and through bad report: and it is well if we can get to glory, though we passe through the pikes. I shall endeavour that I may still approve the sincerity of my love to you, I will not promise that I shall still preach among you, nor will I say that I shall not, I centre to be guided by the silver thred of Gods Word, and of Gods Providence: my heart is toward you, there is, you know an expression in the late Act that we shall be now shortly as it we were naturally dead; and if I must die, let me leave some Legacy with you before I go from you: I cannot but give you some counsel and advice for your souls, and I hope there is no hurt in that. There are, my beloved, these twenty directions, that I desire you to take special notice of, which I would leave as advice and counsel with you about your souls.

First, I beseech you, keep your constant hours every day with God, the godly man is a man set apart, *Psal. 4. 3* not onely because God hath set him apart by election, but because he hath set

himself apart by devotion. Give God the *Aurora* *finiam*, begin the day with God, visit God in the morning before you make any other visit: wind up your hearts towards Heaven in the morning, and they will go the better all the day after. O turn your Closets into Temples, read the Scriptures: the two *Testaments* are the two Lips by which God speaks to us; these will make you wise unto salvation: the Scripture is both a glass to shew you your spots, and a laver to wash them away; besiege heaven every day with prayer, thus perfume your houses and keep a constant intercourse with heaven.

Secondly, Get good books into your houses: when you have not the spring near to you, then get water into your Cistern: so when you have not that wholesome preaching that you desire, good books are Cisterns that hold the waters of life, in them to refresh you. When *David's* natural heat was taken away, they covered him with warm cloaths, *1 Kings 1.* so when you find a chilnесс upon your souls, and that your former heat begins to abate, ply your selves with warm cloaths, get those good books that may acquaint you with such truths as may warm and affect your hearts.

Thirdly, Have a care of your company, take heed of unnecessary familiarity with sinners, we cannot catch health from another, but we may soon catch a disease: the disease of sinne is very catching, I would be as afraid of coming among the wicked, as among those that have the plague. *Psal. 106 35* They were mingled with the heathen and learned their works: if we cannot make others better, let us have a care that they make not us worse. Lot was a miracle, he kept fresh in *Sodom's* salt-water

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water, My beloved, take heed of the occasions of sin, evil company is an occasion of sin. The Nazarenes in the old Law, as they might drink no wine, so they were forbidden grapes, whereof the wine was made, as you read in *Numb 6.* to teach us, that all occasions of sin must be avoided: evil company is *belluo animarum*, the Devils draw net, by which he draws millions to hell, how many families, and how many souls have been ruined and undone in this City by evil company? many there are that go from a Play-house to a Whore-house, and from a Tavern to Tyburn.

Fourthly, have a care whom you hear: it is our Saviour Christs counsel, *Matth. 7. 15.* Beware of false Prophets, that come to you in sheeps cloathing, but inwardly are ravening Wolves. Let me tell you, the Devil hath his Ministers as well as Christ, *Rev. 12. 15.* The Serpent cast out of his mouth water as a flood after the woman; that is, as the Learned expound it, Satan by his Ministers, and Emissaries cast out the flood of *Arrian* Doctrine to drown the Church.

These are some, who by the subtlety of their wit have learned the art to mix Errour with Truth, and to give poyson in a Golden Cup. Take heed who you hear, and how you hear, be like those noble Bereans, that searched the Scriptures whether the things that they preached were so or not, *Acts 17. 11.* Your ears must not be like sponges that suck in puddle-water as well as wine, but your ears must be like a fan, that fans out the chaff, but retains the pure Wheat: you must be like those in the Parable, *Matth. 13. 48.* that gathered the good fish into vessels, but cast the bad away. The Saints are called Virgins for their wisdom: they will not

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Let every one defile their souls with error, they have a judicious ear, and a critical palate, that can distinguish betwixt truth and error and put a difference betwixt meat of Gods sending, and the Devils cooking.

Fifthly, Study sincerity, *Psal. 51. 6. Behold thou desirest truth in the inward part*, be what you seem to be: be not like Rowers in a Barge, that look one way and row another: Do not look heaven-ward by your profession and row hell-ward by your conversation; do not pretend to love God, and yet love sin: *Simulata sanctitas, duplicata iniquitas*, Counterfeit piety is double iniquity. Let your hearts be upright with God; the plainer the Diamond is, the richer it is; and the more plain the heart is, the more doth God value his Jewel. A little rusty Gold is far better than a great deal of bright brass; a little true Grace, though rusted over with many infirmities, is better then all the glistering shews of hypocrites: a sincere heart is Gods currant coyn, and he will give it grains-allowance.

Sixthly, as you love your souls be not strangers to your selves; be much and often in the work of self-examination, among all the books that you read, turn over the book of your own heart, look into the book of conscience, see what is written there, *Psal. 77. 6. I commune with mine own heart*: set up a judgement seat in your own souls, examine whether you have Grace or not, prove whether you are in the faith: be as much afraid of a painted holiness as you would be afraid of going to a painted heaven. Do not think your selves good, because others think so; let the Word be the touch-stone,

ston, by which you try your hearts : let the word be the Looking-glasse, by which you judge of the complexion of your souls ; for want of this self-searching many live known to others, and die unknown to themselves.

Seventhly, keep your spiritual watch, *Mat. 13. 37* : what I say unto you, I say unto all, watch if it were the last word I should speak, it should be this word, watch. O what need hath a Christian to be ever upon his watch : the heart is a subtile piece, and will be stealing out to vanity, and if we are not careful it will decoy us into sin : we have a special eye upon such persons as we suspect : thy heart is a suspicious person : O have an eye upon it, watch it continually : it is a bold traitor, *Iob* set a watch before his eyes, *Job 31. 1*. We must every day keep sentinel, sleep not upon your guard : our sleeping time is the Devils tempting time : let not your watch-candle go out.

Eighthly, you that are the people of God, do you often associate together, *Mal. 3. 16*. they that feared the Lord, speak often one to another. *Christs* Doves should flock together : one Christian will help to heat another : a single coal of Juniper will soon die, but many coals put together will keep life in one another. Conference sometimes may do as much good as preaching, one Christian by good discourse drops holy oyl upon another, that makes the lamp of his Grace to shine the brighter. It is great wisdom to keep up the trade in a Corporation. Christians by meeting often together, setting good discourse on foot, keep up the trade of godliness, that else would decay & soon be lost, is not the communion of Saints an Article in our Creed? do not

not then live so asunder, as if this Article were blotted out. The *Naturalists* observe there is a sympathy in Plants; they say some Plants bear better when they grow near other Plants, as the Vine and the Elm, the Olive and the Myrtle thrive best when they grow near together: it is true in Religion, the Saints are trees of righteousness that thrive best in godliness when they grow together.

Ninthly, get your hearts screwed up above the world, set your affections upon things above, Col. 3. 5. We may see the face of the Moon in the water but the Moon is fixed above in the Firmament: so though a Christian walk here below, yet his heart should be fixed above in heaven; in heaven there is our best kindred, our purest joy, our Mansion-house. O let our hearts be above, it is the best and the sweetest kind of life: the higher the Bird flies the sweeter it sings, and the higher the heart is raised above the world, the sweeter joy it hath. The Eagle that flies in the air, is not stung by the Serpent: those whose hearts are elevated above the lower Region of this world are not stung with the vexations and disquietments that others are, but are full of joy and contentment.

10. Trade much in the promises, the promises are great supports to faith: faith lives in a promise as the fish lives in water; the promises are both comforting and quickening. they are *nutrimenta Evangelii*, the very breasts of the Gospel: as the child by sucking the breasts gets strength, so faith by sucking the breast of a promise gets strength and revives. The Promises of God are bladders to keep us from sinking when we come into the waters of affliction, the promises are sweet clusters of

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of grapes that grow upon Christ the true Vine. O trade much in the promises, there is no condition that you can be in but you have a promise, the promises are like Manna, that sute themselves to every Christians palate.

11. To all you that hear me, live in a calling. Jerome gave his Friend this advice to be ever well employed, that when the Devil came to tempt him, he might find him working in his vineyard. Sure I am, the same God that saith, Remember the Sabbath-day to keep it holy, saith also, Six days shalt thou labour. The great God never sealed any warrants to idleness; an idle professor is the shame of his profession, 2 Thess. 3. 11. I hear there are some, sayes the Apostle, that work not at all but are busie-bodies: such we exhort, by our Lord Jesus Christ, that with quietness they work, (Solon made Laws to punish idleness, and Cicero saith of an idle man, *Spiritus trahit, non vivit*, he draws his breath, but doth not live, he is not useful,) but a good Christian acts within the sphere of his own calling.

12. Let me intreat you to joyn the first and the second Table together, piety to God, and equity to your Neighbour: the Apostle puts these two words together in one verse, *δικαιοσύνη καὶ θεοσεβεία*, Titus 2. 12. That we should live righteously and godly: righteously, that relates to morality, godly, that relates to piety and sanctity: alwayes remember this, every Command hath the same divine stamp and authority as another Command hath. I would try a moral man by the duties of the first Table, and I would try a professor by the duties of the second Table. Some pretend Faith but have no works: others have works, but they have no Faith. Some pretend

pretend zeal for God but are not just in their dealings; others are just in their dealings but have not one spark of zeal for God: if you would go to heaven, you must run both sides of the Table, the first and second table joyn piety and morality together, as we blame the *Papists* for blotting out the second Commandement, let not the *Papists* blame us for leaving out the second Table.

13. Joyn the Serpent and the Dove together, innocency and prudence, *Matth. 10 16. Be wise as Serpents, and harmlesse as Doves.* We must have innocency with our wisdom, else our wisdom is but craftinesse, and we must have wisdom with our innocency, else our innocency is but weakness. We must have the harmlesness of the Dove, that we may not wrong others, and we must have the prudence of the Serpent, that others may not abuse and circumvent us, not to wrong the truth by silence, here is the innocency of the Dove, not to betray our selves by rashness, here's the wisdom of the Serpent: how happy it is where these two are united, the Dove and the Serpent: the Dove without the Serpent is folly, and the Serpent without the Dove is impiety.

14. Be more afraid of sin then of suffering. A man may be afflicted, and yet have the love of God but he cannot sin, but presently God is angry; sin eclipses the light of Gods countenance, in suffering the conscience may be quiet. When the hail beats upon the Tiles, there may be musick in the house, and when there is suffering in the body, there may be peace and musick in the conscience, but when a man sins wilfully and presumptuously, he loseth all his peace. *Spiras* abjured his faith, and

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he became a terrour to himself, he could not endure himself: he professed he thought *Cain* and *Judas* in hell did not feel those terrours and horrors that he felt. He that will commit sin to prevent suffering, is like a man that let's his head be wounded, to save his Shield and his Helmet.

15. Take heed of Idolatry, in 1 *John* 5. 21, *Little children keep your selves from Idols.* Idolatry is an image of jealousy to provoke God, it breaks the marriage-knot asunder, and makes the Lord disclaim his interest in a people: what kind of Religion is Popery? it is the Mother of many Monsters. What Soul-damning doctrines does it hold forth, as the meriting of salvation by good works, the giving of pardons, the worshipping of angels, Popish indulgencies, purgatory, and the like; it is a Soul-damning Religion, it is the breeder of ignorance, uncleanness and murder: the Popish Religion is not defended by strength of *Argument*, but by force of Arms: keep your selves from Idols, and take heed of Superstition, that is the Gentleman-usher to Popery.

16. Think not the worse of Godliness, because it is reproached and persecuted: wicked men being stirred up by the Devil, do miraculously reproach the wayes of God: such were *Julian* and *Lacian*, though wicked men, would be godly on their Death beds; yet in the time of their life they revile and hate godliness: but think not you the worse of religion because it is reproached by the wicked. Suppose a Virgin should be reproached for her Chastity, yet Chastity is never the worse: if a blind man jeer the Sun, the Sun is never the lesse bright. Holiness is a beautiful and glorious thing

thing, it is the Angels glory, and shall we be ashamed of that which makes us like the Angels? There is a time coming when wicked men would be glad of some of that holiness that now they despise, but they shall be as far then from obtaining it, as they are now from desiring it.

17. Think not the better of sin, because it is in fashion, think not the better of impiety and ungodliness, because most walk in those crooked Wayes. Multitude is a foolish Argument, Multitude doth not argue the goodness of a thing: the Devil's name is Legion, that signifieth a multitude. Hell-road is this day full of Travellers, esteem not the better of sin, because most go this way: do we think the better of the Plague, because it is common? The plea of a Multitude will not hold at Gods bar, when God shall ask you, Why did you prophane my Sabbath? why were you drunk? why did you break your Oath? to say then Lord, because most men did so, will be but a poor plea. God will say to you, then seeing you have sinned with the multitude, you shall now go to hell with the multitude. I beseech you as you tender your Souls, walk *antipodes* to the corruption of the Times; if you are living Fish, swimme against the stream: dead Fish swimme down the stream Ephes. 5. 11, *Have no fellowship with the unfruitful works of darkness, but rather reprove them.*

18. In the businesse of Religion serve God with all your might, Eccles. 9. 10. *Whatsoever thy hand findeth to doe, doe it with thy might; for there is no work or device in the grave whither thou goest.* This is an argument why wee should do all we can for God, serve him with all our strength, because the
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Grave is very near, and there is no praying, no repenting in the Grave, our time is but ſmall, and therefore our zeal for God ſhould be great. *David* danced with all his might before the *Ark*, and ſo ſhould we act vigorously for God in the ſphere of Obedience, *Rom. 12. 12. Fervent in ſpirit, ſerving the Lord.* Take heed of a dull lazy temper in Gods ſervice; you muſt not only ſay a Prayer, or read a Prayer, but you muſt pour out your Soule in Prayer, not onely love God, but be ſick of love to God. God in the old Law would have the Coals put to the Incenſe, *Levit. 16. 13.* and why ſo? to typifie that the Heart muſt be inflamed in the worſhip of God; your prayers muſt go up with a flame of Devotion. I confeſſe Hell will be taken without ſtorm, you may jump into Hell with eaſe, but it is all up hill to Heaven, and therefore you muſt put forth all your might, *Matth. 12. 11. The violent take Heaven by force.* Heaven is not taken but by ſtorm: do you not ſee men zealous and very active for the Devil, and for their Luſts, and ſhall they take pains for Hell, and will not you take pains for Heaven?

19. Do all the good you can while you live to others. God hath made every Creature uſeful for us, the Sun hath not its light for it ſelf, but for us, the Fountain runs freely, and ſo do the Myrrhe drop from the Tree: every Creature doth as it were deny himſelf for us; the Beaſt gives us its labour, the Bird gives us its muſick, and the Silkworm its ſilk: Now hath God made every thing uſeful for us, and ſhall not we be uſeful one for another? O labour to be helpul to the Souls of others, and to ſupply the wants of others: *Jesus*

R

Chriſt

Christ was a publick Blessing in the world he went about doing good: we are all the Members of the body politicke, nay, ^{as we} we are not Members of the body mysticall, and shall not every Member be helpful for the good of the body? that is a dead Member that doth not communicate to the good of the body. O labour to be useful to others while you live, that so when you die there may be a misse of you: many live so unfruitfully, that truly their life is scarce worth a Prayer, nor their death scarce worth a tear.

20. Every day spend some thought upon Eternity. O Eternity, Eternity: all of us here are ere long, it may be some of us within a few dayes or hours, to lanch forth into the Ocean of Eternity. Eternity, Eternity is *Status interminabilis*, sayes Boetius, no Prospective-glasse can see to the end of Eternity, Eternity is a summe that never can be numbred, a Line that never can be measured: Eternity is a Condition of everlasting misery or everlasting happinesse; if you are godly, then shall you be for ever happy, you shall be alwayes sunning your selves in the light of Gods countenance: if you are wicked, you shall be alwayes miserable, ever lying in the scalding Furnace of the wrath of the Almighty. Eternity to the godly is a day that hath no sun-setting; Eternity to the wicked is a night that hath no sun-rising. O I beseech you my Brethren every day spend some time upon the thoughts of Eternity. The serious thoughts of an Eternal Condition would be a great means to promote Holinesse.

1. The thoughts of Eternity would make us
very

very serious about our souls. O my Soul, thou art shortly to flie into Eternity, a Condition that can never be reversed or altered, how serious would this make us about our Heaven-born Soules! *Zerxes* being once asked why he was so long in drawing a Picture, answered, *Aternitati pingo*, I am now painting for Eternity. Oh how fervently would that man pray that thinks he is praying for Eternity! Oh how accurately and circumspectly would that man live that thinks upon this moment hangs Eternity!

2. The thoughts of Eternity would make us sleight and contemn all the things of this World; what is the world to him that hath Eternity always in his eye? Did we think seriously and solemnly of Eternity, we should never over-value the Comforts of the world, nor over-grieve the Crosses of the world.

1. We should not over-value the comforts of the world; worldly comforts are very sweet, but they are very swift, they are soon gone, the pleasures of the world are but for a season just like *Noah's Dove* that brought an Olive branch in her Mouth, but she had wings, and so did presently fly from the Ark; so are all outward Comforts, they bring an Olive branch, but they have wings too with which they flie away.

2. The thoughts of Eternity would make us not to over-grieve the Crosses and Sufferings of the world. What are these Sufferings to Eternity? our Sufferings sayes the Apostle, are but for a while, 1 Pet. 5. 10. what are all the Sufferings we can undergo in the world to Eternity! Affliction may be lasting, but it is not Everlasting. Our

Mr. Watson's afternoon Sermon, Aug. 17.

Sufferings here are not worthy to be compared to an eternal weight of glory.

And thus my Beloved, I have given you these **Twenty Directions** for your precious Souls: I beseech you treasure them up as so many Jewels in the Cabinet of your breast. Did you carry these Directions about you, they would be a most excellent Antidote to keep you from Sin, and an excellent means to preserve the zeal of Piety flaming upon the Altar of your hearts.

I have many things yet to say to you but I know not whether God will give me another Opportunity; my strength is now almost gone. I beseech you let these things which I have spoken make deep impressions upon all your souls. Consider what hath been said, and the Lord give you understanding in all things.



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Mr. W A T S O N' S

SERMON,

August 19. 1662.

Isa. 3. 10, 11. *Say ye surely it shall be well with the just; for they shall eat the fruit of their works. Woe be to the wicked it shall be evil with him: for the reward of his hands shall be with him.*

T His Text is like *Israel's* pillar or cloud: it hath a light side, and a dark side: it hath a light side unto the godly, *Say unto the righteous it shall be well with him; and it hath a dark side unto the wicked: Woe unto the wicked, it shall be ill with him: both you see are rewarded, righteous and wicked; but here's a vast difference, the one hath a reward of mercy, the other a reward of justice.*

I begin with the first of these, *Say unto the righteous, it shall be well with him.*

This Scripture was writ in a very sad and calamitous time, as you may read in the beginning of the Chapter. *The mighty man, and the man of Warre shall cease: the prudent and the ancient, both Judge and Prophet shall be taken away: this was a very sad time with the Church of God in Jerusalem.*

If the Judge be taken away, where will be any equity: if the Prophet be removed, where will be any priests? the whole body-politick was running to ruine, and almost in the rubbish. Now in this sad juncture of time, God would have his Text to be written, and it is like a rainbow in the clouds; God would have his people comforted in the midst of afflictions: *Say unto the righteous, it shall be well with him.*

The great Proposition that lies in the words, is this: That howsoever things go in the world, it shall be well with the righteous man, this is an Oracle from Gods own mouth, and therefore we are not to dispute it: It is Gods own Oracle, *Say unto the righteous, it shall be well with him.*

I might multiply Scriptures, but I will give you one instance, in Eccles. 8. 12. *Surely I know it shall be well with them that fear God.*

I know it, it is a golden Maxim not to be disputed, *it shall be well with them that fear God.*

For the illustration of this, consider two things.

1. What is meant by the *righteous man*.

2. Why howsoever things go, *it shall be well with the righteous.*

1. Who is meant here by the *righteous man*.

There is a three-fold righteousness; a legal righteousness, and so *Adam* in this sense was said to be righteous, when he did wear the Robe of innocency: *Adams* heart did agree with the law of God exactly, as well-made Dials go with the Sun; but this righteousness is forfeited and lost.

2. There is a Moral righteousness; and thus he is said to be righteous, who is adorned with the Moral vertues, who is prudent, and just, and temperate,

perate, who is decked with the Jewel of morality;
but,

3. There is an Evangelical righteousness, and this is meant here: this Evangelical righteousness is two-fold.

1. There is a righteousness of imputation, and that is when Christs righteousness is made over to us. And Beloved, this righteousness is as truly ours to justify us, as it is Christs to bestow upon us.

2. There is a righteousness of implantation, which is nothing else but the infusing of the seed and habit of Grace into the heart: a planting of holiness in a man, and making him a partaker of the Divine nature: this is to be righteous in the sight of God, a righteousness of imputation, and a righteousness of implantation.

The second thing is to shew you why howsoever things go in the world, yet it shall be well with this righteous man, it must be thus for two reasons.

1. Because he who is righteous, hath his greatest evils removed, his sin pardoned, and then it must needs be well with him: sinne is the thorne in a mans conscience: Now when the thorne is plucked out by forgivenesse and remission, then it is well with that man.

Forgivenesse in Scripture is called a lifting off of sin, *Job 7. Lord why dost thou not lift off my sin?* so the Hebrew word carries it, it is a Metaphor taken from a weary man that goes under a burden, he is ready to sink under it: now another man comes and lifts off his burden; even so doth the great God, when the burden of sin is ready to sink the conscience. God lifts off this burden from the conscience, and lays it on Christ shoulder, and he

carries it now, he that hath his burden thus carried, *it is well with him howsoever things go.*

Forgiveness of sin and pardon it is a crowning blessing, it is the jewel of a believers Crown, pardon of sin is a multiplying mercy, it brings a great many mercies along with it: whom God pardons he adopts, whom God pardons, he invests with Grace and Glory.

So that this is a multiplying mercy: it is such a mercy that it is enough to make a sick man well, *Isa. 33. 24. The inhabitants shall not say I am sick, the people shall be forgiven their iniquity;* the sense of pardon takes away the sense of pain, and then it must needs be well with the righteous, for his greatest evil is removed.

2. *How ever things go, it is well with the righteous,* because that God is his portion, *Psal. 16. 5. The Lord is the portion of my inheritance:* the lines are fallen unto me in pleasant places: in God there are all good things to be found, and all that is in God is engaged for the good of the righteous, his power is to help, and his wisdom is to teach, and his spirit is to sanctify, and his mercy is to save.

God is the righteous mans portion, and can God give a greater gift unto us then himself?

God is a rich portion; for he is the Angels riches God is a safe and sure portion: for his name is a strong Tower, he is a portion that can never be spent; for he is infiniteness, he is a portion can never be lost; for he is Eternity, *Thou art my portion for ever, Psal. 72. 26.* and surely it is well with the righteous that hath God for his portion, is it not well with that man that's happy: why, if God be our portion, we are happy, *Psal. 114. 15.*

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Happy ~~is~~ the people when God is their Lord.

Thus I have cleared up the Doctrinal part ; for the use to this.

Here is abundance of comfort for every godly man, for every person serving God in his Congregation, God hath sent me this day with a Commission to comfort you.

O that I might drop in the Oyl of gladness into every broken heart, and rejoyce every troubled spirit. O here is good news from Heaven, *Say unto the righteous it shall be well with him.*

But here is a question must be answered, You'll say to me, but how doth this appear that it shall be well with the righteous? for we often see it is worst with them in this world: he is deprived of his comfort many times, he loses his very life in that quarrel, he is made the very reproach of the world often times: how then is it well with the righteous?

To this I answer, Yet still it is well with the righteous, though he meet with trouble in the world, and one follows on the neck of another, yet it is well with the righteous, as will appear in these three or four particulars.

1. The troubles that the righteous man meets with they turn to God: and so it is well with him. That is a most famous Scripture in the 24. of *Jere.* the 5. ver. *Whom I have sent out of this place unto the Land of the Caldeans for their good.* Gods own Israel were transported into *Babylon* among their enemies: but it is for their good, saith the Lord, *the troubles of the righteous are a means to purge out their sin.* I have read a Story of one who running
at

at another with a ſword to kill him. by accident his ſword run into an impoſthume and broke the impoſthume : thus all the evils and trouble of the righteous ſerve but to cure them of the impoſthume of pride, to make them more humble, when that the body of a Saint is afflicted his ſoul that revives and flouriſhes in Grace.

At Rome there was two Lawrel-trees. and when one withered, the other did flouriſh; ſo when the body is afflicted, yet the ſoul that Lawrel doth revive and flouriſh.

God doth diſtill out of the bittereſt drink his Glory and our Salvation, Saith Jerome, that that the world looks on as a puniſhment, God makes it a Medicine to heal the ſore : why then it is well with the righteous. The rod of God upon a Saint is but onely Gods pencil whereby he draweth his Image more lively upon the ſoul. God never ſtrikes the ſtrings of his Viol, but to make the muſick the ſweeter. Then it is well with the righteous.

2. In the miſt of all the trouble that doth befall the righteous, yet ſtill it is well with them in regard of thoſe inward heart-revivings that God doth give them:

We ſee a godly mans miſery, but we do not ſee his comfort : we ſee his priſon gates, but we do not hear the Muſick that is within his Conſcience: God doth ſweeten to his people outward trouble with inward peace, it is the title that is given to God, Cor. 7. 7. God that comforteth them that are caſt down : the Bee can gather Honey aſwell from the thistle and from the bitter herb as from the ſweet flower : the Child of God can gather joy out of his ſorrow : out of the very carkasſ, ſometimes

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times the Lord gives honey ; when the body is in pain, the ſoul may be at eaſe ; as when a mans head akes, yet his heart may be well, thus it is well with the righteous : God gives him that inward comfort, that revives and ſweetens his outward pain.

3. In the time of trouble and calamity, yet ſtill it is well with the righteous, becauſe God doth cover his people in time of trouble, he hides them in the ſtorm, God hath a care to hide his jewels, and will not let them be carried away ; and thus he makes good that Scripture literally, *Pſal. 91. 4. He ſhall cover them with his feathers, and under his wings ſhalt thou truſt, no evil ſhall touch thee.*

God oftentimes verifies this Scripture literally, he makes his Angels to be his peoples Life-guard to hide them and defend them ; when a Flood was coming upon the world, God provided an Ark to hide Noah ; when *Iſrael* is carried and transported into *Babylon*, God hid *Jeremiah*, and gave him his life for a prey, *Jerem. 39. 11.* and in this ſenſe the Saints of God are called hidden ones, *Pſalm 83. 3.* Why ſo ? not onely becauſe they are hid in Gods decree, and hid in Chriſts wounds ; but oftentimes God hides them in a time of common danger and calamity ; they are hidden ones he reſerved to himſelf, ſeven thouſand that had not bowed the knee to *Baal*. The Prophet knew not where there was one, but God knew there were ſeven thouſand. In this ſenſe *it is well with the righteous in time of publick miſery.*

I, but you'll ſay, ſometimes it fares yet worſe than all this, ſometimes the righteous they dye and periſh, they are carried away in a tempo-
why,

why, yet still it is well with the righteous, and that in a two-fold sense.

I. Many times God doth take away the righteous by death, and that in great mercy: he takes them away that they shall not see the misery that comes upon a Nation. *Virgil* the Heathen Poet saith, they are happy that die before their Country: his meaning was, they die before they see the ruine of their Country; and truly God many times takes away his people in mercy, that they may not see the ruine that is coming on a Land: you have in Scripture for this, 1 Kings 14. 13. *He only of Jeroboam shall come to the Grave in peace, because in him there is found some good things towards the Lord God of Israel.* God puts him in this Grave betimes in mercy, because he should not see the evil coming on the land, and there's a parallel to this, 2 Kings 12, last, it is spoken of *Iosiah*, *I will gather thee unto thy Fathers, thou shalt be gathered unto thy Grave in peace, and thine eyes shall not see the evil I will bring upon this place.* *Iosiah* he dyed in battle; how then was it said that he went to the Grave in peace? We must understand the meaning of it is this; *Iosiah* went to the Grave in peace, because he was a holy man, and he has made his peace with God, and so he went to his Grave in peace, and because he should not see the evil approaching, God gathered him to his Grave in peace.

Ierome speaking of his friend *Nepotian* (you must observe *Ierome* lived to see some troubles before he dyed) saith he, O how happy is my friend *Nepotian*, that sees not these troubles but is got out of the storm, and is arrived safe in the Haven.

Luther

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Luther dyed in mercy before the troubles in Germany broke forth, and thus you ſee the righteous though they die, yet it is well with them: God takes them away in mercy, that they may not ſee approaching evils.

2. Though the Righteous die and are taken away, yet it is well with them, becauſe death cannot hurt them. Death can neither hurt their bodies, nor yet their ſouls, and then it is well with them.

1. Death cannot hurt their bodies, the body of a Saint it doth not periſh, though it die, the bodies of the Saints are very precious duſt in Gods account: precious duſt, the Lord locks up theſe Jewels in the grave as in a Cabinet; the bodies of the Saints lie mellowing, and ripening in the grave till the bleſſed time of the Reſurrection: Oh how precious is the duſt of a Believer! though the world mind it not, yet it is precious unto God. The Husband-man he hath ſome Corn in his Barn, and he hath other Corne in the ground; why, the Corn that is in the ground, is as precious to him as that is in the Barne: the bodies of the Saints in the grave are Gods Corn in the ground, but the Lord makes very precious account of this Corn: the bodies of the Saints ſhall be more glorious and bleſſed then ever they were at the Reſurrection. Tertullian he calls them Angelical bodies in regard of that beauty and luſtre that ſhall be upon them. As it is with your Silks when they are dyed of a Purple or Scarlet colour, they are made more bright and illuſtrious then they were before; thus it is with the bodies of the SAINTS, they ſhall be dyed of a better colour

is the resurrection, they shall be made like a glorious body, *Phil. 3. 20* thus it shall be well with the righteous, their bodies shall not perish.

2. It will be well with the righteous at death as to their souls too. Oh it will be a blessed time! me thinks it is with a Saint at the time of death, just as it was with *St. Paul* in his voyage to *Rome* we read that the Ship did break; but though there were so many broken pieces, yet he got safe to shore so though the Ship of the Believers body break by death, yet it is safe with the passengers, his soul, that gets safe to the Heavenly harbour: let me tell you the day of a believers death, it is the birth day of his blessednesse, it is his ascension day to Heaven, the day of his death, it is his Marriage day with *Jesus Christ*. Faith doth but contract us, here in this life is but the contract, but at death then the Nuptials shall be solemnized in glory, they shall see God face to face, it will be Heaven enough to have a sight of God, saith *Austin*: when the Saints shall enter into joy here, joy enters unto them, but then they shall enter into it: they shall drink of those pure Rivers that runne from the Everlasting Fountain.

And thus you see it will be well with the righteous. However things go, though troubles come, though death come, yet it will go well with the righteous. And oh let those that are the people of God, comfort themselves in these words, oh what an encouragement is this to all you that hear me to begin to be righteous: this Text may tempt us all to be godly. Say unto the righteous it shall be well with him: when things are never so ill with him, yet it is well with him.

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We would be glad to have things go well within our relations, and in our eſtates; why? when the righteous things go well with us, thy perſon is ſea- led, thou art Heir of all Gods promiſes, thou art Chriſts favourite, thou haſt Heaven in reverſion, and is it not now well with thee? if you would have happineſſe you muſt eſpoſe holineſſe. Say unto the Righteous it ſhall be well with them: and thus much of their firſt propoſition, the godly mans comfort in life and death, *it is well with him.*

But now if all this will not prevail with you to make you leave your ſins and become righteous, I muſt paſſe in a few words to the next branch of the Text to ſcare men out of their ſins, to affright men out of their wickedneſſe: woe unto the wicked it ſhall be ill with him.

This my beloved is the dark ſide of the cloud.

It may cauſe in every wicked man that hears me a trembling at the heart.

Woe unto the wicked it ſhall be ill with him.

The propoſition that doth reſult out of the words is this,

Doct. When things ſeeme to be well with the wicked men, it ſhall be ill with them at laſt, though they have more then heart can wiſh, yet it ſhall be ill with them at laſt, Eccleſiaſt. 8. 13. *It ſhall not be well with the wicked, nor ſhall he prolong his dayes, which are as a ſhadow* becauſe he fears not God, It ſhall not be well with the wicked, the God of truth hath pronounced this.

It is as true as God is true, it ſhall not be well with the wicked,

Now that I may a little clear this to you, I ſhall demonſtrate this to you in theſe four particulars.

1. It is ill with the wicked in this Life.
2. It is ill with them at Death.
3. It is ill with them at the day of Judgement.
4. It is ill with them after Judgement, it shall be ill with the Wicked.

1. It is ill with the wicked in this life, a wicked man that hears me will hardly think so, when he hath the affluence, and confluence of outward comforts, when he eats the fat and drinks sweet, he will hardly believe the Minister that shall tell him it shall be ill with him, but it is so.

For is it not ill with that man that hath a curse, Yea, the curse of God entailed upon him, can that man thrive that lives under the curse of God.

Floods of blood and wrath hang over the head of a wicked man, he is heir to all the plagues written in the book of God.

All Gods curses are the sinners portion, and if he dyeth in his sin he is sure to have his portion paid him.

Woe unto the wicked, every bit of bread he hath, he hath it with a curse, 'tis like Poison'd bread given to a dog: every drop of wine he drinketh swallows down a curse with it. Woe unto the wicked, there is his curse in a cup, and a curse upon his table. God saith, woe unto him we read of *Belshazer*, *Daniel* 5. 4, 5. that he did take the wine and commanded to bring the gold and silver Vessels out of the Temple: then they brought the golden Vessels that were taken out of the Temple, out of the house of God, that was at *Jerusa'em*, and the King and his Princes, and his Wives, and Concubines drank in them.

Belshazer was very jovial, in the midst of his cup

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cups he was merry, but wo unto the wicked ; for in the same hour came forth the finger of a mans hand and reacht over the Candlestick upon the plaister of the Wall of the Kings Pallace, and the Kings countenance changed, and he was troubled : there was a hand and a Wo written on the Wall ; let a sinner live till he come to an hundred years of age, yet he is cursed, *Isa. 65. 20.* his gray hairs they have a curse upon them.

2. 'Tis ill with the wicked, not onely in his Life, but 'tis ill with them at the hour of Death, and that in these two respects.

1. Death puts an end unto all his comforts.

2. Death is the beginning of all his miseries.

1. Death puts an end unto all his Comforts, no more indulging and pampering the flesh, then no more cups of Wine, then no more Musick, *Revel. 18. 22.* *The fruits thy soul lusteth after are departed from thee.* All things that are dainty, and good are departed from thee, the voice of the Harper, Musitian and Trumpeter shall be heard no more in thee.

As 'tis spoken of the destruction of *Rome*, so you may say of the wicked man, no more joy and gladnesse, no more mirth and Musick, all a sinners sweet spices, his Scarlet Robes, his sparkling Diamonds, they all at death depart from him.

Secondly, As Death puts an end to a Sinners mirth, so it layes a Foundation for all his sorrow ; alas, before death begins to close a sinners eyes, the eye of his Conscience is first opened, every sin at the hour of death, stands with it's drawn sword in it's hand ; those sinns that did in Life delight him, now they affright and terrifie him, all his joy and

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mirth turns into sadnesse; as sometimes you have seen Sugar lying in a damp place, it doth dissolve and run to water, thus all the sugared Joyes of a wicked man at the hour of Death turns into Water, into the Water of Tears, into the Water of sorrow.

Thirdly, It shall be ill with the wicked man at the day of Judgement, when he is seated before Gods Tribunall, then he shall leave judging of others, and shall stand at Gods Bar and be tryed for his Life.

I Read concerning *Felix* when he heard *Paul* speak of Judgement that *Felix* trembled. *Josephus* observes that *Felix* he was a wicked man, and she that lived with him, her name was *Drusilla*, whom he intised from her Husband, and lived in uncleannesse with her, now when *Felix* heard *Paul* Preaching of Judgement Trembled. Now if he Trembled to hear of Judgement, what will he doe when Judgment comes, when all his secret sins, shall be made manifest, all his Midnight wickedness shall be written on his fore-head as with the point of a Diamond. At the day of Judgement shall be these two things.

First, There shall be a legal Tryal.

Secondly, The sentence.

First, A legal tryal: God will call forth a sinner by name, and say stand forth, here thy charge, see what thou canst answer to this charge.

What canst thou say for thy Sabbath-breaking, for thy murders and drunkennesse, and perjury? for all thy revenge and malice? for all the persecuting of my Members? what dost thou say, *Guilty* or not *Guilty*?

Thou

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Thou wretch thou darest not say thou art not Guilty ; for I have not been an eye-witnesse to all thy wickednesse ? Doe not the Books agree, the book of thy Conscience, and the book of my Omniscience, and darest thou offer to plead Not Guilty ? How will the sinner be amazed with horreur, and run into desparation !

Secondly, After this legal proceesse or tryall follows the sentence, *Go ye cursed into everlasting fire*, What, to go from the presence of Christ, in whose presence is fulnesse of Joy, to go from Christ with a curse. *Why* saith Chrysostome, *that very word depart, is worse then the torment it self*. And remember this, you that go on in your sinns, when once this sentence is past it cannot be reversed ; this is the most Supream Court of Judicature, from which is no appeale. Here on Earth men remove their Causes from one Cour unto another ; from the Common-Law unto the Chancery ; oh but at the last day of Judgement no appeales, to removing the Sentence, for this is the highest Court.

4. It will be ill with the wicked that die in their sinns after the day of Judgement ; oh then there is but one way, and they would be glad they might not go that way ; any way but to prison. Oh but there is no way but to Hell, *Luk. 16. 23. In Hell he lifted up his eyes. Hell, 'tis the very Center of misery, 'tis the very spirits of Torments distilled out ; The Scripture tells us that in Hell there are these three things ; There is Fire, there is Darknesse, there are Chains.*

1. Hell is called a place of Darknesse. *Jude 13. To whom is reserved blacknesse of darknesse.* Dark-

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nesses you know is the most uncomfortable thing in the world; a man that goes in the dark he trembleth every step he goeth.

Hell is a black Region, nothing but blackness of darkness: and it must needs be a Dark place where they shall be separated from the light of Gods presence. Indeed *Augustine* he thinks there shall be some little sulphurous light there, but suppose it to be so, that light will serve onely that the Damned may see the tragedy of their own misery, and see themselves tormented.

2. In Hell, as there is *Darkness*, so there is *Fire*, it is called a burning lake, *Rev. 2. 15. Who was not found written in the book of Life was thrown into the Lake of Fire.* You know that Fire is the most Torturing Element, it makes the most Dreadfull impression on the Flesh. Now Hell is a place of Fire.

It is disputed among the Learned what kind of Fire it is, and I wish we may never know what kind of Fire it is. *Augustine* and others affirme, that it is material Fire, but farre hotter then any fire upon your Heaths, that is but painted fire compared with this. But I doe rather think that the Fire of the Damned it is partly material and partly spirituall; partly material to work on the body, and partly spiritual, which is the wrath of God to Torment the Soul, that is the Lake, the burning Fire. Oh who knows the power of Gods anger! who can dwell with these burnings! it is intolerable to endure them, and impossible to escape them.

3. In Hell there are chains, chains of darkness. Those Sinners that would not be bound by any Law

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Law of God, such shall have chains of darknesse to bind them.

Quest. *What should be the meaning of that phrase chains of darknesse?*

Ans^r. I suppose it may be this, to intimate unto us, that the wicked in Hell shall not have power to walk up and down, which perhaps might be a little ease, though very little; but they shall be chained down fast, not to stirre; they shall be fastned to that stake with chains of darknesse. Oh this will be Terrible indeed. Suppose a man should lie alwayes on a Down-bed and might not stirre out of the place, it would be very painfull unto him; Oh but to lie as the Damned upon the Wrack, alwayes under the torturing scorchings of Gods Wrath, and to be tyed and not to move, how dreadfull are the thoughts of this? and this is the Condition of the Wicked, they are under Fire, and darkness, and chains.

And to add unto the Torment of Hell, there are these two things more to shew you, that it shall be ill with the Wicked, let them die when they will.

The first is the Worm.

The second is the Serpent.

First, There is the Worm to Torture the Damned spirits, and this no other then the VVorm of Conscience, the 9th. of *Mark* the 44 verse, *Where there Worms never dieth.* Oh how dreadful will it be to have this worm!

Melancthon calls the Tormenting Conscience *A Hellish Fury.* Conscience will be just as if a Worme full of poyson were feeding on the Heart of a man. Those sinners that would never hear

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the voice of Conscience, they shall feel the worm of Conscience. And then

Secondly, As there is the worm to torment, so there is the Serpent that is the Devil, who is called the Old Serpent. *Revel. 9.* As there is the biting of the worm, so there is the stinging of the Old Serpent.

First of all, The damned shall be forced to behold the Devill. I remember what *Anselm* saith, saith he, *I had rather endure all the torments of this life, then to see the Devil with bodily eyes* : But now this sight the wicked shall see whether they will or no, and not only see, but they shall feel the stinging of this Old Serpent the Devil.

Satan is full of rage against mankind, and will show no mercy; as he puts forth all his subtlety in tempting of man, so he puts out all his cruelty in Tormenting of Mankind. And this is not all,

There are two things more to set out the Torments of Hell.

First, These Agonies, and Hell-convulsions they shall be for ever; Take that Scripture for prooffe, *Revel. 14. 11.* *And the smok of their Torment ascended for ever and ever; and they have no rest day nor night.* Thus it is in Hell, they would die but they cannot; the wicked shall be alwaies dying, but never dead; *The smok of the furnace ascends for ever and ever.* Oh who can endure thus to be ever upon the wrack? This word *ever* breaks the heart, Wicked men now think the Sabbaths long, *When will the sabbath be over?* they think a Sermon long, and think a Prayer long, but Oh how long will it be to lie in Hell for ever and ever?

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After millions of years their Torments are as far from ending as at the first hour they began.

Secondly, Which is another aggravation of Hell Torment, the Damned in Hell have none to pity them; it is some Comfort, some ease, to have our Friends to pity us in our sicknesse and want, I but they have no Friends.

Mercy will not pity them, mercy is turned into fury. Christ will not pity them, he is no more an Advocate for them. The Angell, will not pity them; but they rejoyce when they see the vengeance, they insult and glory when they see the Justice of God executed upon his Enemies. O how sad is this, to lye in the Scalding Furnace of Gods Wrath, and none to pity them! When they cry out, God will Laugh at them. O hear this all ye that go on in sin, *it will be ill with the wicked*; O therefore turn from your sins, least God tear you in pieces as a Lyon, and there be none to help you.

New for Application.

O what an affrighting Word is this to all wicked men that go on desperately to sin, to add drunkennesse to Thirst, never such an inundation of Wickednesse as now, men sin as if they would spight God, and dare him to punish them, men sinne so greedily as if they were afraid Hell Gates would be shut up ere they come thither. O how manfully do many sin, they go to Hell strongly in their wickednesse? O these are in a sad condition; is it not sad at the hour of Death, and at the day of judgement, and after judgement with them? Wicked men live Cursed, and they Dye Damned. Sinners are the very mark that God will shoot at, his

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standing mark, and he never misses this mark ; you know what the Scripture saith, *there shall be weeping, and there shall be gnashing of Teeth.* And saith, *Latimer, that is sad fare where weeping is the first course, and gnashing of teeth is the second course.*

Quest. *Whence is it that there is this gnashing of teeth ?*

Ans^w. First, it doth arise from the extremity of Torment the wicked suffer, they are not able to bear it, and know not how to avoid it.

Secondly, The wicked gnash their Teeth in Hell at the Godly to see them in Heaven, them whom they persecuted and scoffed and jeered, to see them in Heaven and themselves in Hell, they are mad at it, *Luk. 13. 28. When they shall see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdome of God, and they themselves shut out, they shall gnash their Teeth at this.* How may this amaze a wicked man, if all the curses in the Bible will make a man miserable, he shall be made so !

The second Use is this.

Take heed that none of you hear be found among the number of the wicked ; take heed of being of this black Regiment that wears the Divels Colours, and Fight under his banner ; the sinner and the furnace shall never be parted. Oh take heed of those sins which will bring you to Hell-fire.

There are, saith Barnard ; fiery sins, which bring men to hell fire.

What are those fiery sins ? why, the fire of malice, the fire of passion and the fire of lust and concupiscence, and the fire of revenge, these fiery sins bring men to fiery plagues, to Hell fire.

When you are tempted to any wickednesse, think

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think with your selves, Oh how can I bear the fiercenesse of Gods wrath for ever? how can I lye in the winepresse of Gods wrath for ever? Oh take heed of those sins that will bring you into this place of Torment,

I have read a Story of a Virgin, who being tempted by a young man to commit folly, saith she unto him, *Grant me but one request, and I will doe what thou desirest; what is that, saith he, Doe but hold your finger one hour in this burning candle, No, he would not do that. Saith she, will not you for my sake hold your finger an hour in the candle, and will you have my soul lye burning in Hell for ever. Thus she rebuked the Temptation.*

- Doth Satan tempt thee to wickednesse, hold out this Text as a shield to the Devil to quench his fiery Darts.

Say thus; Oh Satan, do I embrace thy temptations, I must be under thy tormenting to all eternity. O therefore labour to be righteous, *it shall be well with the righteous.*

But take heed of sin, *it shall be ill with the sinner.*

I will Conclude all with that saying of Austen, *When a man hath been vertuous his labour is gone but the pleasure remains; when a man hath been wicked the pleasure is gone, but the sting remains.*

Mr.



Mr. L Y E S First S E R M O N,

August 17.

Phil. 4. 1.

*Therefore my brethren, dearly beloved, and longed
for, my joy and crown, so stand fast in the Lord,
dearly beloved.*



Y Beloved, I doe very well remem-
ber, that upon the 24. of this in-
stant moneth, in 1651. I was then
under the sentence of banish-
ment; and that very day did I
preach my *farewell Sermon* to my
people from whom I was banished, because I would
not swear against my King, having sworne to
maintaine his just power and Honour, and great-
ness; and now behold a second tryal; then I could
not forswear my self, the God of Heaven keep me
that I never may. I am apt to think I could doe
any thing for this loving Congregation, onely I
cannot sin. But since, beloved, there is a sentence
gone out against us, that we that cannot *subscribe*,
must not *subsist*; this is the last day that is prefix'd
to us to preach; I shall now speak to you (God as-
sisting me) if my passion will give me leave, just as
if I would speak, if I were immediately to dye;
therefore hearken my Brethren, *dearly beloved, and
long'd*

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long'd for, my Joy and Crown, so stand fast in the Lord
my dearly beloved, Paul was now a Prisoner at Rome
for the Gospell of Christ; 'twas his second imprisonment; and he was not far from being offered up a sacrifice for the Gospel he had preach'd. This Gospel the *Philippians* had heard him preach, and the godly *Philippians* having heard of his imprisonment, they sent so farre, from *Philippi* to *Rome*, to visit him, and to supply his wants. A gracious temper, which I hope the eternall God hath given the Saints in *London*, and for which, if for any thing, God hath a blessing in store for them. *Paul* is not so much concern'd in his own bands, as in the *Philippians* estate; *Epaphroditus* tells him that there were Heresiess, and false Doctrines got in amongst them, but yet the *Philippians* stood fast; and herein *Paul* rejoyces, writes this Epistle, bids them go on, stand fast, keep their ground, and to be sure not to give an inch, but to stand fast, knowing that at a long run *their labour should not be in vain in the Lord.*

I shall without any more adoe enter upon the Text; in which you have two things considerable.

A most melting *Compellation*, and a most serious *Exhortation*.

1. A melting *Compellation*, my brethren, dearly beloved, &c.

2. A serious *Exhortation*, and in it 1. The matter of the duty, stand, and stand it out, and stand fast. 2. The manner. 1. So, stand so as you have stood, stand fast; 2. In the Lord, stand so, and stand in the Lord, in the Lords strength, and in the Lords cause; to stand in your own strength would

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would be the ready way to fall, and to stand in your own cause, for your own fancy, would be the ready way to expose your selves to all manner of Temptations; *Therefore my brethren, dearly beloved in the Lord, stand, and so stand fast in the Lord, my dearly beloved.*

In the next place, by way of Observation from the words; and if there be any wicked Catchers here, let them know, that I shall speak no more then I shall draw from, and is the mind of my Text; I would not give occasion to be a greater sufferer then I am like to be. But for the words.

First, for the *melting Compellation* my Brethren, my dearly beloved. Paul was an Apostle, and an high Officer in the Church of God; and he writ unto the *Philippians*, to all the *Philippians*, to the poorest of them, and see how he bespeaks himselfe to them [*my Brethren.*] From hence take this Observation, *That the highest Officers in the Church of Christ, though they are indeed by Office Rulers over them, yet by relation they are no more then brethren to the meanest Saint.* Here we have no such Rabbies to whom we must swear, because they say we must swear it. Paul calls them *Brethren*, and so writes to them, *Gal. 1. 2.* and James a Scripturall Officer, one of the highest Apostles Christ ever made, saith *Hearken my beloved brethren, Jam. 2. 5.* so Peter, and Apostle of Christ, wherefore the rather *Brethren*: and Iohn the beloved Disciple, *Brethren, I write no new Commendement, &c. 1 Iohn 2. 7.* well then,

1. If this be so, that the highest Officer in the Church, such as Christ approves of, are but brethren to the meanest Saint, then certainly they are
but

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but brethren to their fellow Officers; if no more relation to the Toe in the body, then no more to the eyes. If there be any of a light spirit would bear rule, that love to have preheminance, I would desire them to read two Scriptures; the first is Luke 22. 26. the second Matth. 26. 27. doth Christ say, whosoever will be chiefe among you, let him be one that will domineer over your Estates, over your persons, over your consciences, doth not Christ say so? no; but whosoever will be chiefe among you, let him be your Minister, — let him be your servant. Even as the Son of man came not to be ministred unto, but to minister, and to give his Life a ransome for many; you have this also, Luk. 22. 25. And he said — unto them, the Kings of the Gentiles exercise Lordship over them, i.e. over their slaves, over their vassals; but ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve. Sure if Paul be but a brother to Philip, then he is no more to Timothy.

2. If the highest Officers in the Church of Christ be but brethren to the meanest Saint; then 'tis not for those brethren to Lord it over their fellow Brethren, Lord it over Gods Heritage; remember, 'tis Gods Heritage. I hope your consciences will bear me witnesse that I have laboured as much as in me lyes to be a helper of your Joy, not to Lord it over your Faith, 2 Cor. 1. 24. to presse or cause you to believe this or that, because I believe it; if this be allowed, then may I turn Papist to morrow. Saith Christ to him that would have had him speak to his brother to divide the inheritance with him, Man who made me a judge over you? Luke 12. 14. So say I, man who made thee a Tyrant, a lord over thy

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thy fellow brethren. 1 Pet. 5. 3. Neither as being Lords over Gods Heritage, &c.

3. If the highest Officers in the Church of Christ be but brethren, and no more, then there should be no discord between those brethren. Behold, how good and how pleasant it is for brethren to dwell together in unity; and truly I may comfortably speak that, and 'tis one of the greatest comforts I have in the world. I hope we have lived together in love, blessed be God; let us not fall out, saith Abraham the Elder, to Lot his younger Cousin, for we are brethren. Beloved the discords between Pastor and people have made the best musick in the ears of the Jesuits.

4. Are Pastors, nay, the highest Officers that Jesus Christ hath, and doth own in the Church, but brethren? Oh! then let those brethren if they will appear before the bar of their Father in Heaven with comfort, take care of offending the souls of Brethren; for at the hand of every brother, God will require the Soul of his brother, Ez. 33. 6. His blood will I require at the Watchmans hand. We that are called by some the Dogs of the flock, what shall we prove Dumb Dogs? what a comfort will it be to my dying brethren this day, if they can but say, Lord we are clear from the blood of our brethren? The Officers of Christ should never behave themselves so, that they should give their people occasion to say, we are brethren to Dragons. But Jer. 9. 4. Take heed ye every one of his Neighbour, &c. I would commend one Scripture to all my brethren in the Ministry, 1 Cor. 8. 13. A Scripture that I would have writ in Letters of Gold on the lintell posts of all Ministers Doors. Wherefore if

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meat make my Brother to offend, I will eat no flesh while the World stands least I make my brother to offend. Rather then to endanger my Soul, i'le away with all these toys and gew-gaws.

2. From the tearms of dearest affection, *dearly beloved, longed for &c.* Take this observation, that, It becomes the highest Ministers, much more the lowest, to bear a most tender, vehement, ardent, strong, melting affection, towards that flock or people that God hath committed to their charge. Thus Paul to the Philippians in the Text, my Brethren, *dearly beloved, &c.* You shall find Paul in all his Epistles, in a thawing frame to his people, melting in Love unto them; the *Corinthians* were so in his heart, not onely to live with them but if God called him to dye for them so abundantly did he love them. 2 Cor. 12. 15. That he would *very gladly spend and he spent for them*, carried them in his heart and earnestly longed after them *all*. As for the *Thessalonians*, 1 Thes. 2. 8. He, as a Nurse, tendreth, and nourisheth them as Children: and is so affectionately desirous of them, that he is willing to impart to them not onely the Gospel, but his own soul, because they were dear to him. Then

1. Is this so, ought the Pastor so to love their people? give me leave to bespeak you in the words of Job, (in respect of those hundreds of Ministers, that are to be plucked from their people:) *Have pity upon me, have pity upon me, Oh ye my Friends, for the hand of God hath touched me.* Job 19. 21. What will nothing serve but plucking out our very eyes? our very heart (being so much the objects of the peoples love.) How sad is it for the Father to be pluc't from the child, the shepherd from the flock, the

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the nurse from the Child; this is a Lamentation, and ought to be for a Lamentation; that there must be a parting between *David* and *Jonathan*, who loved one another as their own Souls, this cuts them to their very Heart. And this I may say with respect to my selfe, I blesse God, I cannot say as she of her Husband, *a bloody Husband hast thou been unto me; but a loving Congregation* have you been unto me. I know none of you have desired my Destruction, nor to taint my name; never did I hear three in this Congregation, speak of pressing any thing against me, that was contrary to my Conscience: nor can I say, that there are Four in this Parish that did ever deny to pay me my *legall due*, blessed be God for such a people, you have not encroached upon my Conscience, as I hope I have not upon yours. Pastors must love their people, do not blame them, if their hearts be almost broken, when they are to part with such a people.

2. Must the Pastor love his poople; then, *the people must love their Pastor*. 'Tis true, it lyes in the power of man to separate the Pastor and People, but not, to separate their hearts; I hope there will never be a separation of love, but that will still continue; if we doe not see one another, yet we may love one another, and pray for one another; I hope a Husband doth not cease from loving his Wife because she is absent from him. But oh! for my brethren, hundreds of them think that you are undone, But you are not undone, though you cannot see as far as other men, you may live in Love, and keep your consciences quiet.

3. Must Pastors love their People? then you see
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from hence, *what should be the grand object of the Pastors affection, i. e. the people*, not what the people have, this is great enquirie, what is the Benefice worth? what's the preferment? do they pay well, &c. Whereas we should not seek so much the fleece as the flock; we should not take over-sight of a Congregation for love of their *pay*, but of their *souls*; not 'tis an excellent good Living, as one said I have heard of, let me have their Tithes, and let their souls go to the Devil, but as the Apostle, *I seek not yours, but you*, 2 Cor. 12. 14. And I hope there be many hundreds can say, it hath been the peoples *soules* they have more loved and affected, then any thing that the people had.

4. Once more; we must love them, and love them tenderly; why, and yet leave them? Yes my beloved, we are so to love our people, as to venture any thing for them, but our own damnation. I come not here to throw fire-brands, I blesse God I have a most tender affection for all my Brethren in the Ministry, and though I am not satisfied *my self*, yet I condemn no man, I believe there be many of them do as conscientiously subscribe as deny to subscribe. I protest in the fear of God I cannot subscribe, perhaps it is because I have not that light as others have, for he that *doubts*, saith the Apostle, is *damned*. My beloved, I hope you would not have us sin against God, and our consciences; it is not *my Living* that I desire, but my *Office* to serve my Lord and Master, but if we should to keep communion with you loose our communion with God, this is the ready way to have all our labour and pain lost, but as David said (and oh that I could speak it with as good hopes as David) *Zadock, carry back the Ark of God; if I should find favour in the eyes of the Lord, he will bring me again, and shew me both*

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it and his habitations, but if he thus say, I have no delight in thee, behold here am I, let him doe to me as seemeth good unto him, 2 Sam. 15. 24. Brethren, I could do very much for the love I bear to you, but I dare not sin! I know they will tell you this is pride and peevishnesse in us, and that we have preached against it, and are tender of our reputation, and we would fain all be Bishops, and forty things more: but the Lord be witness between them and us in this. Beloved, I prefer my Wife and Children before a blast of air of peoples talk, I am very sensible what it is to be reduced to a morsel of bread: let the God of Heaven and Earth doe what he will with me, if I could have subscribed with a good Conscience, I would, I would doe any thing to keep my self in the work of God, but to sin against my God, I dare not do it.

3. *My Joy and Crown*, therefore my dearly beloved and longed for, my joy and crown, my present joy and future Crown; my joy which I value more then a Crown, my principle joy. Hence observe this doctrine what, *The fixed standing flourishing growth of Saints in Gospel practise, and Gospel obedience, is or ought to be matter of transcendent joy to their Pastors.* It was so to the Apostle Paul: Paul heard how they stood; though there was a plague amongst them, yet they were not infected; and though he was in the goal ready to be beheaded, yet this was his joy & crown that his people did stand, and I hope my brethren it will be our joy and crown to hear of your standing and growth in Gospel-knowledge, and Gospel-profession. And,

1. If this be so, as John said, I rejoyced greatly that I found of thy children walking in the truth: it should be the prayers and endeavours of all Pastors really to love the souls of their people, and to pray
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for them; that when they cannot look after the souls of their children, yet that good nurses may be looked out for them; what a joy was it that Moses mother was made his Nurse, and who can tell, it may be thought not out of any merit of ours, yet of their own Clemency our Governours may give us to be nurses over our own children; but if I cannot nurse my child my self, I will wish it well, and as good a nurse as I can; far be it, that those that are to succeed should not prosper; Lord, it shall be the prayers of thy servant, that those that are to succeed may have a double and treble portion of thy spirit, that he, may be both painful and faithful, &c.

2. If the peoples growth in grace and knowledge be matter of joy to a faithful Pastor: then what do you think of those that hinder their thriveing? I shall give you two Scriptures, *Iohn 12. 19. The Pharisees therefore said among themselves, (they durst not speak publickly, but who was it against? why, it was against Christ) perceive ye how ye prevail nothing? behold the world is gone after him.* But we will order him for that, we will be sure to lessen his Congregation; if we cannot doe that, we will shut the doors against him; see *Matth. 23. 13. Woe unto you Scribes and Pharisees, Hypocrites, for ye shut up the Kingdom of Heaven against men.* What! shut up the Kingdom of Heaven of against men? what the Pharisees! that pretended they had the *Keys of Heaven*, and to be the guides? I, that is it, because there is not room enough in heaven for us and them to; no saith Christ, there is no such matter, *For ye neither go in your selves, neither suffer ye them that are entring to go in.* I dare not tel you at this time what it is to shut up the kingdom of Heaven against men: you may better imagine it then

I can speak it, but this did the Pharisees, *they would not go in themselves, nor suffer them that were entering to go in.* I remember when I was a child we had such a Minister, that would one Lords day preach up holiness, and the next Lords day would preach against the practice of holiness.

And now my brethren, I am come in the next place to speak to the last part *stand fast*, and because I see a Hurricane a comming, *keep your ground, stand fast*, and live in the Lord here, that you may live with him hereafter.

Phil. 4 I.

Therefore, my brethren dearly beloved and longed for,
my joy and crown, so stand fast in the Lord, my
dearly beloved.

FROM this Scripture you have these three Doctrines. 1. That the highest Offices of the Church of Christ, though they are Rulers of them, yet they are but brethren to the meanest Saint. 2. That it becomes a true Scriptural Minister of Christ, to have a most vehement, ardent, strong, melting, tender affection to that flock or people which the providence of God hath committed to his charge. 3. That the fixed standing, flourishing, and thriving of that flock in the profession and practise of Gospel-knowledge and obedience, is matter of transcendent joy and triumph to such a godly Pastor. The fourth, which is that I would now prosecute, is this, That it is the grand and indispensable duty of all sincere Saints, in the most black and shaking seasons, to stand fast, fixed, and stedfast in the Lord.

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This is a grand thing St. Paul had to say to the *Philippians*, when he was ready to have his head cut off; for so it was, he was beheaded for the testimony, of Jesus: this is all he had to say when in Jail, and in bonds, and that under Heathen *Romans*; you are now my Joy, you are now my Crown, oh! do but stand, and my joy, which is but two notes above *Gamut*, will get to *Ela*: oh! do but stand, and my Crown's studded with Diamonds; we live if you stand, though we die when you stand. *It is the great and indispensable duty, &c.* Whether these are *black and shaking seasons* I have nothing to say, but I am wholly now upon your duty, beloved, and for Gods sake, let the words of a *Civilly dying Minister* prevail with you. There is a kind of a *Maxim* among some, that in case a person die seemingly, and revive again, that the last words that was heard of that person when in a rational temper, are the onely things that that person will remember when brought to life again. It is most probable beloved, what ever others may think, but in my opinion (God may work wonders) neither you nor I shall ever see the faces of, or have a word more to speak to one another til the day of Judgement. Therefore I beseech you hear me, as those that would and may live with me to eternity; mark your duty, I have spoken something concerning the *Pastors* duty in the morning, now for the *peoples*. *It is the indispensable duty of all sincere Saints to stand fast. &c.* I confesse, I have a love for the whole Auditory, I have a messe for them, but my *Benjamin's* messe is for those I once called my own people: you are my *Benjamins*, I wish I had a greater then a fifth for you. This Proposition I shall,

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1. *Prove.* And then 2. *Improve.*

In the worst of times, in the most shaking seasons, and if I do not greatly mistake, there is an hour of Temptation threatned by God, now beginning to be inflicted: if ever you would stand, stand now; now for your comfort, let me but hint, that a Christian may stand comfortably, when he falls sadly, that is, he may stand by God, when he falls by man: I know that a great many years ago.

First then, 'tis our duty stand. There be Scriptures more then enough to prove this to be your duty, Col. 15. 12. *Stand perfect and compleat in all the will of God,* Phil. 1. 27. *Only let your conversation be as becometh the Gospel of Christ, that whether I come and see you (alas poor Paul, thou come and see them, thou wast beheaded before thou couldst come and see them but) or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together (not to pluck out one anothers throats, no more of that: but striving together, not against one another, but) for the faith of the Gospel:* So 1 Cor. 15. 58. *Therefore my brethren be stedfast, unmoveable, alwaies abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.* 'Tis our duty to stand, but

Secondly, wherein we must stand stedfast? I have no new doctrine to preach now, I shall but mind you of what I have formerly spoken when you would not believe. I confess I do not begin to be of a new judgement now: and should I be continued in the Ministry (a mercy I can hardly hope for) I should be of the same judgement, and Preach this doctrine, *stand fast.*

God will certainly bring the people of God in *England* to his own terms, or else fare them well for ever

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ever. What's that we should be stedfast in? I would advise to a stedfastness.

1. Of Judgement.

2. To a stedfastness of Resolution.

3. To a stedfastness of Faith.

4. To a stedfastness of Conscience.

So stand fast in the Lord in your Judgement, in your Resolution, in your Faith, in your Conscience.

1. I would advise to a stedfastnesse of judgement.

Strange Doctrines are the greatest Fetters that do assault a sound Judgement; they are like waves if they do split, they will shake the ship to purpose: therefore your way is to cast Anchor well, to stand firm on the rock of truth, I had almost said all in a word, *Protestant truth*: though the market may rise somewhat high, yet stand firmly there; while stranger Doctrines like so many impetuous waves are beating upon you, break themselves in pieces they may, but if you stand can never hurt you. I am not now to begin to warn you against *popery*, nor that I have the least reflection on any thing in the world but on the Scriptures. I am apt to think, the wound of the Beast must be healed, however, doe not you spread a plaister for the beast to heal his wound: be no more children tossed to and fro, carried about with every wind of Doctrine, with every wind of windy Doctrine; by the slight of men, and cunning craftiness, that can cog the Die, Notable Gamesters there are in the world, but you must stand steadie in judgement, you must be firm in your principles: I would have you Stars, not Meteors for Meteors are carried about with every blast of wind. I hope better things of you, I shall pray God would make you stedfast in Judgement. First, be sure to get good principles, and Secondly, be sure to stand in those good prin-

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principles that you have got. And though I cannot say but some *Tares* are sown among this Parish, yet I bless the Lord, for the generality, I hope I may say, I have an *Orthodox Ministry*.

2. 'Tis not enough to stand in Judgement, but we must be stedfast to our *Resolution*, 1 Cor. 15. 58. Be *stedfast, unmoveable*, such as stand firm on some basis and foundation, that doth not totter and stagger: if they find you *staggering*, to be sure the next moment they *look* upon you as *falling*. Be as they say of one or both of the *poles* of the Heavens, though all the world turns, the *poles* are immoveable. If I mistake not, you may see a great turn in the world, and behold at this day, the greatest turn that ever was in *England*: but yet you must not move, you must not stir, be true to your *Resolutions*, be just to your first love, go on in the Lords work, let nothing take you off. If I have preached any false Doctrine among you, witnesse against me at the day of Judgement; but if the things I have preached be true, stand to the truth; if you do not witnesse against my doctrine, (mine 'tis not) but rather witnesse for it, remember, if you leave it that very Doctrine will witness against you at the day of Judgement. Oh! that excellent Heroe, Queen *Hester*, thus and thus I will do, and if I perish I perish. You cannot imagine against how many thousand temptations a stedfast resolution will guard you.

3. There's a *stedfastness* of Faith too; when we so believe, as that we do not waver or do not hesitate. Will you give me leave to propose to you (my dear friends, though my Congregation I cannot tell you) that question which our Saviour did unto the Jews, (whom he hated, though I love you) *The Baptisme of John, whence was it? from heaven or of men.* The do-
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doctrines have you heard, have they been from heaven, or from men? Answer me, if from men, abhor them; man is a fall creature, man would make merchandize of your Faith and Souls; but if from Heaven, why then should you not believe them? I bless the Lord, my conscience bears me witness, I never did so farre propose a doctrine to you I would have you believe without Scripture. If the doctrines have been from God believe them, if not, abhor them, and any of those that shal dare to bring a doctrine, but dare not bring the authority of the scripture to warrant them. You may not be like those in *Jam. 1. 6. that wavereth like a wave of the Sea, driven with the wind and tossed.* The most godly man may stumble in his way, i.e. tread awry, but a wavering minded man is never settled concerning this way. Blessed be God I am not now (on this day that looks as like my dying day as can be in the world) to begin to fix upon a Religion, to fix upon my way, I know my way, if God will but keep my steps and guide me in that way, If God be God (I appeal to your Consciences) worship him; if *Baal* be God, worship him: doe not stand disputing and doubting; doe not say, shall I? shall I? if the wayes you have found be the wayes of God, follow them: God hath but one way to heaven, there is but one earth; if *Baal* be God follow *Baal*, do not stand wavering: do not consult with flesh and bloud; 'tis an infinite mercy that God will give any of us to leave Relations, Estates, Congregations, any thing for Christ: 'tis an infinite mercy we do not split upon a rock. Be sure to be either for God or *Baal*? a godly man many times halts in his way, but never halts between two opinions.

4. *Stedfastness of Conscience.* Indeed the genius of my

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my Ministry hath lyen this way; and here I could easily launch out, but I must be short. I would speak a word in season to those that are weak, it becomes you to be stedfast in conscience; then have a God decreeing, a Christ redeeming, a spirit quickning, a Gospel promising, a Heaven prepared, a God infinitely more ready to save him, then he can possibly be desirous to be saved by him. Be stedfast in conscience against the guilt, the filth of sin, against the temptations of Satan, &c. Let us draw neer, with full assurance of Faith: you can never believe Gods love so much, as Gods love doth engage us to believe, &c. I might add,

5. You must be stedfast in conversation; 'tis not the running *well*, but the running *out*; tis not the *fighting* but the *conquering* that gives you title to the reward: for you to give a great deal of milk, and to throw it down all at length with your foot, may argue you to have a good dug, but a bad foot. Never give those beasts of *Babylon* occasion to say, that a man may be a child of God in the morning, and a child of the devil at night; that we contradict that Doctrine by our conversation, that we assert in our profession.

But why must we be stedfast?

Alas, why? would you have me marshall up all the Reasons? bid me count the stars, or number the sands on the Sea shore. There is not an attribute in God, not a precept, promise, or threatening in the word, not an ordinance, not a providence; there is nothing in God, or in the Devil, or in sinners, or our selves, but all would give a contribution of arguments to prove the Saints should be stedfast. I must but hint at a few things.

First; I would argue from Jesus Christ. Believers, your love Christ, and therefore you love the honour of Christ;

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Christ ; now the honour of Christ is highly engag'd in your steadfastness. We never cast a deeper plot on the honour of Christ then when we grow unstedfast : I need not tell you so, the Jesuits, those meek Papists will tell you so, those that delight in nothing more then in the milk of the Virgin Mary, and in the blood of Saints: they have enough if they be unsteady, 1. You dishonour Christ in his sufferings : pray tell me Believers, why did Christ swear boldly? why did he die? why did he undergoe what the wrath of Devils could inflict but for this end, to make you steady, to give you the conquest of all spiritual Enemies, and to make you stand in that conquest triumphing. Thus I remember as *Josuah*, *Jos. 10. 24.* Come, put our feet upon the necks of these Kings, and they came near, and put their feet upon the necks of them. So, Christ hath dy'd, that you might live, that you might stand; and what dishonour to the eternal Saviour of the world, to a dying Saviour, to see a flying Christian; 'twas never heard of, that souldiers should flie before a conquered enemy, whose legs were cut off, whose arms were broken, whose swords taken from them. 2. 'Tis a dishonour to the spirit of Christ; The same spirit that was with Christ in all his Agonies, this very spirit he hath given to believers that he might bring them through with some victory; therefore, when we stand not, 'tis a high dishonour to Christs Spirit. 3. 'Tis a dishonour to Christs truth: oh! let but a Saint-fall, and what a dishonour doth it bring to the truth. I have but thought of some late experiments of poor Ministers that I have heard of, carried about in triumph, look heres the man, heres the man that hath done this that, and t'other thing; & now look, here's his--I cannot excuse *Noah* from his drunkenness, yet methinks

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'tis the part of a *Cham* to shew his fathers nakedness. I remember that one hath told me, (tis a great truth) That Religion never suffers greater wounds, then by the hands of her professed friends; oh! what advantage have the wicked *papists* taken against us by the falls of English professors, both in principles and practice. 4. Tis a very great dishonour to *Christs* all-sufficiency. Tell me man, is thy Christ able to protect thee against all evill? and is he able to supply thee with all good? or is he not? if he be not, then deny him, and whatever thou hast said concerning him, if he be, then stand close to him, in the mount he will be seen.

2ly. I would argue from *saints*; the infinite advantage that at a long run (I do not say presently) will redound to those that are steady in judgement, in resolution, in faith, in conscience, in practice, so far as all these are conformable to the word of God, and no further. The greatest advantage appears upon these four grounds.

1. What ever thou thinkest, a steady condition is the safest condition.

2. The fullest condition.

3. The strongest condition.

4. The freest condition.

Oh! that I could beat this into my heart, as well as 'tis in my head. The safest condition in the midst of dangers; the fullest condition in the midst of wants; the strongest condition in the midst of assaults, and the freest condition in the midst of streights. I profess in the presence of God, I have felt these things, and knew them to be true many years ago.

1. It is the safest condition: never do the Saints take hurt, but by declining, moving from their center:

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ter; while at their center the Devill cannot touch them, departing thence, is like the poor Bird from her nest, every one hath a fling at them. Remember this, let but a man once leave his Scriptural station, and what temptation is he able to stand against; it is just like a man thrown down from the top of an house no stopping till he come to the bottom, 1 John 5. 18. *He that is begotten of God keepeth himself, and the wicked one toucheth him not.*

2. It is the fullest condition. Oh! my Brethren, Saints living stedfastly on their foundation, are continually supplied by God, as the fountain doth continually issue out it self into the streams, I know tis best living upon a single God. How many thousands be there yet living in *England*, that can tell you, they never enjoyed *more of God*, then when they enjoyed *least of the creature*. Some hath professed to me, their *prison* was to them as a *palace*, that were troubled more with these things then ever you were, and the God of Heaven grant you never may.

3. 'Tis the strongest condition. A man that stands stedfast, is like a man on a Rock, the waters come, they may dash themselves in pieces, but never shall be able to dash him in pieces, he is fixed on a Rock, and therefore stands. A man that stands steady to his Scriptural principles, is like *Sampson* with his *Locks* about him, let all the *Philistines* come, what cares he, he is able to conquer them all.

4. 'Tis the freest condition. A man that deserts his principles, is a slave to every condition, afraid of every humour, of every Aspine leaf in the world, thinks all those are *informers* that converse with him, is afraid of some *promoter* or other. But he that stands fast, where the spirit of God is, there is liberty, and

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and freedom: such a man in chains, as *Paul at Rome* is in a far freer condition then others not in that restraint. Well then, 'tis rational that you stand, but it may be your lusts and interests can hardly swallow these things: if we stand we shall not fall, nay if you do not stand, be sure you shall fall at last. The next thing I would do, is to apply this truth.

Is it the most important duty of all sincere professors, in the most shaking seasons, to stand stedfast in the Lord. Then,

First, by way of *Lamentation*, and that

1. *Over our own souls.*

2. *Over hundreds of Congregations.*

Lord, must, do we say hundreds, nay thousands of Congregations, that are this day, though they do not accompany us in person, yet mingling tears with us, and especially as I hear, on the West of *England*.

1. *Over our hearts.* We must stand; that's our duty. Oh! how should it cause us to lie low, by reason of the instability of our hearts, and their cursed declining from the true foundation every day. Alas beloved, this is that that God complains of, *They are a generation whose spirit is not stedfast with God*; and therefore we have very much reason to complaine of it: oh! that this sin might be forgiven: oh! what an unsettled people have we been, to day we have been apt to cry *Hosanna, Hosanna to the Son of David*; to morrow our note is changed, *crucifie him, crucifie him, give us Barabas*, to day the Lord is God, to morrow *Baal*? any thing is God, provided we may keep our estates. Oh Lord! what wilt thou do with such a people as this? certainly it is a lamentation and ought to be a lamentation. Believe it beloved I can now count seven years, if not something more, where-
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in I have most clearly expected the dayes I now see;
no way, but the severest wayes to be taken with such
a false people as we have been. Judge in your own
thoughts, whether we have been true to God or Man,
to Saints or Sinners, to the Church of God at home,
or abroad; whether or no this be not matter of
Lamentation.

2. With respect to our *Congregations*, (Tis not a-
gainst the Law yet to call them *our Congregations*)
This I confess I can rather weep then speak to; I can-
not speak, my heart is too big for my head here. Lord,
is it the duty of people, of Saints, to stand, to be sted-
fast? how then should we mourn over these poor souls,
that because their *pillars* are taken away, must needs
for ought we know *fall*, unless thou dost support them
What, Lord, dost thou complain of a flock of Sheep
that are scattered? oh! there's no wonder in it, their
Shepherd is gone. Do you look on it as a strange
thing, to see a poor ship to be tossed here and there in
the Sea, when their Pilot is destroyed: why Mother,
it is a strange thing for your Children to fall, and
knock their Arms, Legs, their brains out? why, their
Mother is taken from them: oh poor people, good
God provide for this Congregation, I, and for this
City, that (let defacing, abominable wretches say
what they will) is certainly one of the best cities God
hath in the world; and therefore they hate it so de-
perately because God love it, and because they hate
that God that loves it. I bless God, I can speak of my
own people, they are not a mad pestiferous people,
for the most of them. How many thousand have their
hearts at their mouths now at this time before God
in *England*: alas, alas, that we should ever have our
Seers carried away from us: but what think you, when

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poor people shall be exposed to greater temptations, to an Ulcer in the very kidneys, to a plague in the very heart, or head; you now fear it, but when you feel it, what then?

2. By way of exhortation, beloved, I remember good *Jacob*, when he was come in *Egypt*, and ready to die, calls his brethren together, and before he dies *blesseth his children*. I cannot say you are my children, but I can truly say in the strength of God, you are dearer to me then the children of my own bowels. I remember what poor *Esau* said, *hast thou but one blessing my Father? bless me, even me also, oh my father*. Oh! beloved, I have a few blessings for you, I have a few words of Exhortation for you; and for Gods sake take them as if they dropt from my lips when dying, 'tis very probable we shall never meet more while the day of Judgement, what ever others think, I am utterly against all irregular wayes: I have (I bless the Lord) never had a hand in any change of government in all my life; I am for praiers, tears, quietness, subinission, and meekness, and let God do his work, and that will be best done when he doth it. Therefore be exhorted to stand fast in the Lord; my own people, hear me now, though you should never hear me more, be exhorted to stand fast in the Lord; You are not a scismatical, heretical people, I do not know the least person among you inclining to *popery* therefore be exhorted, as ye have been a people that have waited upon the Ordinances of God, that have not persecuted your poor Ministers, that have made it your design and business to live lovingly, quietly, and as it becomes Christians, (I am confident a Minister may live as comfortably among you, as among any people in *England*. So be ye stedfast, unmoveable, alwaies

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alwaies abounding in the work of the Lord, for as much as you know that your labour shall not be in vain in the Lord. Here I had prepared I confess several arguments to have moved you to this stedfastness.

1. I could have told you, that withdrawing of any one of you back, you will meet with great temptations which will very much unfit you for Heaven. If any man or woman, draw back, my soul (saith God) shall have no pleasure in him. I could have urged you with examples from the Heathens. *Alexander* being in *India* bid them tell him the greatest rarity in their Country: Sir, go tell them say they, when you come to *Greece*, there are many here that cannot be forced by the prowess of *Alexander* to change their minds: I know there are some here that cannot be easily persuaded to change their Religion. Saith *Lactantius*, our very women torment their tormenters. I would never desire a more able disputant then a woman against a Monck.

2. I could tell you of those enjoyments God hath put on you; our miseries have been great, but our mercies have been greater. I could tell you of six troubles, and of seven; of six, wherein God hath stood by, and of seven wherein he hath not forsaken: and the truth is, he cannot forsake his people; he may forsake them as for comfort, he will never forsake them, as for support: let him lay on a burden, he will be sure to strengthen the back.

3. I hope tis not dangerous if I tell you, you are engaged to God: there are *vowes* upon you, Baptismall vowes, to say no more, you have sworn to God, you have lifted up your hands: you are those that have undertaken that you would be true to God, to your lives end: if these vowes have been any way strengthened,

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oh! remember Zedekiah's case, Ex. 17. 18, 19. Seeing he despised the Oath by breaking the Covenant (when he had given his hand) and hath done all these things, he shall not escape: therefore thus saith the Lord God, as I live, surely mine oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own head. Remember it, you may play fast and loose with man, you must not think ever to carry it away by playing fast and loose with God.

3. If you should not stand, you loose all you have wrought: all your prayers, tears, professions, practises, sufferings, are all gone if you give out at last, &c.

5. While you stand by God, God hath promised to stand with you; and the truth is, I have but one God, tis no great matter, for all the tyles in worms. There are a thousand Devils, but all these Devils are in one chain, and the end of that chain is in the hand of one God: oh! God will shew himself strong, 2 Corinth. 1. 6, 9. For the eyes of the Lord run to and fro through the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him.

Quest. But what shall I do to stand?

Ans. 1. If ever you would stand, if ever you would be firm standing Christians indeed, take heed you be not light and proud Christians: a feather will never stand against a whirlwind, Errour and phannels are most apt to breed in proud hearts. The Proud and Blasphemers are put together, (2 Tim. 2. 2.) Be but Humble Christians, that's the way to be standing ready Christians: if ever you would be steady in your stations, you must be low in your own eyes: do not you go and judge. And now? we shall have another

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nother kind of Religion come up, as we have had it a great while; such a man cannot be an honest man, alas he is a Presbyterian, he's an Independent, he's an Anabaptist, &c. Now, all our great business will be, such a man cannot be good, an honest man, for he doth not conform: on the other side he cannot be an honest man, for he doth conform. These are poor things; I bless God, I lay not the stress of my salvation upon these: 'tis true, I cannot in conscience conform, but I do not lay the stress of salvation on it, as I did not lay the stress of my salvation on my being a Presbyterian; I confess I am so, and have been, it hath been my unhappiness to be alwaies on the sinking side, yet I lay not the stress of my salvation upon it. 'Tis my conscience, but it may be I have not so much light as another man, and I profess in the presence of God, could I conform without sin to my own conscience, I would; if I should doe any thing against my conscience, I should sin, and break my peace, and conscience, and all, and never see good day: do not then spend the strength of your zeal for your Religion in censuring others. That man that is most busie in censuring others, is alwaies least employed in examining himself. Remember good John Bedford, he would not censure Bonner nor Gardiner, but saith he, they called John Bradford, the hypocritical Iohn Bradford, &c. I do not speak this, as though I can, or did in conscience approve of those things for which I must suffer, that I cannot approve of them, but to take off people from those things that are so far from the foundation. Look you but to the main things, and look but into your own hearts, examine them, & then you need not be much perswaded to look about to others

2. You must take heed you be not loose Christians,

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will you remember one thing from me (the God of Heaven grant you never live to see it verified) a loose Protestant is one of the fittest persons, in the world to make a strict Papist. Tell me not of his Protestantism, being a Drunkard, 'tis because his King, or Country are Protestants where they live. There's no Religion in a loose liver; if ungodliness be in the heart, 'tis no difficult thing for error to get into the heart, A loose heart can best comply with loose principles: see, if they will not be of any Religion in the world that's uppermost; let the Turk prevail, they would soon be of his Religion.

3. Take heed of being worldly Christians: oh! this is the David that hath slain his Ten Thousands. A worldly heart will be bought and sold upon every turn to serve the devils turn. Come to a worldly hart and but promise him thirty pieces of silver, he will betray his Saviour. The temptations of the world are great upon us at this time, you that are Husbands and Parents, know it, the world is a great temptation, but if we be overcome by the world, and the world not overcome by us, we shall never be able to overcome any one temptation that is offered to us. Therefore that's an admirable support, *In the world you shall have tribulation, but be of good cheer, I have overcome the world; I have overcome the world for you, and likewise I have overcome the world in you* Oh Lord if thou wilt but overcome the love and the fear of the world, if thou wilt but arm us against the smiles of the world, then come what will, we shall stand stedfast.

4. Take heed you be not hypocritical Christians: i. e. take heed you do not receive the truth, and only receive the truth, & not receive the truth in the love of that truth, 2 Thes. 3. 10. You have received the truth.

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truth, but have you received the truth in the love of that truth which you have received; want of this, is that damnable occasion to Popery; And with all *deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved, and for this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned, who believed not the truth.* 'Tis just with God they should fall into errors, whose hearts did never love real truth, better never receive the truth, then to receive it, and not in the love of it.

Take heed of being *venturous and God-tempting Christians*: what's that! when doe I tempt God? I tempt God when I do run into a Pesthouse, and say, God will preserve me from the plague. Take heed of running upon temptations to sin, whether it be in *principles* or in *practise*. I could tell you of two *spiritual Pest-houses in England* if I had time; for *principles* one, and for *practise* another: I do not say that I mean *Play-houses* on the one hand, or *Mass houses* on the other hand. Certainly brethren, I read of *Julian*, that wicked bloody *Apostate*, that he sunk into that his *Apostacy* first, by going to hear *Libanius* preach, mistake me not, I am not against your hearing the Ministers of Christ, for a man may be a true Minister, though he be a bad man: all the world can never answer the instance of *Judas*, who was a true Minister, though a bad man, while I plead for the *truth of his Ministry*, I doe not spread a skirt over the *wickedness of his life*. The Scribes and Pharisees sit in *Moses Chair*, hear them. But that which I mainly aim at, is this, do not you go, and run, and venture your selves upon temptations; you have heard of a *superstitious* or *Idolatrous* worship, you have a months

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mind to see this, & what if so be when you are found in Satans way, Satan would lay his paw upon you, and claim to you, what doe you there in Satan's ground. Would you be found when you come to die in a play house, or in such a place where the true God is *Idolatrously worshipped*? tis a great truth, if you would not be found in the Divels power, do not be found in the Divels pound. Brethren, we must know, Satan is busie enough to tempt us, we need not go to tempt him. Eve lost all that she had by hearing one Sermon, but 'twas from the Devil. Therefore, if you would not have your pockets pickt, do not trade among Cheaters, 2 Tim. 6. 3, 5. *If any man teach otherwise, &c.* (then that ye have received, and we preached) *from such withdraw thy self*; that's a good, honest, laudable separation, *from such withdraw thy self*.

6. *Where God doth not find a mouth to speak, doe not you find an ear to hear, nor an heart to believe,* (pray mind it, this I am sure is of concernment) this is one of the grand points in my Card or Compass, on which I hope I shall venture all. If any man come with a Doctrine not according to the word of God, let him carry it whether he will, what have I to do with it? either you come from God or no, if you do, shew me his word, and i le believe it, if not, open your pack where you please, &c. where God doth finde a mouth to speak, where you have not a precept, promise threatning or example in the word of God, let them talk their hearts out 'tis nothing to me, to my Religion, to my Salvation.

Object. But what grant have you for this?

Answer. Jesuit, I will tell you my ground, this is my great hold I have against Popery, could they convince me of this, *that I must believe with an implicate faith,*
because

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because they say it, I think it would not be long before I turn'd Papist.

Quest. But why must I not believe it with an implicite faith.

Ans. Look you into these three great Scriptures, Mat. 15. 2. *Why do thy disciples transgress the traditions of the Elders?* The Jews come and tell Christ, he was not a true Son of the Church of the Jews, he was disobedient to the Church of the Jewes; why? thou hast disciples that walk not as they ought; what do they do? they commit an unpardonable sin, they transgress the tradition of the Elders, they break one of the greatest Commandements, what's that tradition? *They wash not their hands when they eat bread:* This was the great sin, and they charge it on him, eat with unwashed hand: why, why bring you in this tradition? what have you to say for it? what's that to the purpose, prove *Iesus Christ* that there is any thing in the word of God that is against *washing*? but prove you out of the word of God where they are bound to wash before they eat? if you will give out your imposition, make out your institution; and let us tell you, you talk of tradition, but first you set up an Alter God never thought of, and 2ly you pull down Gods Altar, *why do you all transgresse the Commandement of God by your tradition?* for God commanded, saying, *Honour thy Father and thy Mother, and he that curseth Father or Mother, let him dye the death,* but ye say, *whosoever shall say to his Father or Mother, it is a gift by whatsoever thou mightest be profited by me, and Honour not your Father or Mother, he shall be free;* thus have ye made the commandement of God of none effect by your tradition: ye Hypocrites, you were told of it long ago, well did *Eldras* prophesie of you, saying,

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This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. They draw neer, wash their hands, wash their cups, and have filthy souls, they honour me with their lips, &c. But though their principle, their heart is bad, their worship is good, is it no so? no In vain they doe worship me, teaching for doctrines the commandments of men. So then, my brethren, remember all those that teach for doctrines the precepts of men, in vain do they worship God. Here's an innocent command, not against the word of God; but this command, you must wash before you eat, if you doe not wash, you doe transgress the tradition of the Elders: but let you starve Father and Mother, if you give but to the Church, to a Nunnery, Friery, &c. 'tis all one: so that all those that will for doctrines teach the traditions of men will render the commandments of God of none effect, in vain do they worship me. Look therefore whereever God doth not find a tongue to speak, do not you find an ear to hear, nor an heart to believe. Christian, if you expect Christs benediction, always call aloud for Christs institution, so Col. 2. 18, 19. one of the greatest steps you have against Popery, Let no man beguile you of your reward in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshy mind, &c. Deut. 12. 32. What things soever I command you, observe to doe it, thou shalt not adde thereto nor diminish from it. There are no Wens in the body of Gods precept, therefore none of them to be cut off You must not deal with Gods Ordinances, as that Tyrant Procrustes did with men, if they were too long for his Bed, he would cut them shorter, if too short, he would pull their limbs out of joint to make

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make them longer. Never think your selves in conscience bound to lend an ear to that which God doth not find a mouth to speak.

7. Would you stand fast, beware of shaking Doctrines. what are those? there are a great many of such doctrines that are shaking; give me leave to instance in three or four.

1. As you love your souls, beware of all doctrines that tend to, and preach up licentiousnesse, loosenesse, and prophaneſs. Should any tell you, you may lawfully violate and profane the sabbath, do not believe it; the doctrine of the gospel is a doctrine of godlinesse; it teaches us to deny ungodlinesse and worldly lusts, and to live soberly, righteously, and godly in this present world; therefore if you find any doctrine, at any time, that should have the least tendency to encourage you in any sin, know 'tis a Doctrine against the gospel.

2. Wherever you find any Doctrine that shall tend to the lifting up of a mans free will, and debasing of Gods free grace, know, 'tis a wicked doctrine, and against the genius of the gospel. Perhaps the Papists will tell you, you are alive. Paul tells you, we are dead. They say that we can do any thing, many things that we talk to the world we cannot do; they say, that we can save our selves, and close with Christ if he will, whereas the Apostle tells you, 1 Cor. 1. 14. The naturall man receiveth not the things of the spirit of God, for they are foolishnesse unto him, neither can he know them because they are spiritually discerned. It may be they will tell you a natural man may love God with his heart really as so, and savingly, whereas the Apostle tells you, Rom. 8. 7. The carnall mind is enmity against God, for it is not subject unto the Law of God, neither

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neither indeed can be. Remember it, in all those doctrines wherein we do agree with those whom we call *Pelagians*, and their brood the *Arminians*, so farre we agree with the *Iesuits*, and the worst of *Papists*.

2. As you would avoid Hell, avoid all those doctrines that would lift up self-righteousness, and debase the righteousness of Christ; I fear I shall never be in that capacity that I would, to stand you in stead in this particular. I confess I am against forty things in popery, but my whole soul is here engaged; if that doctrine be a truth, I never expect salvation by God; either I must be saved by Christ alone, or else I must not be saved by Christ at all: though Christ will never save me without sanctification, yet Christ never intended my sanctification should merit his salvation. Be as holy as you can, as if there were no Gospel to save; yet when you are as holy as you can, you must believe in Christ, as if there were no law at all to condemne you. Come and tell me of the merit of Saints, &c. I will believe that truth, when I believe the *Whore of Babylon* to be Christs Spouse, see Phil. 3. 9. 2 Cor. 5. 21.

8. Why should you stand? you must be praying Christians; I confess, when most of my strings are broken, there is yet one holds; there is a spirit of prayer (remember Athiest) among the saints of God I can pray yet, and I had rather stand against the Canons of the wicked, then against the prayers of the righteous. Oh! pray that you enter not into temptation, or, if we enter into temptation, Lord, let not the temptation enter into us, pray, if possible, let this cup pass from me, but if not, let it not poison me, but let me be bettered by it, & in due time deliver me from it. I believe, it would be a great temptation to you, if it should be said to you,

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you, you shall trade with no man any more, &c, you have enjoyed these and these comforts, bid them adieu for ever, you shall have no more to doe with them this would be a temptation. Temptations and Tryals are great, and certainly where they are so, prayer should be strong. There's no relief to be expected on earth, all our relief is to be expected from God, and that's to be obtained by prayer. Pray, that God would be pleased above all things in the world to make you sincere: would you be *stedfast in your profession*, you must be *sincere in your practise*. To him that hath shall be given, that's a comfort, to him that hath but truth of grace, to him shall be given growth of grace.

9. Would you be steady Christians, then make it your great work to attend the Ordinances that God hath prescribed to make you steady Christians: you were told of this many years ago, concerning attending the Ordinances of God.

Quest. Pray what are those?

Ans. 1. There are *secret ordinances*. It may be thou canst not be so much in the *pulpit* as thou wouldst; oh! be more in thy *Closet*; it may be thou shalt not have so many opportunities to hear so many *lectures*; be more conscientious in thy *meditations* in secret: it may be thou shalt not have that freedome with God in *publick*, be more earnest with God in *private*.

2. *Mind your Families* more then ever; you have your *children* and *servants* call aloud upon you. How many grave faces do I see at this time, that can tel me Sir, I remember some twenty or thirty years ago, you could not pass the streets, but here was one family *repeating* the word of God, another *singing* the praises of God, another *praying* of God, another *conferring* con-

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concerning the things of God, at that time we had not so many foolish absurd *excursion*, into *streets* and *fields* as now. Oh! for the Lords sake begin to take them up now, let the *Amorite*, *Peregrine*, and *Iebusite* doe what they will; but oh! for you and your children, and your servants, do you serve the Lord; up again with those godly Exercises; when we cannot hear a Sermon, then read a Sermon; if we cannot hear a Sermon well preach'd, our godly parents would engage us to read Sermons well pen'd: if nothing new, let the word be repeated and meditated, call to mind what you have heard, oh! reduce your selves to your Christian frame: Let the debauched *Atheists* know, that they have something among you to be feared, that's your prayers; let them know, that though you have not those opportunities you have had, yet you will improve those you have. And you Masters of this parish, for Gods sake keep in your Servants on this day more then ever, you are to be accountable for their souls; and they will give you a thousand thanks when they come to age, especially at the day of Judgement; oh! then, blessed be God I had such a Master, blessed be God I had such a Mistress, blessed be God I had such Parents.

Quest. But then for publick Ordinances, what would you have us to doe?

Answ. 1. Wherever Christ doth find a tongue to speak, I am bound to find an ear to hear, and an heart to believe. I would not be mistaken, I bless the Lord I am not turned out of my ministry for being a *Schismatick*; I know *Schism* is a sin, nor know I any of my Brethren that are so: do not mistake us therefore, do not go and tell the *Jesuits* we are *Schismatick*, for we are none: But this I would advise, (I speak as though I were

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I were dying) do whatsoever lies in your power, to hear such whom you think to be godly: beg of God, be earnest with him that he would give Pastors after his own heart, and whom God hath sent: not such as may daub with untempered mortar, and not such as may prophesie lyes in the name of the Lord; not such as may be clouds without water; but such as may be guides of the blind, burning and shining lights, faithful Stewards. What shall we do? what did you do twenty or thirty years ago? what did the good old Puritans do, they were not Schismatics. But as much as lies in you possible, hear them whom in your conscience you judge God doth hear; oh! then expect the word of God should come to your hearts, when you have ground to believe that it comes from your Pastors heart: I must confess, I intend to do the same, when put into the same condition with you; I acknowledge, I am bound in conscience to hear the world of God, but I must take care whom I hear; hear those by whom God speaks, I hope God wil grant several such.

Take but this advice more, and I have no more to say. Whatever abuse you find either in Pastor or people, or wherever you find it, do not you go as your old use hath been, to rail, calumniate, backbite, and speak behind their backs, this is wicked and ungodly; but do every one according as God prescribes us that are members of any visible Church. what's that? If I know any thing against my brother, do not go and make a sputter and a noise, and backbite, but take the rule of Christ, If thy brother shall trespass against thee, goe and tell him of his fault between him and thee alone, if he shall hear thee, thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more, and if he neglect to hear them, tell it to the Church

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Church, and leave the blood at their door, thou hast freed thine own soul. I hope by Gods grace I shall do so. Thus I have now spoken something from this Scripture: I cannot speak what I desire, for besides the exhausting of my spirits, there is something to be done after, *viz.* a Funeral Sermon; I shall say no more, but onely this, the God of Heaven be pleased to make you mind these plain things: I can truly say this, I have not spoken on word that I remember, which I would not have said to you if I had been just a dying, and being gone to God as soon as gone out of the Pulpit, *and the God of peace be with you,* only mind that one thing. When God doth not find a tongue to speak, do not you find an ear to hear, and an heart to believe.

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2 Cor. 1. 3.

Grace be unto you and peace from God the Father, and from our Lord Iesus Christ.

YOU will wonder, possibly, that I should pitch on the Apostles Salutation for my Valediction, and make that the conclusion of my Preaching, which he made the Beginning of his Writing, and therefore I have made a double Plea for it. I find that this was a form of blessing peculiar to this Apostle both in the beginning and end of this Epistle: for as there is scarcely one Epistle but begins with it, so many end with it likewise; as in Eph. in 9. ver. ult. *The grace of our Lord Iesus Christ be with your spirit.* So in the 2d. of the *Thessalonians* the last verse of the last Chapter, *The grace of our Lord Christ be with you all:* So that I finding the Apostle to use it frequently at the beginning and end of his Writing, I thought as I made it the matter of my prayer for you in the beginning, so I might make it my farwel to you in the ending; and therefore, *grace be unto you, and peace from God our Father, and from our Lord Iesus Christ,*

Besides this, as *Iacob* said to his *Benjamin* concerning his *Venison*, when his Father asked him. *How he found it so quickly?* he answered *because the Lord thy God brought it to me;* The same I may say of this Scripture, for Considering of what subject I should speak in my last Labours here among you, this Scripture came to my thoughts, and opening the Book, came immediately to my sight, and therefore I may say

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ay God brought it me : Which I no sooner looked upon, but methinks I saw the Apostle on Mount Gerizim, and his mouth filled with blessing; for what greater blessing can a man wish, then that which comprehends all blessings, and that is, *grace and peace*. Being therefore now to part, I thought to go to the top of the Mount, and leave with you *grace and peace from God our Father, and from the Lord Jesus Christ*. In which words there are two generals.

1. A double blessing desired.

2. A double Spring discovered.

1. A double blessing desired, and that is, *Grace and Peace*. *Grace* is of all blessings the richest, *Peace* is of all comforts the sweetest : both these the Apostle begs for the *Corinthians*, and so do I for you. Beloved, *Grace be unto you, and peace from God our Father, and from our Lord Jesus Christ*.

2. Here is a double fountain discovered; and that is the Father, and the Son, God and Christ. The Father is called the *God of grace*, the Son is called the Prince of *peace*, not that *grace* is from the Father without *peace*, nor *peace* from the Sonne without *grace*, but both *grace and peace* are from God the Father, through the Lord Christ.

The order of the words is worth noting, *grace be to you and peace*; First *grace*, then *peace*; for there can be no *peace* without *grace*, nor *grace* but there will be *peace*: but there can be no true *peace* but from God, nor from God but as he is a Father, not from God as a Father, but as our Father, and he cannot be said to be our Father, but through our Lord Jesus Christ; and therefore he saith, *grace be unto you, and peace from God our father, through our Lord Jesus Christ*: both are manifested as a golden Chain linked

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linked together, not grace without peace, nor peace without grace, but both conjoyned together, to cram the believers soul with grace and peace. Now from the Order of the words we might raise several Observations.

1. That Peace is the fruit of Grace.
2. That Grace and Peace are both from God.
3. That Love which is the spring of Grace and Peace, is from God as a Father.
4. That we share not in his Love, but only as he is our Father: All is from propriety.

First, *Our Father*, then *Grace and Peace from God our Father*:

5. That God is our Father only through Christ.

But before we draw any thing from the Text by way of Observation, we will speak to the termes by way of explication. *Grace be to you*: What is here ment by grace? This is a sweet word, it perfumes the breath, it cherishes the conscience, it warms the Heart it ravishes the Soul, as the Spouse was ravished with the rayes of Christs glory, so Christ revives the Soul with one of his gracious rayes discovered to the Heart; Grace is the Life of the Soul, thou art dead till grace quickens thee, thou art lost till grace finds thee, undone till grace saves thee; grace is the *Manna* of Angels, the spiritual Bread which those that are holy in being are nourished with, and subsist by; Angels live on grace, and stand by grace Man that shares in the grace of God, is made fellow Communiors with Angels, eat Angels Food, and share in Angels blessings; grace is the substance of the Scripture, the end of the Law, the fulnesse of the gospel, Gregory calls it, the Heart and Soul of God; I am sure grace is the Heart and Soul of the Word;

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it's a little word, but it comprehends all good; here is more then *Homers Iliads* in a Nut-shell, it's the Epitome of all the good in Heaven and Earth; name any word that signifies good to the soul here or hereafter, but it is found in the Index in this little word Grace; Grace comprehends Gods love to us, and our love to God, and as Gods love to us is the sum of all Mercy, so our love to God is the sum of all Duty; grace is the new birth of the soul whereby it takes up another Nature, a new Nature, a spiritual God-like Nature; as Christ was born, and thereby took on him the Nature of man, and was made flesh, so man is born by grace, and thereby takes upon him the Nature of God, and is made spirit; and here you have at once the great Mystery of grace in the lowest debasement of a Saviour, and the highest advancement of a sinner; for the Lord Christ could not be more debased then to be born, it was nothing so great an abacement for Christ to die, as for him to be born, for being once made man, it is no wonder for to dye, but being the great God its a wonder that ever he should be made man. Lo here is the debacement of Christ; yet if he had been born to a Crown, to Honour, it had been something, but he was born to shame, to sorrow and death, but man by Grace is born to a Crown, to a Kingdome, he has a title to all the glory and blessedness of Heaven from the first moment of his new birth; So 'tis in the Text, *Grace be unto you and peace.*

Peace in Scripture, is a very comprehensive term, it carries in it all happinesse. It was the common greeting of the *Jews* *Peace be unto you*: Thus David by his Proxy salutes Nabal, *peace be to thee and thy house*, and the Apostle here alludes to this form of salu-

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salutation, that he might mix new Testament mercy to old Testament manners. he first stiles grace before peace; as *Jacob* did with his Venison he made it a savoury meat, such as *Isaac* loved. Peace is the glory of Heaven, in the bosome of God, and brought into the world in the Arms of Angels; the first peace you read of in the Gospel, was peace by the administration on Angels. Luke 2. 13, 14. *And suddenly there was with the Angels, a multitude of Heavenly host, praising and saying, glory be to God in the highest, and on Earth peace, good will towards men* And when our Lord Christ first sent out his Disciples, this was the doctrine that he bid them preach, Mat. 10. 12, 13. *When you come into a house, salute it, and if it be worthy let grace, peace come upon it.* Mark here by the way our Lord Jesus Christ is no enemy to good manners, he would not have Christians to be Clowns; which is the use of some among us, who would have their Religion quarrel with good manners; no, but in what soever City or Town you enter, salute it, and let grace, peace come upon it; that is, with peace to them saying, the peace of God be upon this place, upon the head and hearts of all in it; So that peace is both a gospel-salutation when Ministers and people meet, and it's also a Gospel-valediction when the Minister and the people parts. So did the Apostle, and so do I now, *Grace be with you and peace.*

I observe in Matth. 10. 13, 14. our Lord bids his Disciples when they enter into a house, if the house be worthy to let their peace come upon it, but if they be not worthy, let grace, peace return unto you. Instead of leaving peace with them, to shake of the dust of their feet against them: that is, to shew that God will shake them off as dust, and tread them under feet as fuell.

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My Brethren your diligent attendance on the Word at this place, hath comfortably prevented the part of my charge, *to shake off the dust of my feet* : for, how beautiful have the feet of a poor worm been to you, being shod with the preparation of the Gospel of Christ? And therefore seeing our Lord Jesus Christ said, *if they be worthy of their peace abide with them*, on this account I wish to you *grace and peace from God our Father, and from our Lord Jesus Christ*. But what is this peace? its the beauty of Union, the harmony of the Creation, the pleasure of Life, the feast of a good Conscience; its that which makes life sweet, and death easie : Peace sweetens all our possessions, and all our Afflictions; without this, the fullness of the World is a burthen : with this, poverty and emptinesse is a pleasant Companion : without this, our bread is gravelled with sowrenesse, and our water mingled with bitternesse ; with this, green herbs become a feast, and our Water is turned into Wine ; Peace, its the molt beautiful creature in the World, and therefore its beloved of all, courted of all, many seek her, but few there be that enjoy her, they do not go the right way to find her : for, *in the wayes of righteousness are peace*. Peace is the seminary of all blessings Temporal, as grace is of all blessings Spiritual : in grace you have implied all holinesse, in peace all happiness, in grace all inward, in peace all outward blessings ; grace and peace are the *Alpha* and *Omega* of all blessings, as *God* is of all Beings, no blessing comes before grace, and no blessing lasts longer. Then see in this phrase of speech the Apostle wishes upon them, as I doe upon you all, all the blessings both of Time and Eternity, and yet he wished no more to them then *God* promised to give them,

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1 Tim. 4. 8. *For godliness hath the promise of this life, and that which is to come, grace be unto you and peace, &c.* not one without the other; though a man may have grace without peace, as in a time of diseration or temptation, and a man may have peace without grace ^{secure} as in a ~~sure~~ and Unregenerate Condition; grace without peace is often found in a troubled conscience, and peace without grace is often found in a feared conscience; as grace without peace is very uncomfortable, so peace without grace is very unprofitable; like *Rachel*, beautiful, but barren: therefore the Apostle desires ye should have both grace and peace; and we say, the Sun and Salt are the most useful Creatures in the world; the one for shining, the other for seasoning. (My Brethren) grace and peace are the Christians Sun and Salt, grace is the light of their souls, and peace is the favour of their comforts; grace shines through all their faculties, and peace seasons all their mercies. The blessings of God are become as twins, as Christ said of the Spouse, *Cant. 4. 2. She is like a flock of sheep that are even shorn, which came up from the washing, whereof every one bear twins, and none is barren among them;* grace and peace here are knit together by the Spirit of God, a sacred knot not to be untied: As *Castor* and *Pollux*, when seen together portend happinesse to the Marriner, so when grace and peace are found in a Soul together, they portend the highest security and blessing to the Believer; they are said in Scripture to be bound together; where God gives the one, he never denies the other, If he gives you the upper spring of grace; he will give you the other spring of peace, for they go both together. If he give you the dew of Heaven, you need not question the fatness of the earth. If his

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right hand be full of mercy, his left hand shall not be empty. Therefore *Grace and peace be with us from God the Father, and from our Lord Jesus Christ.*

Grace has a double sense, either for the grace of God to us, that justifies us, or the grace of God in us, that sanctifies us; Now there is a distant peace flowing from each of these, but still its grace and peace.

First, justifying grace has a peace attending that, Rom. 5.1. *Being justified by faith, we have peace with God.* So far as we have confidence in justifying grace, there remains no conscience of condemning sin. As there can be no bitterer War, then between conscience and the cure, so there can be no sweeter peace, then when mercy and peace meet together, and when conscience and peace kisseth each other: The former is the tast of Heaven the latter is the perambulation of Heaven, both which the Believers shares in upon his Justification by Faith. If Christ had peace who was made our sin, needs must the believer have peace, who is made the righteousness of God in him.

Secondly, Sanctifying grace has a peace attending it, and this peace differs from the former, as the root from the fruit. The peace of justification is a radical peace, the root of peace, but the peace of Sanctification is the bud, the blossom of the tree: the former flows from the blood of Christ sprinkled on the Conscience; the latter from the conformity that is between the word and the Will, between the Commands and the Conscience; *As many as walk according to this rule grace be unto them and peace, Gal. 6. 16.* So that peace is the fruit of sanctifying grace. Now as the blood of the Pascal Lamb (which was a token of peace) (was not to be struck on the posts of the Egyptians

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gyptians, but upon the posts of the Israelites, so neither is the blood of sprinkling, which brings perfect peace, to be stuck on the posts of the carnal sinner, but on the post of the true believer, an Israelite indeed in whom there is no guile; no grace, no peace, that is Gods Law. How can a sinner have peace in a state of sin, when God and Conscience, when Word and Conscience, when Law and Conscience, and all the Attributes of God are against the sinner? *No peace saith my God, to the wicked.* Pray mark that Chapter, it begins with the peace, and ends in no peace. In ver. 2. it's said, *He shall enter into peace*, that is, the righteous; In the last verse, *There is no peace to the wicked.* It's the state of grace that's the only state of peace. And thus I pass from the double grace desired, grace and peace, to the double fountain discovered, God our Father, and our Lord Jesus Christ.

But here's a Question to be answered; *If Grace and peace be from God the Father, then how is it said to be from Christ? and if from Christ, how then from God the Father.*

Ans. It's a known rule that the transient, external works of God are attributed to all the 3 Persons in the Trinity the same works that are Attributed to the Father, are also attributed to the Son; and the same works attributed to the Son, the same also to the Father, so grace and peace are here ascribed both to God the Father, and so our Lord Jesus Christ, that is, they are both from mercy, and from merit.

From mercy on Gods part to us, from merits on Christs part for us; they are from God the Father, because he wills them to us, from God the Son because he works them in us; they are from God to Christ, from Christ to us; they are from God the Father ori-

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ginally, and from *Christ* derivatively, and to us actually; *God the Father* is the fountain of all grace and peace, *Christ* as a Mediator is the Conduit of all grace and peace, *Man* in Union to *Christ*, is the Cistern into which these streams of grace and peace runs; *God* wills grace and peace to us, and *Christ* works them in us; *God* gives grace and peace to be applied to the Creature, this is from the love of the *Father*, but the Application of this peace to the Soul, is from the merit of *Christ* the Redeemer: Thus you see there's a double spring of this double blessing. Time will not serve me further: The only Observation.

That all the grace and peace which believers share in, is derived from *God the Father* through our Lord *Jesus Christ*: these three things opened, will clear this: First, that grace and peace are the believers privilege. Secondly, that the fountain of this grace and peace is from *God the Father*: Thirdly, that it is not given out from *God the Father*, but through *Christ*:

First, That grace and peace are the Saints privilege; if grace is, then peace is. But grace is the privilege of every believer, and that whether you look upon it as taken from the Love and Favour of *God* to us; This is the believers privilege. *God* can as well forget *Christ* at his right hand, as cease his love and favour to the soul of a Believer; The believers title to all their blessings, arises out of this never-failing love of *God*; or if you take grace for the fruit of *Gods* love to the soul, still it falls to the believers privilege: Vocation, Justification, Adoption, prudence of Sin, purging from Sins, strength against sin, Holiness, Love, Faith, Obedience, Perseverance, all these are the privileges of every Believer, nay a man cannot be a believer without any one of them, they

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they are as essentiall to the being of a Christian, as reason to the being of a man.

Secondly, as grace, so peace is the believers privilege: There is peace Eternal, peace Supernal, peace Internal, and peace External: There is peace external, this is peace with Men: there is peace Supernal, that is peace with God: there is peace Internal, that is peace with Conscience: All these three are to be had upon Earth, and then there's peace Eternal, and that is only to be had in Heaven. The Apostle here doth not exclude the former, but chiefly intends the latter: peace with man is a good thing to be desired, but peace with God, and Conscience, is much more to be desired. Peace with God is the spring of all things both within and without, both below and above, both in time and Eternity: so says *Job*, *If he gives peace, who then can make trouble?* now this peace is the Saints privilege. It is a Legacy left to every believer by the last Will and Testament of a dying Redeemer. Will you see a copy of his Will, then look in *Iohn 14. 17.* *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.* There is it seems a peace in the worlds power to give, and there's a peace of Christ's bestowing. Now Christ would have us here not to mistake the worlds peace for his, for the difference is very great; for first the world's peace is a false peace, its a counterfeit coyn, it han't the currant stamp of Heaven on it; but the peace that Christ gives to a believer, is true peace, and perfect peace, *Thou wilt keep in perfect peace whose mind is stayed on thee.*

Secondly, the Worlds peace is an outward peace. It is but skin deep, it wets the mouth, cannot wash the heart: *Prov. 24. 13.* *In laughter the heart is sorrowful,*

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rowfull, and the end of the mirth is heavinesse. The worlds peace is but the shell of peace, their Conscience lowers when their Conscience laughs: But the peace that Christ gives is an inward and spirituall peace, Psal. 4. 7. *Thou hast put gladness in my heart, more then in the time that their corn and their wine increased; [Thou hast put gladness in my heart;]* Peace is that gladnesse, or peace smoothes the brow, but this fills the breast: as the sinner has trouble within in the midst of all his peace without, so a believer has peace within, in the midst of all his Troubles without; *In the world you shall have trouble, but in me you shall have peace:*

Thirdly, The worlds peace has onely a neather Spring arising out of the Creature, out of worldly comfort, therefore it must needs be unclean; *for an unclean fountain cannot bring forth clean water;* But the peace of Christians has an upper spring, it flows from the manifestation of the love of God in Christ, its from the sprinkling of Christs blood on the Conscience, it flows upon the workings of Christs spirit upon the Soul, which is first a Councellour, then a Comforter: Oh how pure must this peace be in a Believers soul, that flows from so pure a spring?

Fourthly, The Worlds peace is a peace given to Sinners, it is a peace in sin, and its a peace with sin, as the Prophet *Isaiah* tells us, *Its a Covenant with Hell, and an Argument with Death,* (God deliver us from that peace.) Again, Christs peace is given to none but believers, its their priviledge onely, a stranger don't intermeddle with his Joy, Prov. 14. 10. *The heart knoweth his own bitterness, but a stranger doth not intermeddle with his Joy.*

Fifthly, The Worlds peace is a fading, dying transitory

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fitory things it withers in the Sand, *The Triumphant of the Wicked is but short, and the joy of the Hypocrite is but for a moment*, Job 20.5. Solomon does elegantly liken it to the *cracking of Thorns under a pot*, which is but a blaze and is gone, Eccles. 7. 9. So is the Sinners peace, it is for a Spurt, and is soon gone, but the peace that Christ gives to believers, is durable and abiding peace; Your Joy no man shall take from you, it appears in Life, in Death, and after Death; First, Its our peace in Life, grace brings forth present peace. It's said of the Primitive Christians. *They walked in fear of the Lord, and in the Comforts of the Holy Ghost*, Acts 9.31. Its a remarkable expression, Psalm. 119. 10. *In keeping thy Commands there is great reward*, he don't say, for keeping them, which respects the end of the work, but in keeping of them which looks at the work it self; (My Brethren) Every duty done in sincerity reflects a peace in conscience, as every flower carries it's own sweetnesse; it's possible, I grant a Believer may not alwayes find and feel his peace, few doe, some seldome find it, few find it so alwaies; the remains of corruption breaking forth to interrupt, or temptations to hinder. And Gods disertion may darken and hide it, and a believer may seem to be totally lost, yet in this condition, which is the worst a Child of God can be in, he hath a double peace. First, a peace in the promises in this very Condition, and what you have in Bonds and Bills, you account as good as money in your Pockets. Secondly, he has it in the seed, *Light is sown for the righteous, and gladnesse for the upright in heart*, Psal. 97. 11. Grace is the seed of peace, which Christ has sown in the furrows of the soul, and therefore peace shall spring out of the furrowes of the soul, indeed

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indeed this seed springs up sooner in some, then in others, yet every saint shall have a reaping time sooner or latter, Psal. 126. 6. *He that goeth forth and weepeth, bearing precious seed, shall doubtlesse come again with rejoycing, bringing his sheaves with him:* If he stayes long for the fruit, he shall have a greater crop at last, if he reaps not now, he shall be sure to reap hereafter; Psal. 37. 37. *Mark the perfect man, and behold the upright, for the end of that man is peace.* Secondly, by this peace which is the peace of a Child of God, it's a peace of death; grace will minister to us then, and that ministration shall be peace: The Sinners peace leaves him when he comes to the grave; though in Life it fills him, yet in Death it leaves him. A believer has a two-fold spring of peace, the first is from above him, the other is from within him: That spring that runs with peace above him, is from the bloud of Christ, sprinkled upon his Conscience: the other that is from within him, is from the sincerity of his heart, in the wayes of obedience. My Brethren, when we lie on our Death beds, and can reflect on our sincerity in all Gods waies, this will be peace at last, so it was in Hezekiah. Isaiah 38. 3. *Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which was good in thy sight.* There's nothing makes a Death bed so hard; and so uneasie, as a life spent in the service of sin and lust, and nothing makes a Death bed so pleasant, as a life spent in the service of Christ. Grace will bring forth Peace, if not in this life; yet, Thirdly, it will be sure after Death; if Time brings not this fruit to ripenesse, yet Eternity shall; grace in Time will be glory in Eternity; Holinesse now, will be Happiness

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pinels then : whatever it is a man sows in this world, that he reaps in the next world : *Be not deceived God is not mocked for whatsoever a man soweth, that shall he also reap : He that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting, Gal. 6. 7. 8.* When Sin shall end in sorrow and misery, grace shall end in peace, in joy, in glory ; *Well done thou good and faithful servant, enter into the joy of thy master, Mat. 25. 21.* Whoever shares in the grace of Christ in this world, shall be sure to share with the joy of Christ in the next world, and that joy is joy unspeakable ; and full of glory. I will wind up all in a threefold Application, by way of Exhortation to three sorts of persons.

First, To such as have this grace and peace.

Secondly, To such as have this grace and no peace.

Thirdly, To such as have neither grace nor peace.

First, To such as have both grace and peace ; I'll speak to them in two or three things. First, Admire thankfully the Father and the Sonne, the Fathers Grace, and the Sons Love, for both had a hand in this, therefore blesse both the Father for willing it to us, and the Son for working it in us ; grace and peace are the fruits of *Gods* eternal Election, for this blessing the Father gives but the Application of it, to us in the fruit of Christs Redemption and Intercession ; How can you think of Hell and damnation, and see your self freed from it ? And how can you think of the Dreadful Fury and Vengeance of God, your self not under it ? How can you look on your state changed, your hearts renewed, grace ratified and reconciled, and your Conscience quietted ? How can you think of these things, but must admire the love of the Father in giving this to you, and the love of

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of the Son in purchasing this for you? All the grace and mercy that is given to you, is by Christ purchased for us; Grace and Peace are fruits of the redeeming blood of Christ purchased.

Secondly, Do not envy the conditions or possessions of the men of the world; they have Riches and Honours, Profits and Pleasures, but they neither have Grace or Peace, Therefore do not envy their happiness. There is a story of a *Romane* that was condemned by the Court Martial to die for breaking his rank to steal a bunch of grapes; and as he was going to his Execution, his fellow Souldiers laughed at him, and others envied at him that he should have grapes and they none: Now (says he) do not envy me for my bunch of grapes, for you would be loath to have them at the rate I must pay for them. (My Brethren) You that are the Children of grace and peace, don't envy at the men of the world, at their Riches, their Comforts, their Pleasures; for I am sure you would be loath to have them at the price they pay for them, for the end of these things are Death.

Thirdly, Don't complain of the worst condition that the providence of God shall cast you into; in this world it may be you shall suffer hard things, but remember, so long as thy soul is secure, never complain of hard things. (My Brethren) As God your Father brought you into a state of grace and peace, and thereby secured his love to your souls in Christ, and you complain of hard things? So let the Joy of the Lord be your strength; *Rejoyce in the Lord alwayes, and again I say rejoyce, Phil. 4. 4.*

The second Use is to such as have neither Grace nor Peace; May I not say, I speak to many such? I would I might not? Are there not many that are without

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without Grace, and therefore must needs be without Peace? They may have the worlds Peace, but they have none of this peace; let me beg of you to get out of this gracelesse condition: if you love your souls don't live one day, nor one hour, nor one moment longer in a graceless state. Oh that you would believe the words of a dying man, for so I am to you, and such words use to be remembred. Oh remember this as a testimony I leave with you, that, the love of Sin, and lack of Grace will ruin and destroy every Soul at last; But you will say, *How shall I get a share in this grace and peace?*

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I answer, First, Break of all your false peace, we can never have true peace with God, when we content our selves with false peace; you will never seek that peace which *Christ* hath purchased for you, while you content your selves with that cursed peace which the Old man has wrought in you: Oh therefore break off all false peace, which is not the fruit of Grace.

Secondly, Labour to see and be convinced of the miserable, and of the naked condition your souls be in for want of the righteousness of *Christ* for a covering, without this soul thou art miserable, wretched poor and naked; be convinced also what a miserable thing it is to have God our Enemy; God is the Sinners Enemy; it is a fearful thing to fall into the hands of the living God: Oh be convinced of thy nakedness, without *Christs* righteousness, and thy emptiness without his fulnesse.

Thirdly, Labour to go out of your selves to *Christ* for grace and peace; surely in the Lord shall one say, I have righteousness and strength, I there it's to be found. Labour for a thirsty frame of Soul, for the promises

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promises run far to such, *that he will fill the hungry with good things.* Go to Christ soul, begg, pray, never leave God till he hath given thee an interest in Christ, *for none can come to me except the father draw him;* there is no pardon for the least sin out of Christ, but there is pardon for the greatest sin in Christ, one sin will damn the soul out of Christ, but no sin can hurt the soul in Christ. Oh go to Christ soul, never give rest to thy eyes nor slumber to thy lids, till thou hast made peace with God in the blood of Christ, one sting of the fiery serpent was mortal without looking upon the brazen Serpent. So one sin will damn a soul out of Christ, but no sin can damn a soul in Christ.

Thirdly, To such as have grace, but no sense of peace, this is the counsel I would leave with all such. Be much in the exercise of grace, frame much, believe much, use grace much for the exercise and improving of grace will produce peace: There are ten duties which are to be the sphere of grace in activity, and in performing of them, we shall have peace; First, make Religion your businesse, the main designe of your lives, be Christians to the purpose, be not only Christians by the bye, but *let your conversation be as becometh the Gospel of Christ,* Phil. 1. 27.

Secondly, put forth renewed acts of Faith on Christ every day, and remember it's as much your duty to believe in Christ to day, as if you had never believed before. Oh live by faith every day, and this will bring peace to you.

Thirdly, Maintaine a constant communion with God daily, this communion with God is mans chief good; the happinesse of a Child is in communion with his Eather, and the happinesse of a Wife is in communion with her Husband, and this is the happiness

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pineness of a believers soul, communion with God the Father, through Christ our Head and Husband: The seed of peace, its true, it is sown in the Soul in Union, but then it takes root downward, and brings forth fruit upward. Spiritual peace will never be obtained, if communion with God be not maintained; that gives comfort in the midst of all sorrows, and satisfies all doubts, and recompences all wants. Lo this is the fruit of communion of God.

Fourthly, Be good at all times but of all, best in bad times; many Christians lose their peace, by remitting of their grace, and let loose the rains of Religion, to avoid the censures of a crooked generation. A Christians zeal should be like the Winter fire, that burns the hottest when the air is coolest; or like the Lilly, that looketh beautiful, though among Thorns, so should a child of God, though among sinners.

Fifthly, In all conditions, chuse sufferings rather than sinning; if ever you would have peace, choose suffering rather than sinning; he that values peace with God, or peace with Conscience, he must make this his choice: thus *Daniel* rather choosed to be cast to Lions, then to lose the peace of his conscience; the three children chose rather to burn in the Furnace, then to bow to the Image: One said, *He would rather go to hell free from sin, then to live in heaven with guilt on his Conscience.* (My Brethren) let me a little inlarge, because suffering may overtake us; for Persecution is the genius of the Gospel, therefore let me leave 4 short Rules with you concerning suffering.

See that your Cause be good, your call be clear, your Spirit meek, and your End right. Suffering cannot bring out peace without either of them, but with them all our sufferings shall be peace.

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Mr. Medes Farewell Sermon.

First, Let your cause be good, its not the blood, but the cause that makes a Martyr, its not for every cause a Christian should engage to suffer: every cause will no more bear suffering, then every little stream will bear a ship; nor will Christ let go sweetness to every suffering, 1 Pet. 4. 15. *Let none of you suffer as a murderer, or as a Thief, or as an Evil doer, or as a busy-body in other mens matters.* To suffer this is neither Christian-like nor comfortable. Some suffer rather as Malefactors then as Christs Martyrs.

Secondly, Let your call be clear; its not amiss to have a good cause without a call: Some may suffer for the cause of God and yet sin in suffering for want of a call. Christ calls not all to suffer. to some it is given, to others it is not. If thy call be clear, thy peace will be sweet; though thy sufferings be never so great: But you will say, how shall I know when I am called to suffer?

I answer, First, when truth suffers by our silence, then are we called to suffer.

Secondly, when our lives will be the deniall of Christ, then are we called to deny our lives for Christ.

Thirdly, when sin and suffering surrounds us that we cannot get out, but we must either run through sin or sufferings, then I may safely conclude that Christ called me to suffer, and in this cause we may expect the peace and sweetness of his presence.

Thirdly, the third Direction for suffering is this, our spirit must be meek, so was Christ, he went as a lamb to the slaughter.

Its possible a man may be right in his cause. and yet sinful in his carriage; and if so, no wonder if Christ be not sweet to us. To be fierce, and raging, and reviling in suffering, its not becomming humanity, and there-

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Mr. Medes Farwell sermon.

therefore much lesse like Christianity. A Christian should be like Christ, Acts 5. 41. *And they departed from the presence of the Council, rejoycing that they were counted worthy to suffer shame for his Name.* It becomes those that are found in the Spirit, to give blessing for cursing; the more of Christs spirit is in us in our sufferings, the more comfort and joy we shall receive from our sufferings.

Fourthly, See that your end in suffering be right, if it be self, or singular, or schism, then Christ cannot be sweet to thee. Some have died that their ends live. *Socrates* died in the defence of the truth, and to prove that there is but one God, but whether he died for honour, applause, or for Gods sake, I think it is no hard thing to determin. But let thy cause be good, thy call clear, thy spirit meek, and thy end right, and then you shall have peace in all your sufferings, that is the 5th thing. Choose suffering rather then sinning.

Sixthly. If you would have peace, be much in studying the Scriptures; for as God is the God of peace, and Christ the Prince of peace, so the Gospell is the Gospel of peace, which God hath given thee to lead thee in the wayes of peace, *Great peace have they that love thy lawes.*

Seventhly, Take heed of Apostacy, either in doctrine or principles. Though a believer is freed from Apostacy in the state of grace, yet he is not freed from Apostacy in the degrees of grace. He may fall sinfully, though he cannot fall finally. *Demas* fell by one, *S Peter* by the other. Pray with *David*, Psal. 17. 5. *Hold up my goings in thy path that my footsteps slip not.*

Eightly, Make the word of God your rule in all things, be sure you have a Scripture warrant for all your practises. But especially keep close to Scripture in matters of Gods worship.

Mr. Medes Farwell Sermon:

There are endlesse Discourses about the Mode of Gods Worship; I have no disputing time. It is good in difficult cases, alwaies to take the surest side, (for instance) if I follow the Traditions of man, for the worship of God, I may sin, but if I keep close to the directions of God in the Scripture, I am sure I cannot sin; for this is the sure word of prophecy, to which you do well to take heed, therefore in such a doubtful case, Gods will is, that we take the surest side: go to the Law and to the Testament; Labour to be fruitful and grounded Christians.

Ninthly, Keep up the power of Godliness, do not let Religion down into a Life-lesse formality: *The righteous shall flourish like a Palm-tree: he shall grow like a Cedar in Lebanon, those that be planted in the house of the Lord, shall flourish in the Courts of our God, Psal. 92. 12. 13.* My Brethren, it is as much a duty in them that have grace, to improve it, as for them that have no grace, for to get it. If you sit under the daily means, the daily waterings of God, and do not grow: doe you think this will be peace in the latter end, surely no (my Brethren) your fruitfulness under the Gospel is of very great concernment. It is unfruitfulness that makes God lay his *Vineyard waste*. It's unfruitfulness that procures the forwarding your account in the day of grace.

Tenthly, Observe that excellent rule of the Apostle in *1 bil. 4. 8.* Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any vertue, and if there be any praise, think on those things. And now, my Brethren, I commend you to God and to the word of God, that is infinitely able to make

Mr. Medes Farwell Sermon.

make you wise to salvation, with this Benediction which I shall make my valediction, *Grace be unto you, and peace from God our Father, and from our Lord Jesus Christ.*



Mr. Calamy's Sermon at the Funerall
of Mr. Ashe.

Isaiah 57. 1.

*The righteous perisheth, and no man layeth it to heart,
and merciful men are taken away, none considering
that the righteous are taken away from the
evil to come.*

WE are here met this evening to performe the last office of Love for an eminent and ancient servant of Jesus Christ, and excellent Minister of the Gospel, Mr. *Simeon Ashe*, one who hath formerly performed this office for many other Miniwers, and now we are met to perform this Office for him; and it is not long before others will meet to perform the same office for us, so fraile, so brittle, and so uncertain is the life of man.

Now the Text that I have chosen, is suitable for this occasion; for this Reverend Minister was first a righteous man, he was righteous in an Evangelical sence, he was one that was justified and sanctified. Secondly He was a merciful man both in an active and passive sence; he was one that shewed mercy to the distressed Members of Jesus Christ, and he was one to whom God shewed Mercy; this righteous and merciful man
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Mr. Calamy's Sermon

is now perished, as to his outward condition, not as to his everlasting condition; but as to his outward bodily condition, he is perished, and he is gone away; the word in the Hebrew is very emphatical: *merciful men, colliguntur*, are gathered; it is the same word that is used concerning *Josiah*, 2 Kings 2. 10. *Thou shalt be gathered to thy Fathers, and go to thy grave in peace, and shalt not see the evil that I will bring upon this Nation*. This godly and righteous man is now gathered, a ripe Corn in the Barn of Heaven; he is taken away from the evil that is to come, from the beholding that evil that is coming upon the sinful world, he is taken away in mercy, that he may not be troubled with the troubles that are coming upon many; he is taken away from the evil to come.

And thus you see how suitable the Text is to the occasion; there is onely one particular that I desire may prove unsuitable; for the *righteous and merciful man* in the Text, *perisheth*, and no man considers, nor lays it to heart: These words are *verba commentantis & objurgantis*, the words of the prophet bemoaning the spiritual security of the people of *Israel*, chiding and reproving them for their spiritual Lethargy. Now I desire that this part may not prove suitable, but that all of you may lay to heart the death of this ancient, merciful, righteous man.

The Observations from the words are these six.

First, *That the righteous man must perish, as well as the unrighteous*.

Secondly, *That the perishing of a righteous man is nothing but his gathering to God, Christ, and the blessed company of saints and Angels*.

Thirdly, *That a righteous man as long as he liveth, is the preservative of a Nation, and the supporter of a King*.

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Kingdom, the Chariots and Horsemen of a Nation.

Fourthly, *The death of a righteous man is a warning-piece from Heaven, a Beacon set on fire to give notice of evil approaching.*

Fifthly, *That God doth on purpose take away righteous men, that they might not see the Evill that is coming upon a Nation.*

Sixthly, *That it is a great and common sin not to consider and lay to heart the death of a righteous man.*

First, It is a common sin, and therefore it is set down in the greatest latitude, *the righteous perisheth, and no man layes it to heart: that is, very few: And merciful are men are taken away, no man considering, that is, very few.*

2dly. It is a great sin, and therefore the Prophet *Jeremy* in the former Chapter calls to all the beasts of the Field to devour, that is, all the Enemies of the Church to destroy the children of *Israel*, because they drunk strong drink, filling themselves with merriment; and promised themselves happy days, but did not consider that the the righteous weretaken away from the evil to come.

I shall begin with the first, *That the righteous perish as well as the unrighteous.*

How is it that the righteous perish? not in their soul, they cannot perish so? nay, the truth is, they cannot perish properly in their bodies; for the bodies of the Saints never totally and finally perish; for the very dust of the Saints in the grave, is precious in Gods sight, and they are asleep in Jesus, and by the power of Jesus Christ they shall be raised again glorious bodies; Nothing perisheth of a righteous man by death totally and finally, but sin; and therefore the meaning of the word is as *Musculus* and *Justin*

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Martyr observe, *perit*, perisheth; that is, not according to the truth of the thing, but according to the opinion of the world, and the proper language of this expression is this, *the righteous perish*; that is, the righteous must die and go down to the house of rottenness as well as others, and that upon a four-fold account.

First, Because the righteous are included within that statute of death as well as the unrighteous; *statutum est*, Heb. 9. 27. *It is appointed for all men once to die*, the righteous as well as the unrighteous; Indeed it is true Jesus Christ hath taken away the hurt of death, but not death it self; Jesus Christ hath disarmed death, made death like the Viper that fastened upon Paul's hand, but did not hurt him; he hath made it like the brazen Serpent that hath no sting but a healing power in it; Christ hath sanctified death, conquered and sweetned death; at present we are all under the statute of death, but at last this Enemy shall be destroyed, 2 Cor. 15. latter end.

2. The righteous consist of perishing principles as well as the unrighteous: the righteous are earthly vessels, made of dust, their foundation is in the dust; their lives are a vapour as well as the lives of the unrighteous.

3. The righteous must die as well as others, because they have a body of sin which they carry about with them; for there is no man so wise, that lives and sins not, Eccles. 7. 10. Wherefore there is that which deserves death in a righteous man.

Lastly, and especially, The righteous must perish upon a peculiar account; For if we have hope only in this life (saith the Apostle) we are of all men most miserable, and therefore they must perish to keep them from perishing; they must say as Themistocles, *Peri-*

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issem nisi periissem ; they must die, that they may rest from their labour ; for here is not our rest, *Micah 2. 10.* there remaineth a rest for the people of God ; there is no rest in this world ; the word *quies* wants the plural number.

2. The righteous must die that they may have their reward, their Crown of glory, that God hath laid up for them : they must first fight the good fight, and finish their course, and then they shall receive a Crown of glory.

3. They must die, that they may be free from sin ; for they shall never put off the body of sin, till they put off the body of the flesh.

4. They must die, that mortality may be swallowed up of life, that corruption may put on incorruption.

5. They must die, that they may be perfect in grace.

Lastly, They must die, that they may see God face to face, and be for ever with the Lord, which they cannot doe till they die ; therefore blessed be God that the righteous must perish. If a man should always live on earth, always be young, rich and healthful, it would be unwelcome news, for while we are in the body, we are absent from the Lord, and subject to sin ; and therefore when *Peter* asked *Christ* what should be done with *John*, *Christ* tells him, *If I will that he tarry till I come, what's that to thee?* from henceforth there went a report abroad that *John* should not die, *John 21. 23.* Now the Apostle himself was much displeased with this report, and lookt upon it as a great affliction that he should not die, and therefore he himself confutes it ; But yet *Jesus* (said he) *said not that he should not die ; as if he had said, God forbid that I should not die.*

Before

Mr. Calamy's Sermon

Before I come to the Application of this point give me leave to speak something to the second point, and so I shall apply them both together.

The second Doctrine is this, *That the perishing of a righteous man, is nothing but a gathering of him to God, Christ, and the blessed society of Saints and Angels in Heaven.*

This is contained in the second expression, *mercifull men are taken away*; the words in the Hebrew is *Colliguntur*, they are gathered; it is evegetical of the former, they did not perish, but they are gathered to God and Christ: there is a great deal of excellency and a Magazine of sweetnesse in this expression, *They are gathered.* It implies two things.

First, that the righteous are in a scattered condition while they are in this world, and that three waies.

1. They are scattered among the wicked and ungodly of the world, as sheep among wolves, as lambs among lyons, rent and torn a pieces, forced to wander up and down in sheep-skins and goat-skins.

2. The righteous are scattered in the world one from another, and that two ways. 1. They are scattered by their different habitations, for the godly are forced to separate one from another as *Lot* from *Abraham*. 2. They are scattered one from another by the cruel persecution of wicked men; and therefore you read *Act. 8.* that at that time when there was a persecution against the Church at *Jerusalem*, that *they were all scattered abroad.*

3. The godly are scattered in this Life from the glorious presence of God in Heaven, indeed they are never scattered from the gracious presence of God, but sometimes they are scattered from the comforting presence of God & as long as we live in the world

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we shall be scattered from the glorious presence of God: for while we are in the body, we are absent from the Lord.

Secondly, This implies a bringing of God's people out of this scattered condition; it is a gathering of the righteous out of this world into another, from a sinfull persecuted World, into a sinlesse glorious World, from diversity of dwellings on earth, to dwell altogether in one heaven; it is a gathering out of the reaches of man and devils, a gathering them not only to the gracious, but to the glorious presence of God and Christ, and to the souls of just men made perfect, and to the general assembly of the first born, and to the City of the living God, the heavenly *Jerusalem*, where they shall live together, never to be scattered again. To understand this the better, let me offer three things to you, shewing you that the godly are gathered to God three wayes: in this life, at death, and at the day of Judgement.

First, The righteous are gathered to God in this life, and that is at their first conversion, for by nature we are aliens and strangers to God, scattered from any union or communion with God; not only scattered from the glorious but the gracious presence of God. God made man at first to enjoy communion with himself, but *Adam* lost this by sin, and now we are all *Cains* and *Vagabonds*, scattered from the love of God, and from union and communion with God; but when God converts any of the elect, he gathers them home to himself; for conversion is nothing but God's gathering them to himself in the second *Adam* that were scattered from him in the first *Adam*: the first *Adam* was a root of scattering, a root of separation from God, but the second *Adam* was

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was a root of union and conjunction. Christ is the head, and all the elect are all gathered together in him, 1 Eph. 10. that he might gather together in one all things in Christ, so that conversion is nothing but a gathering of the elect of God, to Christ by Faith, and a gathering to one another by love and charity.

Secondly, God's people are gathered at death: here they are gathered to Christ by Grace, but at death they are gathered to Christ in glory: here they are gathered to God by hope, but at death by fruition: here Christ is gathered to us, he comes down and dwells with us; but at death we shall be gathered to him, we shall go up, and be joyned with him. There's a great deale of difference between *esse cum Christo*, and *esse in Christo*, *esse cum Christo*, to be one with Christ is a Christians great security; but *esse in Christo*, to be one in Christ, it is a Christians great felicity: in this life we are gathered to God by faith, but at death by vision.

Lastly, We shall be gathered to God at the day of Judgement: it is called the day of the gathering of the Saints together: A day when all the Saints that are, have been, or shall be, shall all be gathered together, 2 Thes. 2. 1. I beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him at the great day; At the day of Judgement we shall all be gathered together, and shall all be taken up to heaven: I mean all the righteous, and be ever with the Lord: and so much for the opening of the doctrine.

But here it may be objected; Are not the unrighteous gathered by death as the righteous?

I answer, it is true, the unrighteous are scattered in this Life and gathered by Death as well as the
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righteous ; but with a great deal of difference.

First, the wicked are scattered in this life, but they are scattered from God ; but the godly are scattered for God and for a good conscience many times, as they at *Jerusalem* were scattered : The godly are scattered from the glorious presence of God in Heaven ; but the wicked are scattered from the gracious presence of God on earth. Again the scattering of the wicked is a curse to them, and it is threatned as a curse, *Levet. 26. 32.* I will scatter you among the heathen, and draw out my sword after you : and where-ever the wicked come, in what part so ever of the world the wicked are scattered, they bring the curse of God with them ; and they bring the judgments of God on Towns and Cities where they are, as plague, famine, and sword, and all miseries. But the godly, when they are scattered, they are scattered as a blessing, into what Countrey or Town soever they come, they come as a blessing, they come like a ship laden with Corn, to a Town ready to perish with famine : they come as a blessing four waies.

First, by their prayers, to pray down a blessing on the place where they come.

Secondly, they come as a blessing by their holy life and conversation, that is a loadstone to draw others to holiness.

Thirdly, they come as a blessing, by their holy advice and counsel that they give to the place where they come.

Nay fourthly, their very presence is a blessing ; as long as *Lot* was in *Sodom*, *Sodom* could not be destroyed ; so long as *Paul* was in the ship, the three hundred could not be drown'd. So that the godly come as a blessing wherever they are scattered ; but the

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the wicked are as chaffe scattered by the wind, and they are scattered as the dust of the Earth: You know when the dust is scattered, it gets into men's eyes and blinds them, and falls upon their cloaths and sullies and defiles them; so the wicked, wherever they are scattered, they defile the place where they are scattered. The godly are as planets, that wander and move from one part of Heaven to another carrying light to the world.

Secondly, As the wicked are scattered while they live, so when they die, they are gathered; it is true, but how? not to God, and Christ, and his Angels, but they are gathered to the Devil, and his Angels, and to damned spirits: not as bundles of wheat into the barn of Heaven, but as bundles of Tares to be burned for ever in everlasting fire.

Now, if the righteous perish as well as others, and if their perishing be nothing but a gathering to God and Christ: then,

First, learn hence the preciousness of every righteous man: the great God will not gather things of no value; great men do not use to gather chaff and straw; and therefore, when Christ saith of *Josiah*, I will gather thee to thy Fathers, it was a sign he was a precious pearl worth the gathering, and of a high value and account in the sight of God; and so is every true child of God: right dear and precious are they in the sight of God both living and dying; they are bought with a great price, not with gold and silver, and other corruptible things; but they are bought with the precious blood of the Son of God: They are as precious to God as the apple of his eye; so precious that he hath given Christ for them and to them; so precious that he called them his Jewels,
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his peculiar treasure, his *Jedadiabs*, and therefore God will not suffer them to perish, but gather them to himselfe before the evil day come, as the husbandman gathers in the corn before the beasts goe out into the field,

Secondly. Learn here what reason we have to be comforted in the death of a righteous man or woman because their death is not a perishing, but a gathering to God in Christ, and the society of Saints and Angels. The death of a righteous man is no more then if a Merchant that hath abundance of Jewels in a far Countrey, he should send for them home. Why death to a righteous man is nothing but Gods sending for his Jewels home. Such a phrase there is in *Mal. 3. v. 17.* In the day that I make up my Jewels they shall be mine. In this life they are imperfect Jewels; they are like Gold in the Oar mingled with a great deal of drosse; and Death is nothing but a perfecting of these Jewels; Death is nothing more; and God doth nothing by Death, but as a Gold-finder gathers up all his Ends of Gold and Silver; it is nothing but just as if a Father should send for his Sonne home that had been a long while absent from him to his own house, it is a carrying us to our Fathers house. And therefore let us be comforted when our righteous Friends die, though their death be matter of sorrow to us, in regard of the loss that we sustain by their death, and because their death is a Warning-piece of evill, to come; yet in regard of them we have cause to mourn. I speak this of those that are related to the righteous when they die; did you ever hear of a Husbandman that mourned for the carrying of his Corn into the Barn? or a Jeweller mourn for making up of his Jewels?

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Jewels ? Let us mourn rather that we are left scattered among the wicked of the Earth, and from the glorious presence of God and Christ : and let us mourn for those that are scattered from Christ, and from grace ; and for those that whilst they live, are scattered and when they die, are gathered to the Devil and his Angels. Let us not mourn for those that die in Christ, but let us mourn for those that live out of Christ ; let us not mourn over the body the soul hath left, but let us mourn over the soul that God hath left.

The third use is of Consolation to all the people of God in reference to evil times that are coming upon us, or to the evil of times. Whatever befalls a child of God in this life, though he be scattered by wicked men, from *England* into Forraign Countries, though he wanders up and down in Desarts, and Wildernesses, though he be scattered from house to prison, yet there shall be a gathering time shortly : there will a time come when all the Saints shall be gathered to Christ, and to one another, never to part any more. The death of God's people is not a perishing, but a gathering : comfort your selves therefore with these words, against the fear of death : look upon death as a gathering, as a gathering to Christ : you are here as *Daniel* in the Lions Den, as *Jeremiah* in the Dungeon ; yet there will come a gathering, and if you die in a good cause, you shall not perish, but be gathered to Christ, to his Saints and Angels.

But you will say, *If I were sure when I die, that I should be gathered to Christ, to live for ever with him, this would be matter of great consolation to me : but you told me, the wicked are gathered by death as well as the godly ; how shall I know whether (when I come to*
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die I shall be gathered to the Devil and his Angels, or to Christ and his Angels? How shall I know whether I shall be gathered at death as a bundle of tares to be burned in Hell, or a bundle of Wheat to be carried up into the Barn of Heaven.

I answer, you may know it by four things.

First, if you are righteous, then you shall be gathered to Christ at death; for the righteous shall go into everlasting life: Heaven is entailed upon righteous men; by righteousness I mean the imputed righteousness, and imparted righteousness of Jesus Christ: I wave the explication of them, because time will not give leave. Know you not (saith the Apostle) that no unrighteous man shall inherit the Kingdom of God? Damnation is entailed upon unrighteous men.

Secondly, if you are merciful, the merciful man shall be gathered to Christ: if you are one that is full of bowels of compassion to the distressed Members of Jesus Christ, for Christ hath said it, *Blessed are the merciful, for they shall obtain Mercy.* Now if you are hard-hearted covetous, worldly-minded, remember that Text, *He shall have judgement without mercy that shews no mercy.*

Thirdly, He that is gathered to the second Adam by faith in this world, shall certainly be gathered unto Christ by vision in the other world; Christ Jesus will save all his members, and you must know, that Faith is a transplanting grace, it is not only a heart-purifying but a world-overcomming grace; it takes a man out of the old Adam, & puts him into a new Adam; it takes a man out of the root of scattering, and puts him into the root of union and conjunction: Wherefore you that are now joyned to Christ by faith here, shall be joyned to Christ in glory here-

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after ; But now you that are Vagabonds, *Cains* and Aliens from the life of God, and from the life of grace ; you that are wooden Members, wooden Legs in Christs body that have no real conjunction with Christ, you shall now be gathered to him in glory.

Lastly, If you are gathered here to the Saints by love, then you shall be gathered to the Saints in heaven, and to the everlasting enjoyment of God with them to all eternity. Consider this, every man shall be gathered (when he dies) to those whom he delights, and chooseth to keep company with while he lives in this world: If you are gathered to the wicked in love and affection here, you shall be gathered to them at death in hell and destruction, for it's pity companions should be parted. Wheat must to wheat, and Tares to Tares, for Wheat and Tares shall not be bound together at the last day.

The last use is of Exhortation : if the righteous must perish and if their death be nothing but a gathering, then take this threefold exhortation.

First, Let us labour to make the best use we can of our godly Friends and Ministers before they are gathered ; let us do as *Elisha* did, he was told that his Master *Elijah* was to be taken up to Heaven and therefore he would never leave him till he had got the spirit of *Elijah* doubled upon him : If *Elisha* had not thought that *Elijah* would have been taken up that day, he would never have followed him so punctually and inseparably as he did. O beloved, did you believe that Text, *Zach. 1. 5.* of which we have often had experience, *Your Fathers, where are they ? and the Prophets, do they live for ever ?* Indeed if they did live for ever, we might get good from them when we please, because we are sure never to lose them ;
but

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but they live not for ever, but must perish, and be taken up to Heaven; And therefore whilst we have them, let us make what use we can of them, before they be taken away from us. It is a great fault among the people of God, that they make no more use of their godly Friends and Ministers. I have known many that have godly Relations that have died, that it hath been the greatest burthen on their Consciences, that they got no more good by those godly Relations while they lived. Many of us deal with our Ministers as we do with a strange sight that is to be seen neer our doors; we are not so much solicitous when we see it; but a stranger that comes from a far Country, is curious, and very careful presently to see it. So do we in this City especially; I have had experience of it by being here many years; strangers that come out of the Country, many times get that good by a Minister, that his own people do not, because they think their Minister is continually with them; but a stranger knows he is there but for a day, and he hears so, that he carries Christ home with him, and a great deal of consolation also. Beloved, this is a great fault; I beseech you remember, the righteous must be gathered; let us therefore do with them as we do with Books that are borrowed; if a man borrows a Book he knows he must keep it but for a day or two, and therefore he will be sure to read it over; whereas if the Book be a mans own, he lays it aside because he knows he can read it any time. Remember your Ministers are but lent you, they are not your own, and you know not but God may take your *Elijahs* from you this night: Therefore make what use you can of them, while you have them.

Secondly, Must the righteous be taken away? then

Mr. Calamy's Sermon.

let the righteous make conscience of doing what good they can before they are taken away, Beloved, if it were possible for the godly to grieve in Heaven, this would be their greatest sorrow, that they have done God no more service here upon earth. Be wise for God O ye righteous, do as old men do that have rich places and offices, they labour to buy the reversion of their places for their children, so must you to whom God hath given great gifts and graces, labour to propagate your gifts and graces that there may be no loss by your death. Observe the care of St. Paul the aged in his exhortation to Timothy, 2 Tim. 3. 5. 6. *Watch thou all things, endure afflictions, do the work of an Evangelist, make full proof of thy Ministry, why so? for I am now ready to be offered: and the time of my departure is at hand,* and therefore work you, see that thou endure affliction, preach the Gospel as becomes a Minister of the Gospel, that there may be no loss by my departure. So in 2 Tim. 2. 2. *the things that thou hast heard of me among many witnesses, the same commit thou to faithful men that shall be able to teach others also.* Hath God committed any thing to you, a Treasure of learning or grace? commit it to young Ministers that they may commit it to others, that so there may be a succession of gifts and graces. Do as Physicians doe that labour to communicate their skill to their children and to others; so should we, that so there may be a succession of godly ones, that godliness may be entailed upon us, & our Relations.

Thirdly and lastly, let us all labour to be such, that when we die, when we come to be gathered, we may be gathered to Christ and his Angels, and not to the Devil and his Angels; and for that purpose, let us labour to be merciful and righteous, and let us

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At the Funerall of Mr. Ash.

be gathered to Christ by Faith, and to one another by love and dear affection; and then we shall be gathered at the great day to Christ, and the blessed company of Saints and Angels.

There are four observations yet behind, but I must wave them at this time.

I have now another Sermon to preach, and I cannot without injury to you that are alive, and without wrong to the memory of my dearly beloved brother, but speak something of him at whose Funeral we are met this evening, not so much for his commendation; he needs it not, but for our imitation; it is pity great pity some thing should not be said that this reverend Minister though dead, may yet preach this night; and I have so much to say of him, that I know not where to begin: and when I have begun, I hardly know how to make an end; I must confess, the little time allotted me for the providing of this solemne work, and the necessary avocations in this little time, having hindred me from informing my self about his breeding and manner of education at *Emanuel College* under Mr. *Stoker*, and his excellent carriage and converse with Mr. *Hilderham*, Mr. *Dod*, Mr. *Ball*, Mr. *Langely*, and other Ministers famous in their Generations; and the many preasures and hardships that he suffered in those parts and times, for the keeping of his Conscience pure from that which he counted sin, and therefore I must draw a vail over that part of his Life, and confine my discourse onely to the time since his coming to live with us in *London*, which is about the space of twenty two, or three and twenty years, all which time I have had the happinesse to be intimately acquainted with him, insomuch as that I can freely and

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clearly profess, and that with a sad heart that I, and many others have lost a real, wise, and godly friend, brother, and fellow-labourer in the Lord; the Church hath lost an eminent member, and choice pillar; and this City hath lost an ancient, mithful, and painful Minister; who by his prayers and holy life, did seek to keep off the Judgments off God from falling upon us; and the lesse sensible this City is of the losse, the greater is the losse. I fear we may too truly repeat the words in the Text. *The righteous perisheth, and no man layes it to heart: and mercifull men are taken away, none considering that the righteous are taken away from the evil to come.* I have read of *Philo the Jew*, and by chance met with the same in the *Life of St. Ambrose*, that when they came to any City or Town, and heard of the death of any godly man, though never so poor, they would both of them mourn exceedingly, because of the great losse that place had by the death of that godly man, because it was a warning-piece from God of evil approaching. But we have had many godly men, and godly Ministers, taken away of late, and yet I fear me, but few lay it to heart; and therefore as I said, the losse is the greater to this City, because it is so little sensible of it. It is a great losse also to his relations, his Wife hath lost a dear and loving husband, his sister a dear brother, his parish and congregation a faithful pastour.

The Ministeriall excellencies of many Ministers were Collected and Concentred in one *Simeon Ash*, he was a *Bazaleel* in Gods Tabernacle, a master Builder, an old Disciple, a Polycarpe, a Christian of long standing in the school of Christ, a burning and a shining light, one whom many Ministers and other

At the Funeral of Mr. Ash.

ther good Christians called Father, insomuch that it was a common proverb in this City, Father *Ash*; and I believe, many experimentally lament over him, as the King did over the Prophet *Elisha*, *My Father, my father, the chariots of Israel & the horsemen thereof!* For he lived Desired, and died Lamented; not only in the City, but I believe in very many places in the Country where he was known. But more particularly, there were Twelve Excellencies that I observed in this Reverend Minister, and my dear brother, that were as Twelve Jewels or precious Pearls in that Crown with which God hath Crowned him; I shall name them for your imitation and benefit; He needs them not, for he is above our Eulogy.

The first and chiefe Jewell, that did beautifie and adorn this our brother was his sincerity and uprightness of heart; which indeed is not a single Grace, but the soul of all Grace, and the interlineary that must run through all Grace; for what is faith if it be not unfained? what will love to God profit you if it be not without dissimulation? what is repentance worth if it be not in truth? as the body without the soul is a rotten carcase, so is all grace without sincerity; this is the soul of all Grace, this is the girdle of truth. Sincerity is that which girts all our spiritual Armour together, and makes them useful: what advantage is it to have the breast-plate of righteousness, the shield of Faith, the Helmet of Hope, if they be but painted things? it is the girdle of sincerity that makes all the other part of our Armour useful. Now this excellent Grace of sincerity was eminent in this our dear brother: he was a true *Nathaniel*, in whom there was no guile; I mean, no al-

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lowed Hypocrisie; and this was that which carried him through the pangs of death with a great deal of comfort; for he was able to say with *Hezekiah*, Remember, O Lord; how I have walked before thee in truth, and with a perfect heart. He could say with *Paul*, this is my rejoycing, the testimony of my conscience, that in simplicity and godly sorrow, I have had my conversation in this world.

Secondly, Another Jewell was his humility, this is a grace that he was cloathed withal, and it is a rare Grace; for God dwells with the humble; he resists the proud, but he gives grace to the humble. This Reverend Minister was low in his own Eyes, and therefore very high in Gods Eyes; he had a mean esteem of himself, and therefore he was high in esteem with God. He was as *Jacob* said of himself, lesse then the least of God's mercies, and therefore he was made partaker of the best of God's mercies. He was like an ear of Corn full of Fruit, bowing down in thankfulness to God.

Thirdly, Another Jewell was the Fruitfulness of his discourse: for it may be said of him, as it was of Christ, he went about doing good; where ever he went he scattered his goodnesse; this all that knew him, know to be true. He was full of good discourse wherever he came; when I was with him in his sicknesse, he took occasion to complaine much, and not without just cause; (God grant his complaint my make impression upon our hearts) he complained that it was a great fault of Ministers, that when they met together, they discoursed no more of CHRIST, of Heaven, and of the concernments of the other world, and professed that if God should restore him, he would be more carefull in his dis-

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discourse, and more fruitful then ever yet he had been.

Fourthly, Another Jewell that beautified this righteous man, was his mercifulnesse; he was a mercifull man, which he manifested not onely in his Charity to the members of Jesus Christ, but in his frequent visiting of Sick persons, and persons that needed his spiritual Physick. I know not any Minister in the City more careful in visiting the sick then he was.

Fifthly, Another Jewel was his prudence and spiritual wisdom; he was not only a pious and godly, but a wise and prudent Minister; that had zeale for God, but knew how to mingle his zeal with discretion; discretion indeed without zeal is nothing but carnal policy; but zeal without discretion, is nothing but frantick fury; discretion without zeal will quickly eat out the heart of Religion, and eat Religion out of the heart. Zeal without discretion, is not a coal from the Altar, but a coal kindled by the Wild fire of passion; that is able to set a Nation on fire; but this Reverend Minister had zeale sweetly tempered with discretion.

Sixthly, Another Jewel was his patience; God was pleased to exercise him with long and great afflictions by reason of the Gout, that did often, especially of late years affix him to his bed, and afflict him with great pain; but God was pleased to put his everlasting Arms underneath him, supporting him under all his pains, and giving him a great measure of patience, insomuch that in patience he did possesse his soul, and patience had its perfect Work in him.

The Seventh Jewel was his high valuation of Jesus Christ; a written copy for us to follow, and for you
his

Mr. Calamy's Sermon

his people also. Being with him in his last sickness, he exhorted me and other Ministers with him, to preach much of Jesus Christ, and to speak to him of Jesus Christ; and he said. *When I consider my best duties, I sink, I pique, I despair, but when I think of Christ, I have enough, he is all, and in all.* I think these were his very words. *I desire (said he) to know nothing but Jesus Christ and him crucified: I account all things dung and dross, that I may be found in Christ;* To this effect he spake in the morning before the evening in which he died, speaking much of Jesus Christ.

Eightly, Another Jewel was his diligence in preaching the Gospel in season and out of season; in the time of his health he was a painful, laborious Preacher; one that did not preach to tickle the ear, but to wound the heart; not to please, but to profit; not seeking the applause of the people, but the salvation of their souls: This all know to be true.

Ninthly, Another Jewel that did beautifie and adorn this Reverend Minister, was his excellent gift in Prayer; and herein he was very eminent, and did exceed many, nay I may say most of his Brethren: As *Apollo* was mighty in the Scriptures, so was he (as you all know) mighty in prayer; he was a *Jacob* very skilful in wrestling with God, like *Moses* he often stood in the gap, and at most fasts all the time of his health, he was the Minister that was chosen to conclude with prayer; and this heightens the loss that we sustain by the death of this godly Minister, because we have lost the benefit of his prayers, which is an invaluable loss: for though I doubt not but he prays in Heaven for the Church in general, yet I believe he prays not for any in particular; as not knowing what our condition is, *For Abraham knows us not*, for the Saints in Heaven

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At the Funeral of Mr. Ash.

Heaven knows not what is done upon earth, The loss therefore is the greater, because we have lost not onely a preaching, but a praying-Minister ; And give me leave to add, that this excellency in this Minister, is sufficient to prove. 1. That there is a gift of prayer which some against all reason doe deny. 2. That conceived prayers when uttered by one that hath the gift of prayer, are not vain *Tantologies*, or emptie repetitions, and a rate of non-sence, as some unjustlie charge men with, but they are the breathings of God's Spirit, that pierce not onlie into the ears and hearts of the hearers, but into the ears and heart of God himself.

Tenthly, The next Jewel was, he had great acquaintance and communion with God ; for he was of a long standing in the school of Christ, and a good proficient in that school. Much acquaintance he had with God, he was often in the Mount with God, and came down with his face shining, though he in his modesty did not see it ; and when he came to die he was able to say as Dr. Preston did when he lay a dying, *I will change my place, but not my company.*

Eleventhly, Another Jewel was, his comfortable passage out of this world, dying with a great deal of calmness and serenity upon his conscience. The morning before he died, I heard him say these words, *It is one thing to speak of Christ, and of Heaven, and another thing to feel the consolation of Christ and of Heaven, as I do,* clapping his hand on his breast. Another time I heard him say, *The comforts of a holy life are real, soul-supporting ; and that he felt the reality of those comforts, and that by him we might know it was not in vain to serve God.* And I cannot forget this speech the morning before he died, *I am a little strait-*
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Mr. Calamy's Sermon.

ned, but I care no more for my life then I do for this fil-
lip. That which was said of old Simeon, Luk. 2. may be
said of this Reverend Minister, Mr. Simeon Ashe, who
was a Simeon, A just and devout man, an old servant
of Jesus Christ, one that waited for the consolation
of Israel; one that died, though not with Christ in
his bodily arms, yet with Christ in the arms of his
Faith; and when he died could say as it is there, Now
Lord, lettest thou thy servant depart in peace, for
mine eyes hath seen thy salvation.

Lastly, Another Jewel was his constancy and per-
severance; he was not a Reed shaken with every
wind, but as firm as a Rock, an immovable pillar in
Gods house; he was unchangeable in changable
times, in Religion he was a house built on a Rock,
not on the Sand; and as he lived, he dyed holily,
even as the ancient Patriarks that dyed in the Faith,
and endured faithfully unto the death.

Now this excellent Minister of Christ thus beauti-
fied with these Jewels, is now perished as to his out-
ward man, gathered to God, to Christ, and the blef-
ed company of Saints and Angels. The Application
that I shall make of this discourse, is this.

1. To us Ministers.

2. To you of this Parish and Congregation:

First, to us Ministers. God hath of late years taken
to himself many famous men: Seven of the Lectu-
rers of Cornhill are dead, Mr. Burroughs, Dr. Bolton,
Mr. Sedgewicke, Mr. Whitaker, Mr. Cranford, Mr.
Vines, and now Mr. Ashe. I might name many other
excellent Ministers that are dead, as Dr. Gouge, Mr.
Walker, Mr. Gataker, Mr. Marshall, Mr. Robinson,
and lately Mr. Cooke, with many more. Now all
these are Warning-pieces from Heaven of Judge-
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ments approaching: For the righteous perish, and no man lays it to heart; and mercifull men are taken away, none considering that the righteous are taken away from the evil to come. Thus *Metbuselah* dyed a year before the Flood: Now *Metbuselah* in Hebrew signifies a Messenger of death. Thus *Austin* died a little before *Hippo* was taken, and *Pareus* a little before *Hiddleburgh* was taken, and *Luther* a little before the wars in *Germany* began. The death of the godly is like the separating of the Israelites from the tents of *Corah* and his company, like the taking of *Lot* out of *Sodome*. When the Israelites departed from *Corah* and his company, the earth swallowed them up; and when *Lot* departed out of *Sodome*, God rained down fire and Brimstone upon them. Let the thoughts of these things cause us to provide our Arks, to get our *Zoar's*. Let it teach young *Samuels* to rise up in the room of old *Ely's*, young *Elisha's*, in the room of old *Elijahs*, and young *Timothies* in the room of *Paul* the aged; that there may be a succession of Gospel-Ministers to hold forth the Word of life to this Nation. And let us labour to be inheritours of these twelve Excellencies, that beautifie this our Reverend brother.

Secondly, let me speak a few words to you of this Parish, the Auditors of this worthy Minister, There is scarce one man of a hundred, that understands the tye and obligation that is betwixt a Minister and his people. O the love and affection that ought to be betwixt them! *Paul* tells the *Galathians*, that they could a pluckt out their eyes for him if need were. *Chrysostome* tells us, that when *Miletus* was taken away by Death from his people, their hearts sunk with sorrow: and such love had they

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they to him, that they called all their children by his name, and got his picture engraven on their Rings. And I have read of *Chrysostome*, that when he was banished from his people, there was not a corner in the City but was full of people weeping and lamenting. The loss of a godly Minister is a publick losse, and therefore there ought to be publicke mourning: it is a soul-loss, and therefore, methinks, every one of you should weep and mourne; you have lost your Common Father; you of this Congregation have lost your spirituall Father, your spirituall shepheard; you have lost your eyes, your gulde: and indeed it is you that are his flock that must commend your Minister by practising that which he preached; said the Apostle, 2 Cor. 3. 1. *Doe we again begin to commend our selves, or need we as some others, Epistles of commendations to you, or letters of commendations from you? Yea are our Epistle written in our hearts, known and read of all men.* As if the Apostle should say, doe we need letters of commendation? is it necessary that we should spend time in commending our Ministerie; you are our Letters of commendation: your holinesse and pietie commends a Minister above all other things. As when a man comes into an Orchard or Vineyard, said *Chrysostome*, and sees every thing skilfully handled, and neatly trimmed he need not spend time in commending the Vine-dresser or Carpenter, the work it self commends them. So ought it to be among you: When we preach the Funeral Sermons of Ministers, we must look into this Parish or Congregation, and see what Letters of commendation there are: whether the proficiency of the Auditors commend their Ministers. I grant it is not alwaies true;

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At the Funeral of Mr: Ash.

God doth not alwaies give success to a godly Minister, but the worst is yours, I had almost said the curse is yours: but I will speak modestly, the worst is yours. Tell me how many of you are able to say, I bless God that ever such a Minister was sent among us, blessed be God that ever we heard him preach: what seale of his Ministrie is there here among you? he was in another, and another place in this City, it may be here are people from all places that have been his Auditors, what seal of his Ministry is there now to be found among you? how many souls hath he pluckt out of the snares of the diuel? how many of you have gone weeping away from a Sermon, knocking your breasts, and pricked at the hearts for sin, crying out Men and Brethren what shall we doe to be saved? your tears and mourning for sin, these are your Auditors that commend your Ministers. Go home now, and think with your selves. What can I remember of all the Sermons that I have heard from Mr. Ash! and give me leave to tell you, woe be to you, if as your Minister be dead, so all the Sermons that he made die with him: For as *Abell* being dead, yet speaketh; so shall the Sermons of this worthy Minister at the great day. speak for you, or against you; for they are spiritual talents that God hath be-trusted you with, and you must be accountable; both he and you shall appear before the Tribunal of God: your Minister shall be examined, how he can free himself from the guilt of soul-bloud; and you shall be examined, what fruit you have brought forth, answerable to the means that you have enjoyed: and if it appear that you have been unprofitable and unfruitful hearers, Christ will say, *Cast the unprofitable servant into utter darkness.* But I hope better things

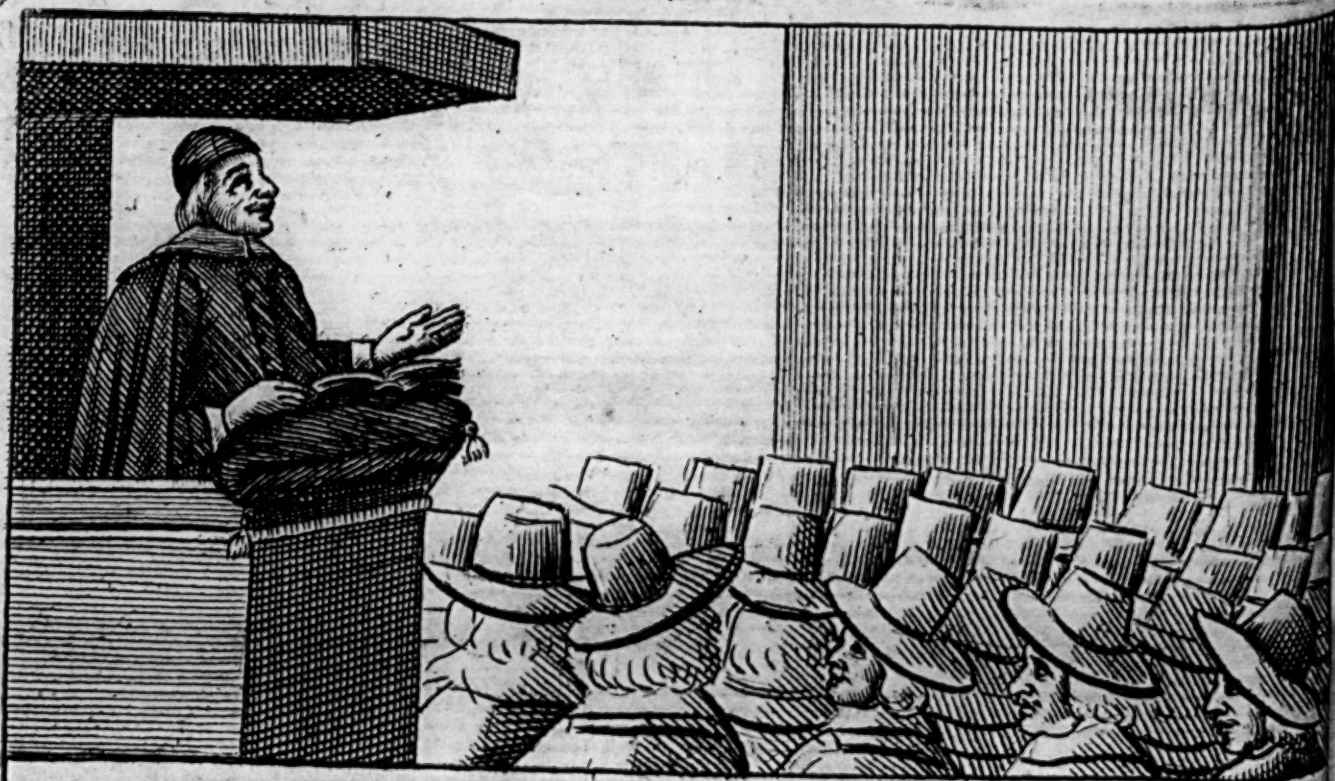
Mr. Calamy's Sermon.

things of you, and things that accompany salvation. Whatever was good in this Reverend Minister, let it live in you ; and though he be dead, yet let not his Sermons that he preached die with you, but let them be in you : that at the great day, when he and you appear before God, he may be able to say, Here am I, and the Children that thou hast given me.

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The
Farewell
SERMONS
of
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M^r Verring
M^r Brookes
M^r Collins
M^r Newcomen
M^r Nattons funerall
M^r Beerman
M^r Calamy's Sermon
Preacht Decemb: 28

1663



THE
SECOND VOLUME
OF THE
Farewel Sermons,

Preached By
Some LONDON and Country Ministers;
VIZ.

Dr. Seaman.

Mr. Venning.

Mr. Brook.

Mr. Collins.

Mr. Newcomen, of Essex

Mr. Beermans:

Mr. Naltons Funeral Ser.
preached by Dr. Horton

Mr. Calamy, Preached
Decemb. 28. 1662.

Together with Mr. Lyes Sermon and Rehearſal
at the Conclusion of the laſt Morning Ex-
erciſe at *All-Hallows* in *Lumbard-ſtreet*.

To which are added the Prayers of theſe ſeve-
ral Divines hereafter named:

Mr. Calamy.

Mr. Nalton.

Mr. Jenkins.

Mr. Cradock.

Mr. Manton.

Dr. Ansley.

Dr. Bates.

Dr. Jacomb.

Mr. Watson,

Mr. Lye.

Mr. Caryl.

Mr. Venning.

London, Printed, 1663.

THE
SECOND VOLUME
OF THE
Farewell Sermons

Preached By
Some of the most eminent Country Ministers
IN

Dr. Newman	Mr. Newman
Mr. Newman	Mr. Newman
Mr. Newman	Mr. Newman
Mr. Newman	Mr. Newman
Mr. Newman	Mr. Newman

Together with Mr. Newman's Sermon and Hymns
at the Conclusion of the last Meeting
held at Mr. Newman's in London Street
To which are added the Prayers of the last
and Divine service

Mr. Newman	Mr. Newman
Mr. Newman	Mr. Newman
Mr. Newman	Mr. Newman
Mr. Newman	Mr. Newman

London Printed 1763



THE
P R E F A C E
TO THE
Christian Reader.

Reader,

THe kind acceptance, the former Volume of
Farewel Sermons lately Published, under
this Title: VIZ. The Farewel Sermons
of the late London Ministers: Preached, Aug. 17.
1662. By

Mr. Calamy.

Dr. Manton.

Mr. Caryl.

Mr. Case.

Mr. Jenkins.

Mr. Baxter.

Dr. Jacomb.

Dr. Bates.

Mr. Watson.

Mr. Lye.

Mr. Mede.

And
Mr. Ash, Funeral Ser.

Hath found amongst the people of God, both in
City and Country, and their great usefulness in
private Families, is our encouragement to publish
A 3 this

To the Reader.

this as a second Volume, and as we said of those, so may we say of these, they are the words of dying men, who counted it their life to do their Masters work; we are bold to say, here is no design, but against Sin, no Plot, but against Hells policie, no Treason, but to seize upon the Treasurie of Heaven, and to obtain a glorious Crown there, and seeing it hath pleased Almighty God, for our sin to call (as it were) so many Laborours out of the Harvest, as to their publick Ministries, let every one in his Closet labour to lay this to heart, for surely England sins are very great and hainous, that have so turned God and man against us, our Teachers are layed aside by men, and some are called away from us by God; for as in the first Volume thou hast the Funeral of one: So this second in its close, must have a Death Head: The Righteous are taken away, but who layeth it to heart.

We might say much, as to the Excellency of these following Sermons, they do breath forth the holyness and plainness of the Preachers spirits, who were very laborious and prosperous in the work of the Ministry, both by their Books and Preaching; the Names and Memories of the Judicious and Learned Authors of these Sermons are so precious to us for their great Worths and Eminent Abilities, that we cannot but rejoyce at the Publication of these their Labours, that are so profitable;

and

To the Reader.

and that these are such, we are confidently assured. If thou question the truth of this, come and see, thou shalt find much cause to encrease thy tears in the remembrance of those faithful Laborers, that Sin hath deprived England of. We commend them therefore to thy perusal, and the blessing of the Lords Grace, if thou finds any Errata in Word or Phrase, or anything that seems imperfect, impute it not to the Reverend and Learned Dispensers, but to the Transcribers hereof, so I commend thee to God.

Farewel.

Reader,



R Eader, There is a Third Volumn newly Published to compleat this Collection, Being the Farewel *SERMONS* of

Mr. Cradicot.

Mr. Lamb of Dorsetshire.

Mr. Bull.

Mr. Slater.

And

Mr. Pledger.

Mr. Gaspine of Somerset-sh.

To which is added a late Sermon of Mr. *Watsons* against Popery.

And likewise eighth Sermons Preached by way of farewel to a Country Auditory ; by Mr. *Joseph Cooper*.

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Doctor SEAMANS Farewell SERMON.

HEB. 13. 20, 21.

*Now the God of Peace, that brought again from the Dead
our Lord Jesus, that great Shepheard of the Sheep,
through the Blood of the Everlasting Covenant, make
you perfect in every good work to do his will, working
in you that which is well-pleasing in his sight, through
Jesus Christ; to whom be glory, for ever and ever,
A M E N.*

THe Apostle being now upon the conclusion of
this *Epistle*, after a very large discovery of Je-
sus Christ, in all those things that belong to his
Person; concerning his *Nature*, as God, as Man,
and concerning his *Offices*, especially concerning his
Priestly; and concerning the blessings and benefits, es-
pecially in the matter of *Sacrifice*, doth in this last Chap-
ter, insist on matters *Hortatory*: and, in the words,
draws near to a conclusion, which contains a *Prayer*,
wish, or desire, which he puts up unto God, in the be-
half of them, in order to their good and benefit. Now
the God of Peace that brought again, &c.

In which words, considered by themselves there are
two things considerable.

(1) The matter of the Apostle's Prayer.

(2) The grounds, which he doth insinuate for
Audience.

In the things he desires, the *Matter of the Prayer* is laid down in the 21 v. and is summarily and generally propounded in several expressions; yet neverthelesse so as they have their Specialities belonging to them. In the beginning, he shews what he aims at, *make you perfect &c.* In general, it refers to their Sanctification, that they might be thoroughly sanctified, as to their inward man and outward conversation, as to those things that belong to them, in the Habits of their Minds, and external Carriage.

The grounds which the Apostle uses, by way of insinuation for Audience, are contained in the words of the 20th. verse; wherein we have a very large Description of the Person prayed unto; *The God of peace that brought again from the Dead our Lord Jesus, &c.* He describes him under such Notes and Marks, as serve much for enlargement and inforcement, in the matter of his Prayer.

But here a Question may arise; Seeing *Grace* is the thing the Apostle principally desires, and 'tis usual with holy men, both under the *Old and New Testament*, to choose out such *Attributes*, as sute most with their particular occasions, and are most agreeable to those requests they have, why he doth not apply himself to God, as *the God of all grace*: but rather, *the God of peace*?

Therein, first, the Apostle seems to make use of that same liberty, which belongs to holy men. As there is, in the general, a *Liberty* left to God's people from God himself: *Paul* in this place makes use of that liberty he had, as to the manner of prayer; using such a description of God, as seemed good to him at the present. But, secondly, if he be *the God of peace*, it follows, he is *the God of grace*. If God hath glorified himself so far among the *Hebrews*, as to reconcile them to himself, by the blood of Christ, then there is no question God will proceed

proceed further; and having provided for those things, which appertain to their *Justification*, no question but he will for those things that are necessary to their *Sanctification*. Therefore, the Apostle argues plainly from *Justification* to *Sanctification*: he that justifies his people through the blood of Christ, sanctifie you by the spirit of Christ; make you perfect to do his wil, working in you that which is well pleasing in his sight, &c. so desires we should be sanctified, on the consideration of our sanctification; having provided for *Justification*, by the blood of Christ, follows sanctification by the spirit of Christ, 1 Thes. 5. 23. And the very God of peace sanctifie you wholly, &c. That God who is all'd to you, the God of peace, and hath provided for you peace. I desire he would further provide sanctification: for sanctification is nothing else, but the effect of that grace, which is procured for Believers, through the blood of Christ. There is no access to God, for sanctification of our Natures, until we prevail with him for the *Justification* of our persons; and he first shews himself to be a God of peace, by way of *Justification*, before a God of grace, by way of sanctification. But, to proceed,

First, For the discription of the Person; wherein take notice of him.

(1) By one of his *Attributes*.

(2) By one of his *Special Works*, whereby he hath manifested that *Attribute*.

(1) The *Attribute* of God, is imply'd under those words, that he is called the *God of peace*. The gracious God that provides for Reconciliation between himself and sinners; that finds out ways and means to win those who are by Nature Children of Wrath, to be the Children of God. There is no peace, but God is Author of, whether *natural peace*, or *civil peace* or *political peace*, he is pleased to provide for them; but there is a

transcendent kind of peace, which doth with a peculiarity belong to God's people, *i. e.* *Spiritual* peace between God and Sinners, and that *inward* peace that we enjoy, if our Conscience hath been troubled with terrors of sin, wrath, &c. Peace belongs so to God, as none of the Creatures can have any glory of it, (*Psal.* 4. 7.) This Peace, is God's peace: none can effect it, or devise it, but God; and with respect to this, he is more especially called *the God of peace*: because he hath found out a way to make Reconciliation between God and his sinful perishing Creatures, *2 Cor.* 5. 19. *Ephes.* 2. 14. &c. *Col.* 1. 13.

(2) There is a special *Work* of God attributed to him, that the Apostle takes into consideration, *i. e.* That he [*brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting Covenant*] wherein we have many words, and every word its weight; and we shall scarce be able to weigh every one so, as to take the full sense and emphasis of them. In the words, there is,

(1) Something *imply'd*.

(2) Something *express'd*.

(1) Something *imply'd*; namely, That *the Lord Jesus Christ was sometimes in the state of Death*; and that being in the state of the dead, it was not any ordinary power, way, or means could ransom him: He was in the state and condition of the Dead; he was, for a while, under the power and dominion of Death; his body, for the space of three dayes, lay in the grave, and in that sense, was under the Dominion of Death, as all dead men are. The *great shepherd of the sheep* could not have his own life, in some sense: no interest he had in God, by vertue of his Sonship, or any of his Offices could save him from death, though the Son of God, an Head of the Church; and, Christ looked upon it so far from being

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being below him, as he thought it necessary for him, and it was his glory, *Joh 10. 11, 12.* *I am the good Shepherd; the good shepherd giveth his life for the sheep; but he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the Wolf coming, & leaveth the sheep, and fleeth, &c.* Hirelings, they have no such spirit or principle in them, that they should lay down their lives for the Sheep; but he so much respected his Fathers glory, and good of his Flock, finding there was no way to bring them to salvation. As he deny'd himself, in all other respects, for their good; so, in this respect, layes down his Life for them. And herein the Church of God seems to have a deadly kind of wound, to be at a deadly loss, *Zach. 13. 7.* *I will smite the shepherd, and the sheep shall be scattered.* But herein lyes the wonderful goodnesse and wisdom of God, he is pleased to improve, as the life, so the death of Christ, for the good of his Church, *Luk. 24. 16.* *Ought not Christ to have suffered these things?* It was very expedient, that seeing the sheep could not otherwise be saved, but by the Shepherd's dying that the Shepherd should lay down his life for the sheep; and seeing no other way, to make Reconciliation to God, it was very expedient Christ should dye. Therefore, 'tis to be taken notice of, That it doth nor mis-become the Head, therefore not the Members of the Body, they must be content to lay down their Lives for their Flock, for so did the great Shepherd.

(2) Something express'd. Where, take notice, First, of the Person spoken of. Secondly, of that which is given us to be taken notice of in particular.

(1) The Person to be taken notice of, is. Our Lord Jesus Christ. That which we have considerable, is,

First, The Title that belongs to him in his Church; in this regard, called, *The great Shepherd of his sheep;*

The Shepherd of the sheep, yea, the great shepherd of the sheep. Whatsoever glory was to be communicated to any Member of the Church, it was first put into the Head, before they were to be made partakers of it. Some were to be made inferiour Ranks, (*Ephes. 4. 11.*) But it was not fit any should have such glory, to be called *shepherds* before he had that honour on him. Therefore, 'tis *the great shepherd*; he that is Shepherd not of a particular Congregation, but of the whole Church of God, he is the Saviour of all his body, he hath the full number of all the Elect both among the *Jews* and *Gentiles*, committed to his charge to save.

(2) What betides this great Shepherd through God's grace towards him, that is, that *he is brought again from the dead, i. e.* that he doth attain to a state of Resurrection. And here take notice of this by the way, for Consolation; The great shepherd of the sheep doth dye, but the great shepherd of the sheep rises againe, Herein argues God's love, that though he would suffer him to dye, yet not to see Corruption (*Psal. 16. 10.*) because he is the *great shepherd* therefore he must dye; but because he is the *Great shepherd*, therefore he cannot continue in the state of the Dead; Death must not triumph over the great shepherd of the sheep no, not by any means. As it was necessary that he should dye, much more, that he should rise again. We read *Revelations* the eleventh, concerning two Prophets: when they had finished their course they dye; and their dead bodies are cast into the Streets &c. but we read also of their Resurrection. There is a two-fold state incident to those persons, one state of *Dying*, another estate of *Rising*; and so it is not peculiar to Christ onely, but to others with him. The *great shepherd of the sheep* dyes; no wonder if the *little shepherds* dye too. But the great shepherd is raised, so shall the little ones in their

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their order, and in their time, (1 Pet. 5. 6.) *When the chief shepherd shall appear, ye shall receive a Crown of glory, that fadeth not away.* Resurrection is that which Christ exemplifies first in his own Person, in order to assure all his Members, they shall attaine to the same state with him; and God is as easily able to provide, when he sees expedient, to raise them from the dead, as to suffer them to dye. Christ he [brought again] by a high hand, and in a tryumphant manner; he did not so with so much sorrow and trouble to himself, and his Disciples, go to, as Tryumphantly come from the Grave; So can God, with a word, in a moment bring them to life again.

(2) By what means the great Shepherd comes to have his honour confer'd upon him, that he should be raised from the dead? There was worth enough in his Person: but 'tis not altogether ascribed to this; but (*through the bloud of the everlasting covenant*) i.e. by, and in, the vertue and efficacy of it: he that dyed as a Priest, and his bloud was a bloud of Sacrifice, and it was shed for the remission of sinnes, and salvation of Souls; because Christ did dye for so noble an end as this, and in such a manner, as that his death became a sacrifice, and did seal the everlasting covenant, whereof Christ is the Mediator; therefore with consideration of this bloud of Christ, and of the ends, uses, and benefits of it: hereupon it is Christ is raised from the dead. In the 9th of *Zach.* the Resurrection of Christ was prophesied of but by vertue of his bloud-shed; so that Christ was more fit to be raised, who dyed for such noble and honourable ends, as the glory of God, and salvation of his people, in the vertue of that Covenant God hath made, and in the vertue of the bloud of Christ shed for the sealing of that Covenant.

Now, what this Covenant is, is worthy to be considered

dered, because of it's Epithets ; Called here *Everlasting Covenant* ; There was a *Temporall covenant* God made with the people of *Israell*, and that was sealed and confirmed by the bloud of *Bullocks*, &c. *Christ* took not on him this *Covenant*, he did not bind men to stand by those termes contained in the *Covenant* : for indeed, *Christ* came to make it void. There is an *Eternall Covenant*, and that is nothing else but those terms of grace and favour, which are proposed to us in the *Doctrin* of the *Gospel*, which amounts to this, Who ever repents shall be saved ; He that repents, and forsakes his sin shall find mercy : and that he will be mercifull to all on these Conditions in all part of the *World* ; for these terms God will not repent of. If men repent, they shall have the benefit of it, and whoever believes shall be saved. 'Tis called [*Everlasting*] because God will abide by it, both here and hereafter ; the states of all shall be determined, according to the terms of this *Covenant*. Now *Christ* shed his bloud to procure those termes contained in that *Covenant* : for the case of poor sinners was so miserable, that they could never come to have all their sins pardoned, and their souls certainly saved, unlesse *Christ* had dyed and shed his bloud, and so to satisfie Gods Justice, that it might be free for him to be merciful, where he would be merciful. The *Covenant* is founded in the bloud of *Jesus Christ*, that bloud being the bloud of the *Everlasting Covenant* ; therefore the *Apostle* so magnifies it, of all the great and *Gospel*-blessings that belong to the *New Testament*, to the Condition of a Child of God, there is not any one like unto this, *The bloud of the Everlasting Covenant* : they that come to this, and have the benefit of this, they shall be surely justified, and eternally saved in the vertue of his bloud. In the business of being saved by Faith, it contributes nothing more, but

but as 'tis an Instrument to bring us to be made partakers of the benefit of his blood: we are saved not by the vertue of our believing, but by the vertue of his blood: so that, 'tis not so much the *act*, as the *object* of Faith, that saves. Christ rose in the vertue of his blood, and all our Comforts and Hopes are founded in his blood. The blood of Christ was of so much value with God, as that he will raise him from the dead, and 'tis of so much vertue to us, that through it we shall have justification, sanctification, and salvation. God being so good and gracious a God to Jesus Christ, and his Church; hereupon the Apostle imboldens himself to desire this further manifestation of his love, that where he hath so bountifully provided for the justification of sinners through the blood of Christ, that he would provide for their sanctification by his spirit. Hence observe.

(1) God is, with some singularity, *the God of peace*.

(2) To the end that God might shew himself to be the *God of peace*, he hath provided an all sufficient Saviour for his people, here called the *Great shepherd of the flock*; and God being of a gracious disposition towards them, provides to that end Christ shall take the care of them, and of all those things that pertain to their Eternal welfare.

(3) It was expedient this Person should *dye*, though the *great shepherd*; Nay it was *necessary*, that it might be so much more verified and manifested, that he was the *Great Shepherd of the sheep*, that he should lay down his life for the flock.

(4) It was necessary that Christ should be raised from the Dead, as that he should dye. Therefore his continuance was but a Temporary, nay a Momentary time to him. Now Christ is risen, yea, all power in Heaven and Earth is committed to him; and if he was
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able to do any thing for his people before, much more now.

(5) The Resurrection of Christ doth arise partly from the Tenour of the Covenant God made with man, and partly from the vertue and benefit that was in the bloud of Christ. God put himself into a Covenant, Christ was mediator of it, and in vertue of that Covenant, sinners must be saved; but the Saviour must first save himself, raise himselfe from the dead, and then hath all power committed to his hand, &c. There are two things I would have you further observe serve and carry away.

(1) That Christ is indeed *the only great shepherd of the sheep*. Whatsoever others there are, they make to his own interest, whosoever there be that may possibly indite themselves under his name and notion, yet this is undeniable, that Christ is the onely great Shepherd of the sheep; therefore in the concernments of the Church there is none Christians should honour, as Christ: and whose voice they ought to hear before his, or by whom they should be Ruled and Governed but by Him. If Christ be the great Shepherd, then the Church, must hear his voice, for *my sheep hear my voice*, &c. And if he be the great Shepherd then the Church must be Ruled by him, for the Shepherd must have the ordering of the flock, and the flock must be at the disposal of the Shepherd: and then Thirdly, The flock of Christ must be careful to please him (for ear he set his Dog upon them) that we provoke him not to exercise his correcting power. He hath his Rod of Discipline (as well as his Staffe and Crook) which is to be performed by others as seems good to him, for he hath many wayes to let loose the Devill on his owne Children. Satan had a desire to afflict *Job*, and G O D gave way to it, &c. The Church of God, is
Gods

Gods Spouse and there is a great deale of Love between the Husband and Wife, between Christ and the Church: Yet *Psal. 4. 5.* this she is so solemnly charged with all. God hath made Christ a head to his Church, therefore his Church must be ruled by Christ; and 'tis not for the Church to say, The inferior shepherds would order me thus and thus, we must in the mean while say, but what doth Christ say in such cases? It is not for the Church to go aside by the flocks of his Companions, (*Cant. 1. 7.*) The Companions of Christ pretend to be Shepherds of the sheep as well as he, but have not that power Christ had: They have their societies, and would have the ordering of them; but the Church desires to know where she may hold communion with Christ, that she may not turne aside by the flocks of his Companions. There is many Disputations among inferior shepherds, but this is out of all dispute, that Christ is the Great Shepherd of the sheep. That great man of Rome never pretended higher, than to be the *Vicar of Christ*, and *Successor of Peter*: now we know that the *principall* is much more to be regarded than this *Vicar*; therefore if Christ be the Great Shepherd, surely the sheep of Christ must hear his voice before all other shepherds, especially since Christ hath spoken so signally in the case, *My sheep hear my voice, and they follow me, a stranger will they not follow for they know not the voice of strangers.* And God having so solemnly commanded (*Matth. 17. 5.*) *This is my beloved Son, in whom I am well pleased, hear ye him.* The great Shepherd must be heard before all little shepherds. The little shepherds have their division, *Act. 20. 29.* After my departure shall grievous Wolves enter in among you, not sparing the flock, also of your own selves shall men arise speaking perverse things, to draw away disciples after them. True shepherds are alwaies careful to make Disciples

Disciples for Christ, and to bring all disciples to Christ; all *John's* work was to *make Disciples* to put them over to Christ, not to make *disciples* to himself; but to make over all his disciples unto Christ. If any man will gather, he must gather for Christ, not himself; others would draw men unto any matter or manner of Doctrine, Government, &c. But our eye must be upon Christ, and our ear open to his voice; and our hearts awed with his will and mind in Scripture, made known to his Church; and they love not Christ as they ought, that desire not to hear his voice before any others in the world, for he is *the great shepherd of the sheep*.

2. Though he be *the great shepherd of the sheep*, yet he *died*: and though he dye, yet because he is the great Shepherd of the sheep he is *raised* againe. The great Shepherd *dies*, the little shepherds must not think much of it, if they be called to *dye*: We must be contented, it be exemplified on us if occasion serve; for, if God spared not the great Shepherd, What have the little shepherds to pleade for themselves they should be spared? If the case fall out, while I labour to serve the Church as I can, I come to suffer for the Church, in the end I doe rejoyce, and I will rejoyce. And truly we had need to pray for such a spirit as this: for, if this was in the great Shepherd of the sheep, it will very well become the little shepherds. But against the fear of Death, here's the comfort. The great Shepherd of the sheep *dies*, yet is *raised* from the Dead; so shall the little Ones; not one Member of the Flock, death can alwayes triumph over him. In this respect, Christ will have all his members to be *raised*, in that he got the victory over death, for Christ arose as the *First Fruits*, and ascended into Heaven as a *fore runner*. Though we may have denial as to the advancing of Christs service, &c. Yet the Resurrection of the dead is that we must
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take into our thoughts, and 'tis our solid comfort, God will one day bring all the sheep together into one fold, and *David* shall be their King, and have the Ruling and ordering of them to all Eternity. There is a Resurrection to little shepherds: when we come to lay down our natural lives, we can look for no other recompence for it but our Resurrection, and the thoughts of it must be our comfort. And oh! how doth this incourage us to come unto God, though sinne be heavy upon us. Remember, there is a *God of Peace*, that takes to himself this name for this very end, that sinners may know, for their incouragment, that Reconciliation is wrought out between God and them through Jesus Christ; and if they will but come to take hold of the bloud of the everlasting covenant, Christ have said they shall have all the blessings and benefits promised in the covenant of Grace, and that the bloud of Christ can procure for them; they shall have forgiveness of finnes, and salvation of soul. Therefore, when we consider Christ hath dyed to have a flock, and for saving of the flock, and to make himself the God of peace through his bloud, this should comfort us.

It remains, we come to consider of the *matter of the prayer*: this is very full. *Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, &c.* Here we are to observe two things, First, The *matter* of the Apostle's desire, Secondly, The *measure* if it. The *matter* of his desire is, that the *Hebrews* may be made perfect in every good work to doe the will of God, i. e. that they may be fully and thoroughly regenerate, sanctified throughout both in soul and body, and that they may be furnished with all Graces, and inabled for every duty. Take notice of every one of the expressions: First, *Make you perfect*: 'Tis the duty of christians to perfect every good work,

work, to cleanse themselves from all the impurity of flesh and spirit, and to perfect holiness in the fear of the Lord, (2 Cor. 7. 1.) Secondly, In every good work, in matters of *Piety, Righteousnesse, Charity, Sobriety*; for within these heads, most of these things may be comprehended that belong to Christians, they will goe a very great way to make a perfect Christian, but that Christian cannot be perfect; that is not sanctified in every one of these. Thirdly, *To doe his will*; that you may be ready, chearfully willing to doe his will on all occasions.

But, how is it possible flesh and blood should attaine to this? that they should be *perfect to every good work*? Why, saith the Apostle, *working in you that which is well pleasing in his sight, through Jesus Christ, working in you*: You see thereby, All our Works depend on God's, and 'tis in vain for us to build on any Foundation but this; for 'tis God that worketh in you, both to will, and to do, of his good pleasure, &c. Col. 2. 12. through the Faith of the operation of God, *working in you*, or doing in you, or causing in you, or making in you, that which is well-pleasing in his sight. Our work is to depend on God's work; our outward working, depends on God's inward working.

Again, that *which is acceptable in Gods sight*, but 'tis only through Jesus Christ, good works themselves, though never so good, agreeable to the Law and Gospell, yet if God looke not on our persons and works through Christ, they will not serve the turn, ye cannot be accepted; *working in you, that which is well-pleasing in his sight, through Jesus Christ*. Will God be pleased with nothing, but onely for Christ Jesus his sake? and if it do not please Christ, will it not please God? 'Tis truly, plainly, verily, so. That which God cannot accept of through Christ he doth not accept of at all: but now things

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things are so ordered, that God hath put all things into Christ's hands : Christ Jesus hath the ordering of the *Worship* and *Government* of the *Church*, he hath the making of all the Articles of the *Christians Creed* ; a Christian is bound to believe nothing, but what Christ Teaches, as necessary to *Salvation* ; so that in Christ we are compleat, if we believe, as he teaches us to believe ; and if we worship God, as he teacheth us to worship God ; and have such order and government concerning his House ; and walk so, as we desire in all things to please our Lord and Master, and have him before our eyes, then are we returned unto Christ, the Shepherd and Bishop of our Souls. But, if we present God with any kind of Creed, Modell of Worship, or Government, that hath not *Christs Image* or Stamp upon it, God will say, as Christ, concerning the Money ; *whose Image or Superscription doth it bear ?* If we can say, *Christs*, the way of Worship, we have learn'd from Christ, that Order and Government in the Church, we have learned from Christ, then the *Father and Sonne* will own it. If it have *Man's superscription* on it, not God's, or Christ's, I cannot tell how we should presume it can be acceptable to God, through Christ ; for God hath so confin'd himself, he will not be pleased, but through Christ : and that all *Matters of Religion* in the *New Testament*, should be ordered according to *Christs mind* : as the *Old*, according to *Moses*. 'Tis necessary, we enquire after Christs mind, in what we doe : If we can doe any thing, and in doing it, are sure it will be acceptable to God, through Christ, well and good ; otherwise not. This is the Apostles prayer, *That God would make them perfect in every good work to do his will, working in them that which is well-pleasing in his sight, through Jesus Christ.*

The Doxology. Whether we refer it to God or Christ

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tis all one ; we have no body to honour and glorifie in
 the Church, but God, through Christ : we cannot tell
 how to divide those that are so nearly united. There-
 fore when we glorifie God, we glorifie Christ. And this
 we must observe : God hath ordered all mans concern-
 ments so, that we have nothing to plead for our Souls
 salvation, but Gods grace : the Rule is his Word, his
 Gospel that he hath made known to us ; and therefore,
Let the word of God dwell in you richly in all wisdom.
 There is a great deal of *Do*, in Gods Church, about
 This and That : he that must determine the businesse,
 is Christ, and there are but two ways : the determining
 of things for the *present*, and for the *time to come* ; here-
 after *by questioning the matter of fact* ; for the present,
by making of your Rule. When the question comes, con-
 cerning the matter of fact, there he receives our Rule ;
 What hath Christ said ? How hath Christ provided in
 things of this nature ? It's plainly so, and so ; but in du-
 bious Matters, and customs, and the like, I know not
 how to answer them, when we come to answer Christ,
 when we shall put the Question ; Did you not know
 whom you was bound to fear ? Did I not speak nothing
 at all in the case, neither generally, nor particularly ?
 could you not by any means come to understand my
 mind ? I doubt we shall not be able to answer this. But
 we must say, we found a certain state in the Word ; but
 having Lawes and customes among our selves, therein
 were at a stand. Why (saith Christ) was *your Lawes* and
Customs above, or below my Word ? Must your *Law*
 be ruled by my *Word*, or my Word by your Doctrine ?
 Did not all christians hold out this, that the Word of
 Christ was above all Authority in the matters of *Christ* ?
 Shall the members of the body become greater then
 the Head ? Therefore, you could not be ignorant in
 this case : your own professing me to be so great, in all
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my *Natures* and *Offices*; but when you come to practise, then you will deny me. Shall we be able to answer this? We must consider of this, that if we would please God, it must be through Christ; and then we must carry our selves, as directed by Christ Jesus in his Word; and nothing can take us off that Principle, no pretence whatsoever; for *Christian Religion* is such a thing in the nature and substance of it, as Jesus Christ is the Author of. Therefore, if Christ be the Author of all that belongs to Christian Religion, as to it's substance, we should account nothing of moment in Religion, but onely that which we can ascribe to Christ, as the Author of it. The care of the Church is in the hand of Christ, whatsoever providences are let in on the Church, to exercise or try the Church, all must be born patiently; but every Member must worship him; God hath made Jesus Christ a *shepherd*, &c. In what he finds fault, we must not justify; what he commands, we must approve; what he calls to be done, we must practise: what is not his, we must not own as his. Much may be drawn from this, both for Instruction and consolation, that *Christ is the great shepherd*: Though he dye in his Members, he shall rise in his Members; I may say: though he dye in his Ministers, he shall rise in his Ministers, *Isa. 59. 21.* As for me, this is my Covenant with them, saith the Lord: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth, and for ever. This is a part of the covenant, that the *Word* and *Spirit* of Christ, shall be continued among the Members, throughout all Ages: God will provide, his children shall not live without his spirit, neither without his *Word*; God hath engaged himself for

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both ; for the one, as well as for the other ; that there shall be a super-addition, and perpetuating of them ; and herein we must depend upon the faithfulness of *The great shepherd of the sheep.*

Mr. Venning's Farewell Sermon.

Heb. 10. Verse 23.

Let us hold fast the Profession of our Faith, without wavering (for he is faithful that promised.)

THat Christians are greatly concerned, not only to *believe*, and to make *Profession* of their belief, but to *hold fast* their *faith*, and the *Profession* of it, it is that which I have already proved unto you : the several obligations that lie upon *Christians* hereunto, have been in one or two Sermons handled among you ; the great Obligation here annexed is, (*for he is faithful that hath promised.*) From whence, and from other places of Scripture, I have deduced several Arguments, and propounded them unto you ; the last of which, was this : None can *promise* us better then God can ; none can *threaten* us worse then God can, and therefore it concerns us to hold fast ; If any body can do no more for you, or against you then God can : leave God, and cleave to that person ; But seeing that is impossible, let it be as impossible for you to leave God. Can any body promise you better then *Heaven* ? and that God hath promised to them that do believe. Can any threaten you with worse then *Hell* ? and that God hath threatned to them that do not believe. I shall now proceed, to touch the remaining Arguments that
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are yet behind, and give you a few helps, with which I shall conclude this Discourse at this time; I pray God I may not say *Preaching* too; there are several Arguments to be drawn.

First, From the *Subject* concerned, *Us*.

Secondly, From the *Object*, the profession of our *Faith*. And,

Thirdly, from the *Act*, with the *Qualifications*, *hold fast without wavering*.

First, From the *Subject* concerned, *Us*; Let [*us*] *hold fast* whatever others do; if they let go *Faith*, and *God*, and *Heaven*, and *Souls*, and *all*; yet let *us* hold fast. Where ever the Apostle speaks of, or to *Believers*, there is a very great Emphasis in the word *We*, or *Us*; as in the first of *Tim. 6. 8.* saith he, *Having food and rayment, let us be content*. Indeed, he might have said *let every man be content*; but the emphasis lies upon the *us*. If no body *else* will be content, yet let *us*; for a Christian lyes under more obligations, to all manner of vertue, then any other man doth. If Nature will not be content with little, yet let grace; let [*us*] be content. So here, let *us* hold fast our *Profession*: It may be, others will let it go; I but let *us* hold it fast, let *us* among whom, let *us* upon whom, let *us* in whom, such mighty things have been done by God: let *us* hold fast, or else it will be an intolerable *upbraid*, and *condemnation* to *us*. That it will be both, see but two Texts of Scripture: the first is in the 11th. of *Matthew*, ver. 20. 21. *Then began he (that is, Christ) to upbraid the Cities, wherein most of his mighty works were done, because they repented not. Woe unto thee Chorazin, woe unto thee Bethsaida: for if the mighty works that were done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and Ashes: but, I say unto you, it shall be more tolerable for Tyre*

and Sidon, at the day of judgement then for you. And thou, Capernaum which art exalted unto Heaven, shalt be brought down unto Hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But, I say unto you, that it shall be more tolerable for the Land of Sodom, at the day of Judgement, then for thee. Pray, do but mark what an upbraid there is, and upon what ground, because mightier works, had been done among these, then among others! Now it seems to be a little excuseable, that they, where these mighty works had not been done, did not repent; and therefore, their punishment shall be the more tolerable: but it will be more inexcuseable for them, among whom lesse mighty works have been done. If they do not comply with the design of God, their condition will be farre more intolerable: They that have been lifted up to Heaven as it were, that have as it were seen Christ crucified before their eyes, for them to Apostatize, and turn away from Christ; of how much sorer punishment shall they be thought worthy? certainly, those very persons, that have great and mighty works done among them, and upon them too, great convictions and strong Resolutions, and yet they shall apostatize: oh! how will God upbraid these persons? Now see that other Text, that speaks as dreadful as this, Heb. 6. 4, 5. and 6 verses, For it is impossible for those who were once enlightened, and have tasted of the Heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the power of the world to come, if they shall fall away, to renew them again to repentance: Seeing they crucifie to themselves the Son of God afresh, and put him to an open shame. It is the greatest disgrace and affront that man can put upon Christ, to apostatize from him (it is not half so much

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not to own him) for by that they crucifie him again, and put him to an open shame : it is as if they told all the world, that this Christ is not worth a believing in, and it were but to throw away their time and happiness to believe in him. Well then, let *us* pretend to such enlightnings, and say, We have tasted of the *Heavenly gift*, and of the *good word of God*, and of the *first-fruits of Heaven*, let us *hold fast*, lest we come under this upbraid and condemnation.

But more particularly, let us *hold fast*, as we are concerned to do, if we consider,

First, What we were *before Faith*.

Secondly, What we are *by Faith*.

Thirdly, What we shall be, at the *end of Faith*.

First, What we were *before Faith* : What were we? Before Christ was Preached, and before we believed, what were we? Why, much worse then if we had not been: considered in our case and state, it is better not to be a people, then not to be the people of God. Now what were we *before Faith*? Why truly, we were not a people. so the Scripture tells you, They that were not a people, are now the people of God : so that, if we were not the people of God, we are, as if we were not a people.

We were, What were we *before Faith*? *Dark*. We were *darkness* it self, as the Apostle's expression is, in *Ephes. 5. 8.* *saith he, Ye were sometimes darkness*: The very Light that was in us, was *Darkness*; we were corrupt in our Understandings and Imaginations; having our Understanding dark. We are dead, yea, under the worst of Deaths: dead in sin: *You*, saith he, *that were dead in sins and Trespasses, hath he quickned*. How were they dead in sins? Did they not live in sin? Yes, saith he, wherein you walkt. Why, What is Death? To live in sin, is to be dead in sin; all the while the Prodigal

lived in his sin, the Father said of him, he was dead :
My Son that was dead is alive.

We were: What were we *before Faith*? Why we were Children. of what? of Wrath, as well as others.

Now Beloved, consider how many abide thus to this day in *Darkness*: *Dead in sin*, and *Children of Wrath*, when you are, or pretend to be translated out of this *darkness, into this marvellous light*: will you not hold fast? You that were dead, as well as others and now live; is this your requital to God, that you will now let him go? Oh! I beseech you, have a care of that.

Secondly, let us consider, what we *are by Faith*; and that will be another Obligation upon us. We were not so *bad before Faith*, but we are *better by Faith*. We were not in so miserable a case *before believing*, but we are in as happy a case *when we do believe*. Why, what are we; We are alive, and *Children of Light*, and *Children of God*.

We are alive: You hath he quickned, saith he, or made alive; and, *My Son that was dead, is alive*. Now, what is the work of the Living? It is to praise God, *The Living and the Living, they shall praise the as I do this day*. Now if this be the work of the Living, then consider, if we hold not fast our Faith, if we Apostatize, we are so farre from doing the work of the Living; that is, of praising God, that we do all the dishonour we can to God; we doe the work of dead men: *Yea, we are twice dead*.

We are *Children of the Light*: *Yea were in darkness, but now are light in the Lord*: Now it is very observable, what the Apostle speaks concerning the children of *darkness*. and the children of the *light*, 1 Thes 5.5. You Believers saith he, *are all the Children of the light, and the Children of the day we are not of the night, nor of darkness*; and what followes, *therefore let not us sleep, as do others: but let us watch, and be sober: why?*
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for they that sleep, sleep in the night; and they that be drunk be drunk in the night: if any stagger, that is the work of the night, this is not the work of the day. Now every *Apostate* that wavers, he is like a man that is drunk, so that he acts cleane contrary to the Children of the day. Saith he, *They that are drunk, are drunk in the night*; but, saith he, *Let us watch and be sober, and let us who are of the day, put on the Breast-plate of Faith, and for a helmet, the hope of salvation.*

We are by believing, the Children of God, Gal. 3. 26. For ye are all the Children of God by faith in Christ Jesus: now, Beloved, are we weary of so honourable a Title, as being the Children of God? why, we are the Children of God by faith in Christ Jesus. Will any body part with so great a Title as this? why, if we are weary of being Gods Children, whose can we be? none but the Devils? and had we rather be the Devils Children then Gods; there are but these two, either you must be Children of God, or the Devils Children; now you are the Children of God by faith in Christ Jesus: oh therefore, let us hold fast the profession of our faith, seeing by faith we are the children of God.

Thirdly, Let us consider, what we shall be at the end of Faith: why, we shall be saved, 1 Pet. 1. 4. 5. and 9 verses compared, *He hath begotten us to an Inheritance incorruptable and undefiled, that fades not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last times*; and in the 9th. verse, saith he, *receiving the end of your faith, even the salvation of your souls*; so that, it seems, to be weary of believing, is to be weary of being saved; not to hold fast Faith, is not to hold fast salvation; for, saith he, *you are saved through Faith, and the end of your faith is the salvation of your Souls.* Can you be contented to be damned?

Can you have patience to think of going to Hell? Now, put all these together, and will you not hold fast? you that before faith were but darkness, were but dead, were but *children of wrath*, who by Faith are made *children of light*, are made *alive*, and the *children of God*; and who at the *end of Faith*, shall receive the salvation of our souls, and shall not we hold fast? shall we leave this Faith? but then secondly.

A 2d Argument in the Text shall be drawn from the *Object*, and that is two-fold; there is *faith*, and the *profession of this faith*, that is to be held fast; and there are Arguments from both? First *Faith*, hold fast *faith*: why are we so greatly concerned, and so hugely obliged to hold fast *Faith*? I will give you this one Reason for it, it is the most *holy Faith*, there are many things may be called Faith, that may not be called most *holy Faith*: there are many faiths that are at least called holy: *Turkish faith*, is by them called holy faith: the *Romish faith*, is by them called holy faith: but this is the most holy faith, there is an expression that *Jude* hath to commend faith to us, in the 20 verse of his Epistle: *But ye beloved, building up your selves on your most holy faith, &c.* Let other pretenders be as holy as they can, they can never rise to the holiness of this; this is the most holy faith, it is holy in so high a degree as to be beyond compare. I, but now, what is it that may denominate this faith to be the most holy faith? why, it hath for it's *Author* the most *holy God*, it is the gift of God, and the work of God, if we take it for the *Act* of Faith: and the *doctrine* of God, if we take it for the *doctrine* of Faith. There are as the *Apostle* saith, *Gods many, but we know but one most holy God*: there are that will be called your *holiness* in the World; but this is the most holy God, a God that is *glorious in holiness*, yea, whose *glory* it is to be *holy*. There is nothing
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stamps glory on any subject like holiness: what is the difference between the *Angels in Heaven*, and the *Angels in Hell*, but *Holiness*? that is their glory, The *Holy Angels*; and that is their shame, the *sinful Angels*: and what was it that made *Canaan* a better Land than another: was it not the holiness? it was the *Holy Land*: what was it that made the *Temple* a better place than another? was it not, because it was the *holy Temple*? yea, it is the glory of all the *Attributes* of God, that they are holy. His *Justice* would look like severity, but that it is holy: His *Power* would look like Tyranny, were it not holy: His *Love* would look like fondness, were it not holy. His *patience* would look like a toleration of sin, were it not holy: therefore it is said, *the Lord God glorious in holiness*. Now this most holy God is the *Author* of this Faith, and so it is a most holy Faith, it being the work of the most holy God; and will you leave, and not hold fast this most holy Faith?

But then besides, it may be said to be the most holy faith in this sense too, that it is its nature where ever it comes to make the subject in whom it is, most holy, Saith the Apostle, *you hath God chosen*, to wit, by Faith, *to be a peculiar people, a holy Nation*, Acts. 15. 9 it is said, *He hath purified their hearts by Faith*, and *he will give them an inheritance among them that are sanctified by Faith*. It may be called the most holy Faith, in these two respects.

First, Considering the operation and effects it hath upon the hearts and lives of them in whom it is: it makes them a holy people, beyond all the people in the World: and then upon this account too, as to the ultimate effects of it, that it admits us into the most holy places. You know, the *Holy of Holies* in the Temple, was a Type of Heaven, and Jesus Christ is said to enter

the into the Holy of Holies, that is, into Heaven. Now this doth admit us into the most holy place, where that most holy God is; saith the Apostle, having therefore boldnesse to enter into the holiest; by the blood of Jesus; Alas, in the time of old, they could go but into the outward court; but now, saith he, We have all this boldnesse, to enter into the most holy place by the blood of Jesus. Shall we leave such a Faith as this? shall we not hold fast the most holy Faith, that is from the most holy God, that makes the most holy people, and that admits us into the most holy place? where do we find such another faith as this is? if you leave this faith that is so good in its self, a Faith that doth so much good to us; and, which is better, that makes us so good: for it is much better to be made good, than to have good done unto us; and Beloved, what will it avail us, if God should doe us good all our dayes, if we be not made good? If we should have the good of health and wealth, and long life: and yet not be made good all this while, it avails us not; now this is the Nature of Faith, it is good in it self, it doth good to us, and it makes us good; therefore, beloved, let us not lay it aside, untill we can find a better; and that we shall never doe, unlesse we can find any thing more holy, than God.

But Secondly, The second Branch of the Object, is *the Profession of our Faith.* It seems, beloved, it is not enough to hold fast our Faith, but the profession of it: why so? truly there is this in it: the profession of faith, is as necessary, as the faith it self; mark that. See this from the mouth of that great Apostle, I may say from the mouth of God himself, Rom. 10. 9. 10. *That if thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thy heart, that God hath raised him from the dead, thou shalt be saved; for with the heart man be-*
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lieveth unto righteousness, and with the mouth confession is made unto salvation; An unprofessed faith hath no salvation annexed to it; you see, the Scripture maketh it as necessary to our salvation, to profess our believing, as to believe. Now beloved, if it be necessary to believe, and necessary to profess, its then necessary, to hold fast faith; and consequently as necessary, to hold fast the profession thereof; without Faith, there is no salvation, saith the Scripture; and saith this Scripture, without the profession of this Faith, there is no salvation; now to say, I will keep faith, I will only part with a little profession, it is all one in Scripture, as to part with Faith it self; for why, the Scripture saith, *If thou believe with thy heart, and confesse with thy mouth, thou shalt be saved*: so that as long as Faith continues, profession is to continue, or there is no salvation; Faith without profession, will do more for you, then profession without faith; therefore observe what the Apostle speaks, Heb. 3. 14. saith he, *We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end*: not else.

Thirdly, A third Argument is drawn from the act with the qualifications, *let's hold fast without wavering*; Now there are two things, to name no more that are hugely obliging in this very act, with its qualifications; First, it is a manly Act, to hold fast that which is good; and it is a childish act, to let it go. I say, it is a manly act; it argues something of a great soul, and of a great Understanding, and of a manly resolution, to hold fast that which is good, but it is childish to let it go; and therefore, see how the Apostle puts these together, Ephes. 4. 13. 14. saith he, speaking there, *That God had given some Prophets, some Apostles, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints for the work of*

of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the Faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulnesse of Christ. Now he comes in the 14th. verse to add, *That we henceforth be no more children tossed to and fro, and carried about with every wind of Doctrine, by the slight of men, and cunning craftinesse, wherewith they ly in wait to deceive: it is not for a man to be tossed to and fro, with every wind of Doctrine; for a child to be bought out of a Pearl, with a bawble, is no greater matter; but for a man, what a shame is it, why we should be men, not children tossed to fro with every wind of doctrine: now beloved you know the scripture calls upon us in such Language as this, Be couragious, and quit your selves like men, be not like children, that will dance after every Pipe, tossed to and fro, and alwaies unstable.*

Secondly, It is not onely a manly act, to hold fast that which is good, and childish to let it go: but it is a Christian act, a proper Christian act, a right Christian act, it is that which doth distinguish a true Christian from a Hypocrite and a Counterfeit, you know it is a Character of a godly man, he is a *praying man*, *there went up two men into the temple to pray, the one was a Pharisee, the other a Publican*; now what is there then in prayer, that doth distinguish these two men: why saith *Job*, *will the Hypocrite pray alwayes?* no not he, I'll warrant you; it were well, he held out in the profession of God, and of his Worship and service; the Saints are alwaies said to pray; but as for the Hypocrite, *will he pray alwayes*: no, not he; for here the true children of God, they will hold fast; but *Hypocrites, and Formalists*, they will let go. Now mark here, the Apostle makes this distinction, *Heb. 10.* and the last Verse: *But we are not of them who draw back*

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to perdition, but of them that believe to the saving of their Souls; that is, of them, that believe to the end; for the end of our Faith is the salvation of our souls: now pray you, mark by the way, what you draw back to; when you draw back, you draw back to perdition; they that go backward, go to Hell. Now saith he, we are not of them that draw back to perdition, but of them that believe to the saving of their souls; that is, of those that believe to the end; and this is the difference he makes between them that are the people of God, and them that are not, that the one holds fast to the end the other lets go; thus I have given you an account of the Arguments that are couched in these words drawn from the subject, the object and the act, with its qualifications. I think, I promised you a few helps, with which I shall conclude, take them in these three or four particulars.

First, Would you hold fast, (I cannot but believe it to be all your Desires) well then, if you would hold fast, let me beseech this of you, take heed of all, and every sort of men, that make Religion a Trade to get Money by, perhaps you will say, are there any such in the world? Oh, I would there were not. See that 1 Tim. 6 3:4,5. where the Apostle acquaints you with such men, saith he, if any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to godlinesse, the wholesome Doctrine, the healing Word; what then? in the 14th. Verse, saith he, he is proud, knowing nothing, but doating about questions, and strifes of words, whereof comes strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth; supposing that gain is godlinesse, or as most read it, that godliness is a gain, a meer Trade to get money by; from
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such withdraw thy self : if you be not baptized, they will tell you, you are not a Christian ; and baptized you shall not be, unless you pay for it ; they will tell you, eat flesh, you must not, at such and such times : but if you will pay for it, you may ; they will tell you, you must not sin by no means ; but if you will pay for it, you may, and have a pardon for it, when you have done, such a one as they can give. Oh I beseech you, when ever any make use of Religion to get money by, take heed of them, saith the Apostle, from those that make godliness a Trade to get money by, withdraw thy self, and know, that godliness with contentment, is great gain. Doubtless, godliness is the best Trade in the world, if closely followed ; but the worst if worldlily followed : but to take up a profession of the Christian Religion, meerly for pomp and state, and to get gain, oh rueful ! is Christian Religion made use of for such ends as this ? Oh take heed therefore, as ever you would stand fast in the Faith, and hold fast the Profession thereof ; take heed of all, and every sort of men, that make use of Religion to get money by.

Secondly, Take heed of the error of the wicked, lest you fall from your own steadfastness : this advice you have from the Apostle Peter, 2 Pet. 3. 17. *Ye therefore beloved, seeing you know these things before, beware lest you also being led away by the error of the wicked, fall from your own steadfastness ; the error of the wicked, is like to make one as wicked as they : pray, what was this error of the wicked ? it was this, there were a generation of wicked men, that said, It was in vain to serve God. for say they, where is the promise of his coming ? only Beloved, it was as much as to say, there were no reward for godliness, nor no wages for ungodliness. Oh take heed of this error of the wicked, it is a wicked error, and none but wicked ones*
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hold it, to wit, That it is in vain to serve God : therefore keep this still in your hearts, that, *Verily, in keeping his Commandements, there is great reward* : if there were no more but the very work, it is a great honour to us, that we may be servants to such a God ; but beloved, *Be stedfast, and unmoveable, knowing that your labour shall not be in vain in the Lord, Mal. 3. 13.* there is the like instance ; Your words have been stout against me, saith the Lord, yet ye say, what have we spoken so much against thee ? this God is always quarrelling with us, and laying things to our charge ; what have we said in the 14th. Verse, *Ye said it is in vain to serve God, and what profit is it, that we have kept his Ordinances ? we have walked mournfully before the Lord of Hosts, and now we call the proud happy, yea, they that work wickedness are set up, yea, they that tempt God are even delivered* : well now, what follows ? Then they that feared the Lord, spake often one to another : as if they had said, let not these things take any thing off the edge of our affections, or quench any flame of our love ; did God take any notice of this now, that he had any such friends in the world ; yes saith he, *God hearkned, and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name, and they shall be mine saith the Lord of Hosts, in that day when I make up my Jewels, and I will spare them as a man spares his only Son that serves him* ; there is a time a coming, the day will declare, whether it be best serving God or the Devil ; well then beloved, as ever you would hold fast the profession of your Faith, take heed of the error of the wicked, never think it vain to serve God, though you may loose by it ; for if yea loose for him, yea shall never loose by him.

Tirdly, Would you hold fast the profession of your Faith,

Faith, then lay up the word of Faith in a good and honest heart, *Luke 8. 15.* It is said there of the good ground; they are, they which having heard the word, keep it, or hold it fast; so that you must pull out his heart before that you can pull out the word; and will any man suffer his heart to be torn from him? you will never hold it fast, till you lay it up in a good and honest heart; if it be onely in the hands, as a Bible, is in your hands, or in the head, it will be gone; but if it be in your hearts, you will never let it go: therefore observe saith he, Having heard it, they keep it, and hold it fast in an honest and good heart, and bring forth fruit with patience: they had a great deal of sufferings, to bring forth with patience; for if they were not under suffering, what need were there of patience? Well Beloved, consider a little further, as to this, the Connexion between the Verse preceeding the Text, and the Text, saith he, *Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled with a pure Conscience, and our bodies washed with pure water: let us hold fast the profession of our Faith; the purity of the heart is the best preservative of the Faith, 1 Tim. 3. 9. Holding the mystery of the Faith in a pure conscience; a good and honest heart will never part with the mystery of Faith.*

Lastly, Would you hold fast the Profession of your Faith, then look much to, and often consider Jesus Christ, the Authour and Finisher of your Faith. *David* had got the faculty of walking with God, and how was it, saith he, *I will keep thy loving kindnesse before mine eyes, that I may walk with thee.* Oh, if we doe but keep the loving kindnesse of God in Jesus Christ, before our eyes, we shall certainly, keep the Faith, saith the Apostle, Having a High Priest over the House of God, let us draw near, and let us hold fast a High Priest,

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Priest, that is, Jesus Christ, our great high Priest, *Heb. 3. 1. Wherefore, holy brethren, be partakers of the heavenly calling, consider the Apostle and High Priest of our Profession Christ Jesus, Heb. 4. 14.* Seeing then, that ye have a great High Priest that is passed into the Heavens, *Jesus the Son of God*, let us hold fast our profession, *Heb. 12. 2.* Looking unto Jesus, the Author and the finisher of our Faith, who for the joy that was set before him, endured the Crosse, despised the shame, and is set down at the right hand of the Throne of God. Oh let us be thinking of, and looking to this Jesus. You will say, what shall we think of him? Oh think of this condescension in the world, of that vouchsafement, which as was never the like of his; how he humbled himself, and suffered from God and man; Think how he became poor, that was rich, that we that were poor, might become rich; Think how he became a curse, think how he became sin for us, think what a Confession he made before *Pontius Pilate*, even to the death, and was obedient to the death; Think how he conquered death by dying, and how he rose again by his Almighty power, and is ascended into Heaven, and ever lives to make intercession for those that come to the Father through him; Think how he lived here on earth in a sad condition, and joyed in it, so that it might be for our good, and shall we leave such a Christ as this? Oh can you look upon Christ, and leave the Profession of your Faith? It cannot be, keep Christ before your eyes, make him your pattern, and you will not, you cannot do amiss; *He that saith he abides in him, ought to walk as he walked:* He walked in obedience all his dayes, and was obedient to the death; So must we, we must walk in obedience all our dayes, though we dye for being obedient; You see now, how many Arguments

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there are, for our holding fast the Profession of our Faith : There are many now, that might be added, but the time is past; therefore I shall put all in the words of Jude, from the 20 Verses of his Epistle, to the end ; But you, Beloved, building up your selves on your most holy Faith praying in the Holy Ghost, keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, and of some, have compassion, making a difference; and others save with fear, pulling them out of the fire, having even the Garments spotted with the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God and Saviour, be Glory and Majesty, Dominion and Power, now and ever, Amen.

Mr.

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Mr. Matthew Newcomen his Farewell
SERMON,

Preached at Dedham in Essex, Aug. 20. 1662.

R E V. 3. Verse 3.

*Remember therefore how thou hast received, and heard,
and hold fast, and repent.*

I Began this Scripture the last Lords-Day in this
Congregation. I told you then, there were three
Doctrines obvious in the Text; the first was

Doct. 1. *That it is the Duty of Christians to Remember those Truths that they have heard and received.*

Doct. 2. *That it is the duty of Christians, to hold fast the Truths, that they have heard and received.*

Doct. 3. *That continued Repentance, is the Duty of Christians, as well as initial Repentance. Remember therefore how thou hast received, and heard, and hold fast and repent.*

The first of these Doctrines, I applyed my selfe to, and applyed to the people the last Lords-day, and shall not now say any thing of it; but proceed to the next Doctrine. That it is the Duty of Christians, *To hold fast the Truths, that they have heard and received.* That which the Apostle enjoyns on Timothy, is, in proportion the duty of all Christians, 2 Tim. 1. 13. *Hold fast the form of sound words, which thou hast heard of me in Faith, and Love, which is in Christ Jesus.* The whole intire body of Divine Truths. Hold it fast, against all opposition whatsoever. Now if they that

are themselves Teachers of the Truth to others, must hold fast the Truth, according to the Plat-forme that hath been delivered to them; then much more is this the duty of private Christians, who are supposed, not to have that latitude of parts and gifts that Teachers have: And therefore you shall find, that Christ requires this, not only of the Pastors, but of the Members of his Church, Rev. 2 24. speaking not only to the Angel, but to the body of the Church: But to you I say, and to the rest in Thyatira, as many as have not this Doctrine, and which have not known the depths of Sathan, as they speak, I will put upon you no other burden, but that which you have already; hold fast till I come. As if he should say; This is all I require of you my People, keep your selves, and hold fast that which you have till I come, so in the 3d. of Rev. 11. Behold, I come quickly, hold that fast which thou hast, that no man take away thy Crown. As if he should say, That Divine Truth, that thou hast heard and received, it is thy Crown, thy excellency, therefore hold it fast. This Duty of holding fast the Truth, is urged in many other places of Scripture, under other expressions; as that of continuing in the Word of God. Christ sayes, If ye continue in my Word, then are ye my Disciples indeed. And continuing in the Faith, Act. 14. 22. Paul and Barnabas visiting the Churches, exhorted them to continue in the Faith. And so those terms of being rooted in the Truth, of standing, and standing fast, and many others, they shall inforce this Duty. Now for the better handling of this Point, I shall do these four things,

First, I will shew you, What Christians are to hold fast.

Secondly, How they are to hold fast.

Thirdly, Why they are to hold fast that they have

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Fourthly, I will apply it.

First, What Christians are to hold fast: The Doctrine sayes, *They are to hold fast the Truths they have received.* Now Truths are of two sorts.

1. Some are Natural and Moral.

2. Some are Supernaturall and Divine Truths: Called Truths of God; because they come from God, and conforme the Mind and Soul, that receive them, to the Image of God.

Now, Though it is true, it is good for a man to be right in Moral things, and to know, and cleave to that which is Truth in Morality; yet the Truths that we are here called upon to hold fast, they are Divine Truths, Supernatural Truths, Truths in Religion, Truths in the things of God.

Secondly, Againe, Religious and Divine Truths, Truths of God; they are, either such as are so in name, and in the estimation of some men: or else they are such Truths, as are Truths of God, in the Truth and reality of the thing: Now, when I say, that Christians are to hold fast the Truths they have received, the meaning is not, that what ever any man or company of men, offer as Truths, should be received, and held fast; for when we must hold fast many Errours: But what ever men call Truth, or offer as Truth, we must examine it by the un-erring Rule of Truth, that is, the Word of God; In these things, it is a clear Canon, which we have, *1 Thess. 5. 21. Prove all things, hold fast that which is good.* Prove them by the Word of God, and if they hold Truth by that, then receive them, and hold them fast. Divine Scripture-Truths we are to hold fast.

Thirdly, Scripture-Truths, truths that are grounded and warranted in the Word of God, they are either

ther such as are immediately and expressly laid down in Scripture, or such as are mediately contained in Scripture, and by deduction drawn thence. Now those Truths, that are immediately and expressly laid down in Scripture, we are without dispute, to receive and hold fast. But those Truths, that are drawn thence, we may make use of our Reason to examine them by the word; and so farre as we see them to be drawn from Scripture, we are to receive them and hold them fast.

Fourthly, Divine Truths from Scripture, are of two sorts: Either the great and weighty things of the Truth of God, and of Religion, which we call Fundamental Truths; or else they are those things that are of less weight then Religion, and yet Truths of God. Now we are not onely to hold fast those Truths of God, that are the Fundamental Truths; as, that there is a God, and but one God; and, that there is a Trinity of Persons, in Unity of Essence, Father, Son, and Holy Ghost; and that there is but one Mediator between God and Man, the Man Christ Jesus, and that He is both God and Man in one Person, and that he hath given full satisfaction to Divine Justice, for all that by Faith close with him, and the like.

These are the great Points in Religion; these we must be sure to hold fast. And not onely these, but even the lesser; those Truths of Religion, that comparatively, are far lesse then these, we must hold them fast. You know what our Saviour says, of the Commandments; There are some that are the first and great Commandements; and there are others, that are the lesser: But whosoever shall break one of the least of Gods Commandements, and shall teach men so, the same shall be the least in the Kingdome of God. So, whosoever shall renounce the least truth, God will be

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be eaven with him for it. For those Truths of God, which are little and small, comparatively, they may be of great weight and consequence in their Sphere, *Luther said, Let Heaven run together as a Scrowle, rather than one Filing of Truth should be parted with.* Surely, those servants of God, the Martyrs, were not so prodigal of their lives; but knew what they did, when they suffered for such Truths, as men now call Trifles, and not worth standing for it; the least Truths of God must be held fast.

Thus you see, What we must hold fast; Divine-Truths, Scripture-Truths, whether greater, or lesser; we must hold fast, what we have received. I should, but that I fore-see the time will prevent me, answer an objection. Is there nothing to be held fast but Truth? Doth not the Apostle bid the *Thessalonians*, in the second of the *Thessalonians*, the second Chapter, and the fifteenth Verse, *Hold the Traditions which ye have been taught, whether by word or our Epistle?* The Papists make much of this place for their unwritten Traditions. In a word, know this; Though there were some Doctrines of Faith, and Matters of practise, which, when *Paul* writ this Epistle, were not expressly to be found in Writing, that had been preached by the Apostles; yet this will not, in the least, infer, that now, when the Canon of Scripture is completed, there should be such unwritten Traditions, to which we are to give up our Faith.

I go on to the second thing; and that is to shew, How we must hold fast the Truths of God, which we have heard and received.

First, In your Judgements, being fully resolved, and settled in your Judgements concerning them, not wavering about them, nor suffering our selves by any means and ways, to be removed from our steadfastness.

in them. Says the Apostle, 2 Pet. 3. 17. *Seeing you know these things, beware lest you also being led away with the error of the wicked, fall from your own steadfastness. Take heed you be not removed in your Judgements; Hold fast what you have received, and suffer not every Wind to blow you off from them.*

Secondly, We must hold fast the Truths we have heard and received in our Wills, and Affections, in our love to the Truth; we must receive the Truth in the Love of it, or else we shall never keep the Truth: Love is the strongest hold-fast in the world, no man will part with that which he Loves: What makes the Covetous man so unwilling to part with his Money, but because he loves it? What makes the lustful sinner so unwilling to part with his Lust, he will part with Heaven, rather than with his Lust? Why, it is because he doth so love it. If men did love the Truth, they would hold it fast.

Thirdly, You must hold fast the Truth, in the Profession of it, Heb. 10. 23. *Let us hold fast the Profession of the Truth, or of the Faith, without wavering.* We must not only believe with the heart, but confess with the Mouth, if we would be saved; When Peter denied his Master with his Mouth, and said, *I know him not,* I am perswaded, he denied him not in his heart. It is a dangerous thing in word, or outward Profession, to renounce the Truth, or any part of it. *Hold fast the profession of the truth.*

Fourthly, We must hold the Truths of God fast, in our Life and Conversation; this the Apostle calls, *Walking in Christ*: and holding forth the Word of Life, in a blamelesse and harmlesse Conversation, *We must hold fast the truth of God in our Lives.*

Fifthly, We must do all this Constantly, hold fast the Truth in our Judgement, and Affection, and Profession,

session and Conversation, constantly, and at all times ; as David, *I have enclined my heart to perform thy statutes alwaies, even unto the end* ; We must not only in times of calmness and serenity, when we may have all the peace, and applause of the world, hold fast the Truth and Profession of it ; but in stormy times, when Truth may burn a mans Fingers, if he hold it ; yet even then we must hold it fast.

Sixthly, We must hold fast the Truths we have received Resolutely, against all opposition whatsoever, whether of Friends, or Foes. Paul would not bate an inch ; no, not to Peter his Brother, his elder Brother in Christ, and in the work of the Gospel ; he resisted him to the face, and gave not place to him, no, no not for an hour.

Thus should we hold fast the Truth that we have heard and received in our Judgement, in our Will, and Affections, in our Profession, and in our Lives and Conversations. And thus hold them fast constantly, and resolutely, against all opposition, on the right hand, and on the left, both of Friends, and Foes, and that for these Reasons, which is the first thing I have to doe ; which is to shew you, Why we should hold fast the Truths of God.

First, For the excellency of Divine Truth ; it is more precious then gold, better then rubies, & all that you can desire, cannot be compared with Truth. And it must needs be so, because it is the immediate issue of God himself, who is the *Fountain of Truth*, and the *Fountain of all perfection and glory*. Natural men have said, *Truth is the Daughter of Time*. Divines say, *Truth is the Daughter of God*. Divine Truth is the Child of God, the Issue and Birth of God. And whosoever therefore God hath pleased to deliver his Truth unto, they must be tenderly careful, that it be not deflowred and violated.

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Secondly, It is our duty, to hold fast the Truth that we have received; because we have received it under the notion of those things, that have a kind of constancy in them. I say, we have received the Truth, under the nature of those things, that have a kind of constancy and perpetuity in them. The Scripture speaks of the Truths of God, as an Heritage; *The Testimonies have I spoken for Heritage, saith David, in the 119 Psalme.* Though a man's Personal Estate may be alienated; yet that which is his Heritage, this is unalienable in Law; it is a wrong done to his Posterity, if he parts with that: Truth is the Inheritance of the Saints, therefore they are to hold it fast. Again, in Scripture, the Truth of God is called a thing committed, to a man's Trust, *2 Tim. 1. 14. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.* That good thing! What was that? Why, the form of sound words; which, in the verse before, he had bidden him hold fast; this is but a Reduplication of the same thing on him. The body of Gospel-Truths, that was committed to thee, hold it fast; that good thing, a good thing: the Author of it is good, and it makes us good; all that is contained in it, is good Matter, and it tends to a good End, the saving of our Souls. This, saith he, hath been committed to thee, therefore keep it. A thing committed to a man's Trust, must be so kept, that it may be re-delivered, and re-delivered intire and whole; and re-delivered to the same Person that did commit it to us, else we cannot be faithful to our Trust. The Truth of God is committed to our trust; we must so keep it, that we may re-deliver it, and re-deliver it thus intire and whole to him that committed it to us, even to God. This is the Duty of all Christians, thus to keep the word. There is a committing

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mitting of the Truth, to all the Church and Saints of God; as *Jude* tells us in his Epistle, verse the Third, That ye should contend earnestly for the Faith, which was once delivered to the saints; the Faith, that is, the Doctrine of Faith, the Truth of the Gospel, which was delivered to the Saints. We have but one Gospel, and it was delivered but once; God means no more to deliver his Gospel, and the Truths of it, therefore you had need strive hard, to keep them, and hold them.

Thirdly, We should hold fast the Truth that we have received; because if we doe not hold it fast, we doe wrong God, and we wrong our selves, and we wrong the Truth, and we wrong our Posterity.

1. It is our duty, *To hold fast the truths we have received*: because, if we doe not, we wrong God; for Truths are more Gods, then ours: They are ours, as to the use of them; but they are his, as he is the Original and Author of them. Truths are Gods Jewels; there is never a Truth of Religion, but God owns it as his; and for us to barter away any of these Truths of God, it is Sacrilege, it is a robbing of God, it is a wrong to God. This is that God complains of, by his Prophet, in the second of *Jeremiah*, the 11 and 12 verses, *Hath a Nation changed their Gods, which are yet no Gods; but my people have changed their Glory, for that which doth not profit. Be astonished, O ye Heavens at this, and be horribly afraid; be ye very desolate, saith the Lord.* The Prophet, indeed, speaks of a total forsaking of God, and all his Truths: but there is, in the forsaking of every Truth, a proportion of wrong to God.

2. It is a wrong done to the Truths of God, when men having received the Truth, and embracing it, hold it not fast, but cast it off, this is a wrong to the Truths

Truths of God. We say, it is lesse reproach to a man when he comes to my house, to shut the Door against him, and not receive him in at all, then when he hath been in a while with me, I turn him out, all the world will now think I find cause to be weary of him. They who have shut their hearts against the Truth, and never gave any entertainment to it, they are lesse injurious to it, then they that have received it, and professed it, and yet turne from it. These tell the World, that the Truths of God are not so sweet, and worthy of their entertainment, as they supposed them to be.

3. This is an injury and wrong to our selves; this is a wrong to our Credit and Reputation. Now, though we may not make Credit our End in Religion; yet we may make use of our Credit or Reproach, as an Argument to hold fast the Truth, and this is injurious to our own souls, *John 8. 31. Then Jesus said to those Jews which believed on him: If ye continue in my word then are ye my Disciples.* Indeed here Christ doth seem to distinguish his Disciples: he hath some that are so in name, that are not so in deed, and he hath some that are so in deed, and in truth: and of these he gives a Character here, *If ye continue in my Word.* You now professe to believe my Word: but if you hold fast, and continue in my Word, then you are my Disciples indeed: But if you continue not in my Word, you have the name of Disciples only, and that will not save you. You can never be saved, unless you be indeed the Disciples of Christ: and you can never approve your selves to be the Disciples of Christ indeed, if ye continue not in the Truth. *Job. 2. 24. Let that therefore abide in you, which you have received and heard from the beginning.* If that which ye have heard from the beginning, shall remain

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main in you, ye shall continue in the Sonne, and in the Father, Hold fast the Truth of God, which you have received, then shall you continue in the Son: If the Truth of God, which you have received and believed, remaine in you, and be held fast by you, yea shall continue in the Love of the Father and Son, but not else: according to what he expresseth againe: *Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God, therefore he cannot be saved; he that abideth in the Doctrine hath the Father and the Son.* Therefore, as you would be saved, hold fast the Truths you have received.

Now here (but I have not time to speak to it) is a Case of Conscience: Whether every errour doth cut a man off from God? *Answer,* No, God forbid: But this we cannot speak to now.

Fourthly, They that hold not fast the Truth of God, are injurious to their Posterity. Our Fore-Fathers holding fast the Truth of God, in the day of their tryal, and sealing it with their blood, was the means of transmitting the purity of the Gospel to us their Posterity: and, if we, in our Generation, hold not fast the truth of God, but carry it loose in your Consciences and Judgements, and we let it fall out of our hands & hearts, we forfeit the truths of God, not onely from our selves, but also from our Posterity. Thus you see, we shall wrong the God of truth, and the truth of God: we shall wrong our selves, and our Posterity, if we hold not fast the truth we have received. Thus you have the Reasons of the Doctrine.

Application.

For Application; here, first, I might bewail the general want of the care of the performance of this duty, which hath appeared many years in this Land.

We

We have had little care of holding fast the Truths we have received. For holding fast the Truth in your Judgement, how many are there, whose Judgement have been perverted with many Errours.

This is that which the Apostle calls *a turning aside to another Gospel*, in the first of the *Galathians*, and 6th. Verse. And so for holding fast the Truth in the Love of it; how many are there, that have failed in that, which Christ calls, *The forsaking of the first Love*, *Revelations* the 2d. and the 4th. Verse.

And we should hold fast the Truth in the Profession of it; and how many are there that have failed in that? this the Apostle calls in the tenth of the *Hebrews*, *A drawing back to Perdition*.

And for holding fast the Truth, in the Practice of it, How many have failed in that? that have been Professors, and now are grown loose and debauched. This the Apostle Peter calls, *A turning aside from the Holy Commandment*. All these things call for our Lamentation.

Exhortation.

But the whole Work, that I will apply my self to, is to exhort every one of you, to the care of this duty, *To hold fast the Truths that you have heard and received*. Hold them fast in your Judgement, hold them fast in your Will and Affections, hold them fast in your Lives and Conversations, hold the Truths you have received constantly; and hold them against all opposition on the right hand, and on the left, from Friends and Foes.

To presse this upon you, I think I shall need use no other Motive, then what I have laid down before you in the Doctrinal Part; only this one thing more, and that is; Take notice, how urgent the Spirit of God is, in pressing this in Scripture.

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Now, saith Mr. Hildersham, if in those dayes, when the Apostles were yet living, who taught the people of God with more power and Demonstration of the Spirit then any of us do, or can. Yes, if then they had need of such Exhortations, to continue in the Doctrine, and to abide in it, to stand fast, and hold fast, the Word and Truth of God; how much more needfull, are these Exhortations in our days?

If any say, No; There is not more cause; for then the Magistrate was a Mortal Enemy to the Gospel, and the Professors of it; but we are (thanks be to God) under a Christian Magistrate who doth not oppose, but countenance the Gospel, and the Professors of it. If any makes this Objection, I will give you Mr. Hildersham's Answer to it, which I find in a Sermon of his, Printed in the Year, 1631. which is now One and Thirty Years ago; saith he, *Though, through the great mercy of GOD, we in this Land, enjoy the Gospel in great peace, and have it countenanced by Authority; and though, through the Religious Disposition of the KING, we may have great hopes of the continuance of the true Religion, and seem to be freed from all fear of the altering of it: Yet (sayes he) there is need of this Exhortation even in these days; and for these Reasons.*

R E A S. I.

First, Because of the great danger we are in of being over-run, or over-spread with Popery, and the Fiery Tryal, before we are aware: for, sayes he, *The great increase of Papists that we daily hear of, and the declining of many, who are ready to receive an Errour that shall be offered to them: These things give us just cause to fear the danger of Popery over-spreading us.*

And Brethren, If it were so in his time, so many years ago, What is it now?

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R E A S. II.

Secondly, sayes he, *If be there were no danger of Popery: yet, says he, there are so many Errours newly sprung up, that do shew how needful this Exhortation is.*

R E A S. III.

Thirdly, sayes he, *There is such a general decay of the love of Religion, in all places and amongst all sorts of people, and so much irreligiousness every where, that it is the general disease of the Nation.*

Therefore, he Concludes, that in these times of ours, though Religion hath the Magistrate to countenance it, yet there is much need of pressing this Exhortation, as ever there was; namely, *To hold fast the Truths that we have heard and received.*

Now if you ask, What you shall do, that you may be able to hold fast the truths that you have received, I will give you some Directions.

First, If you would hold fast the Truth, that you have heard and received, get into Christ, rooted and established in him. Brethren, It is not all the Learning in the World, and Abilities that man can have, that will inable him to hold out, and hold fast the Truths that he hath received. If a time of tryal come, unless Christ be his Bottom and Foundation, unlesse Christ be his strength: if a man stand upon his own leggs, his own Parts and Abilities, to argue and dispute, and repel Objections, alas, these things will fail in a day of tryal. Prison, and Death, and a Stake, are such Arguments, Brethren, that all the Learning and Parts of the World cannot answer, but onely Christ, and his Spirit, and Grace in the Heart. Therefore, if you would hold fast the truths, which you have received and heard, and not be beaten off from them in the day of tryal, get into Christ rooted, and established in him, then shall you stand, not else.

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2. If you would hold fast the truths that you have heard, and received, then take nothing upon trust in matters of Religion; what ever Preachers you hear, or what ever Books you read, take not things upon trust, but examine them, and prove them by Scriptures and judge what foundation, and warrant they have from the Scriptures, and accordingly receive them, or receive them not. It is observable in 1 *Thes. 5*. When the Apostle sayes, *Despise not Propheesyings*, in the next word he sayes, *prove all things, and hold fast that which is good*; as if he should say, though I would not have you despise Propheying, and Preachers, yet I would not have you to take things upon trust, in matters of Religion, *but prove all things, and hold fast that which is good*.

3. If you would be able to hold fast the truths that you have heard, and received, get a clear and distinct, and certain knowledge of what is truth, that which you hold fast, get a clear assured knowledge, that it is the truth of God, 2 *Tim. 3. 14*. *Continue thou in the things which thou hast learned, and hast been assured of*; if a man would continue in the things that he hath learned, he must be assured of them, that they are the truths of God; But how shall a man be assured, that such and such things are the truths of God? He may know this; first, by the constancy of them to the word of God; secondly, By the power of them on his own heart, to convince, or humble and quicken it.

4. If you would be enabled to hold fast the truths you have heard and received, then get a high valuation and esteem of the truths of God. Such as David had, *Psal. 119. 12*. *The Law of thy mouth is better unto me, then thousands of Gold and Silver*. Better in it self, all the Gold and Silver in the world, all the riches in the world, will never do a man so much good as that;

and better in my estimation, I value it more, I had rather part with all, then with the word; A man that is of this mind, he will hold fast the truth: O that there were such a heart in every one of you! as to say, *The words of Gods mouth they are better then estate, and better then liberty, and better then Wife and Children*; if there were such a heart in us, this would enable us to hold fast the truths of God, and part with all, rather then them.

5. If you would hold fast the truth, that you have received and heard, then make conscience to practise according to what you know; make conscience to obey the truths of God, obedience is the sinne of constancy, Christ saith, *Luke 6. 44. Whosoever hears these sayings of mine, and doth them, he is like a man which built his house, and digged deep: and laid the foundation upon a Rock: and when the flood arose, and the streams beat vehemently upon that house, it could not shake it.* Mark ye, it could not be shaken; the conscionable practical hearer, and receiver of the truth of God, he is the man that is like to hold out, and to hold fast the word; he that hath been a careless hearer, and never made conscience to hear for obedience, and practise, he is blown over presently; it is a sad passage I have met with in that Reverend man, Mr. *Hildersham*, and to me it seems to have much weight in it; what hopes, sayes he, can we have of many of our hearers in *England*, who are willing to give the Word a hearing, and outwardly profess it; but what hope can we have, but that if a time of Tryal come, they will turn Papists, or profaine, or any thing; for they never loved the Word, when they heard it; and they never obeyed the word, but lived in known sins: they take up a form of godliness, and hate the power of it; what hope, but that if a time of Tryal come, these will fall from the Truths.

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6. If you would be able to hold fast the truth that you have heard and received; then take heed of forsaking the least truth of God, take heed I say, of knowing and willing, forsaking the least truth, and knowing and willing, giving way to the least error, as the committing of the least sin, may render a man abominable unto God, as you find in *Levit. 11, 43*. *You shall not make your selves abominable with any creeping thing; that is, with the eating of any creeping thing.* Now this was one of the least Commandements that God gave out, for the not eating of such and such things: and yet by transgressing this, the people might make themselves abominable: the committing of the least sin may make man abominable to God; so the embracing of the least error, and the forsaking of the least truth, may make a man abominable to God; the least truth forsaken knowingly, and the least error embraced knowingly, becomes a great sin: and a little error, makes way for a greater, if once a man gives way to one error, a Thousand will follow after. If we would hold fast the whole body of truth, we must take heed we forsake not the least truth, if we forsake God and his truths, whether in lesser matters or greater; and if we turn back again to Popery, and conform to the Papists in lesser matters (saith Mr. *Hilderham*) know of a certainty that Popery shall return again.

7. If you would hold fast the truths you have heard, and received, then shun all such persons as would go about to draw you off from the truth of God; shun all Seducers, conferre not with them: have nothing to do with them, and their wayes. *Prov. 19. 27. Cease my Sonne, to hear the instruction that causeth to erre from the words of knowledge; thou hast been instructed in the words of knowledge: and if any*

would instruct thee otherwise, and seek to draw thee off from the words of truth, and knowledge, have nothing to do with them; *Cease my Son, to hear the instruction that cansteth thee to erre from the words of knowledge.* Now my Brethren, this advice I judge to be more seasonable, because it is (in my apprehension) that, this present providence of God, calls for in taking off at one stroak, so many of his Servants (that haue endeavoured in uprightnes of heart to instruct you, and the people of God) from this work; it is on my heart to think and fear, this will give a great advantage to Seducers, to seek to corrupt you, and draw you off from the truth to their party; When the Shepherds are smitten, there is a great opportunity given to the Foxes, and Wolves, to make a prey of the flock: when God makes it dark, and night, then all the Beasts of the Forrest do creep out: as the *Psalmist* saith, *Psal. 104. 20.* When there is a night, and Cloud on the Ordinances of God, then all the Beasts of the Forrest will go forth, many will undertake to be your instructors, and say here is Christ, and there is Christ; but believe them not: remember the things that you have heard and received, and hold them fast; cease from the instructions of those that would turne you aside.

8. And Lastly, If you would be able to hold fast the truths of God, then commend your selves and the truths you would hold to God in Prayer, and begg of God to hold you, that you may keep his truth: Put up those requests to God, that *David* doth, *Psal. 15.* *Hold up my goings in thy paths, that my foot-steps slip not:* and in the 119 *Psalm*, *Be Surety for thy Servant for good, hold thou me up, and I shall be safe, and I will have respect unto thy Statutes continually.* And thus my Brethren, I have done with this Doctrine, and this Sermon,

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Sermon, as far as I know, with my Preaching in this place: The day is at hand, wherein I, and many others of my Brethren shall be (though not naturally dead yet) civillly dead, dead in Law, dead to the work of the Ministry. And, as I told them of this particular Congregation, the last Lords day; so I tell you; know what I would be willing to speak to you, if I lay on my Death-bed, and had that exercise of Reason and Memory that I have now; look I say what I would say to you, if I now lay on my Death-bed; the same I shall speak to you now, through God assistance; and first, I would, and in some measure do give thanks to God, the God of the spirits of all flesh; that hath called me a poor unworthy Creature, not only to the knowledge, but to the preaching of the Gospel of his Son Jesus Christ; and that in this place, and in this part of the Land; and hath pleased in mercy to continue life and liberty to me in my work here, almost Twenty Six years. Secondly, I would be, and I hope I am in some measure, thankfull to God, and to his people, both of this Town, and of the Neighbourhood, for a great deal of love and respect, and encouragement, that they have given to my Person and Ministry here; and particularly, I doe acknowledge my selfe to be greatly obliged to my reverend Brethren the Neighbour-Ministers, for the much Love I have receive from them, their readiness to help me, in supplying my place in the time of my sickness, or absence; and sweet society I have had with them, I believe you think it is no easie thing for me to speak: or think of parting with such an Auditory, and Society: the like to which, I never look to have on Earth again. But seeing, for my sins, and your sins, God will have it so, we must submit, and lye at his feet; that which he hath made crooked, who can make straight?

But before we part, give me leave to speak a few words to you, something by way of Request, and something by way of Advice: by way of Request, I would speak this.

First, That if any of you have found any benefit by my poor Ministry, that if any of you have been enlightened, or awakened, or strengthened, and built up in the truth, and encouraged in the ways of holiness, by any thing that God hath put into my mouth to speak to you, let God have the ^{praise} prayers, and let me have some room in your hearts and prayers, however God shall deal with me.

My second Request is, That wherein soever you have seen any failings in me, or any failings in my Ministerial duty, that you would please to pass it by, and to help me in prayer to God, for the forgiveness of them. These are my Requests of you, and that which I have to say to you, by way of Advice, is much the same, with what I said to this particular Congregation the last Lords day. Take it in these particulars.

1. I would advise you, and intreat you, that we may all of us lay to heart, this present Dispensation of God towards us, and the Nation in this respect; that we may be sensible of it. I remember, when I was young, and my famous Predecessour, Mr. Rogers, was taken off from his Ministry in this kinde, though but for a few weeks, these parts were wonderfully sensible of that providence, and laid it to heart; and were much in Humiliation, and in Prayer; and I think, I may say, they received an answer again within some weeks. Now Brethren, though he was worth some hundreds of us; yet now it is not the laying aside of one man, but of multitudes, fifty in one place, and threescore in another; and Fourscore in another; and this not by a single Bishop, but by an Act of Parliament, which makes

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makes the wound the wider, and the more incapable of cure; and shall we not be sensible of this? Shall so many precious vessels be laid by, as vessels of no pleasure, and none take it to heart? shall so many burning lights be quenched together, so many wells of the Water of Life be stopt up together, and this not be laid to heart: I beseech you consider and be sensible:

2. In the deepest, and saddest sence you have of this Providence of God; watch over your own spirits, that you lay the blame of it no where so much as upon your selves; blame none so much for this, as your selves. Some blame the times, and charge it on their iniquities; others are apt to blame us Ministers, and charge it on our niceness and singularity. Might my Advice take place with this people, I would desire, that every one of us might lay the blame no where so much as on our selves, for certainly, we have procured these things to our selves. I find our Predecessors, the Martyrs, when by a Law Religion was changed in the Nation, and Idollatry set up, they laid the blame not on the Law-makers, but on themselves and their own hearts. One of them saith, all this is come upon us, because we did not love the Gospel: we were Gospel-lers in lip, but not in life: Much more doth it become us, whose sufferings are farre lesse, to blame our selves more, then we blame any others.

3. My third Advice is this, and I beseech you take it in love, for it is out of love that it is given you: if you should perceive at this time a difference in opinion and practise among us, that are the Ministers of the Gospel in this Nation; standing, and sticking, at things that others can digest, and do; and others doing things, that some of their Brethren cannot come up unto. Be not offended, thus it hath alwayes been from the beginning, it is no new thing. Thus it was

in King Edwards dayes. If there be any of Gods Servants that are Learned, and Holy, and Faithfull, that do now for the enjoyment of their Ministry, yield a conformity, to all that is injoynd, I doubt not but many of them are grieved, that they cannot have the exercise of their Ministry without this : and we who cannot come up to this, are grieved, that we cannot come up to it; the one, and the other, have grife enough : add not your censures to this grife, that is already upon them. It hath been all along, a Mercifull Providence of God, that when some of his servants could not satisfie their consciences, and come up to the things that have been imposed upon them, without injuring their Consciences : yet others have had a greater freedome given them, that they could yield : and if not so, What would have become of the people of God ? Therefore, in those things, acknowledge there may be some providence of God, for good to you in it.

4. My Fourth Advice, I shall deliver to you wholly, in the words of that Holy man and Martyre of God, Master Bradford . in his Letter to the City of London, saith he, *Let us heartily bewaile our sins, and repent of our evils, let us amend the evils of our lives, let us every one be diligent in prayer, and attend with reverence, on the reading, and hearing of Gods Holy word, let us reprove the works of darkness, let us flye from Idolatry, and which is the particular, I would indeed commend unto you : Obey the Magistrate, and them that are set over us in the Lord : in all things, that are not against the Word ; and when they command any thing contrary to the Word : Let us answer, It is meet to obey God, rather then men. However, saith he. Resist not the Magistrate, nor seek to avenge your selves : but commit your cause to God, be patient, and submit to all*
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that are in Authority over you ; but resist not, rise not against Authority ; but wait on God, till he pleaseth to cause the Light to arise and shine again upon you. This is my fourth Advice.

5. Now it pleaseth God, that hearing opportunities, at least, some of them are taken from some of us, from many of us, for a time. My Advice & Counsel is, that the lesse now you hear, the more you would read ; read the word of God much the more, and take all helps for the right understanding of what you read, the Book of Annotations is a great help to enlighten you to understand the Scriptures ; and next to the reading of the Scriptures, what spare hours you have, I would advise you to bestow your time in reading of the Book of Martyrs, a Book that hath formerly been more prized, then of late in *England*. Especially, read that part of it which contains the History of *Queen Maries* dayes ; they will informe you, of the great controversies that are between us, and the Papists ; and they will informe you, what you shall answer ; the reading how chearfully they went to Prison, and to the stake, will imbolden you against the fears of sufferings, and death ; and the reading of their Letters, will be a great means to edifie, and build you up ; this reading of the Scriptures, and other good Books is my fifth Advice to you.

6. My sixth Advice to you is, That seeing God hath taken away our Week-days opportunities of hearing the Word, here, and in other places, you would be carefull, that the World may not devoure Gods Portion, I mean that portion of time, which some of you have bestowed on hearing these Lectures : It was a good speech of a Gracious Woman now with God, when Mr. Rogers was silenced : *Well, saith she, By the Grace of God, The world shall never have those houres,*
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that I was wont to spend in hearing heretofore: her meaning was, she would spend them in her closet in holy duties. It was an excellent Resolution, and worthy of our imitation; and if, I might after 26 years labour here in the Ministry, now at my parting, obtain thus much of you, that you have been pleased to be constant hearers here, would lay a Law on your selves, that so much time as you have formerly spent in coming hither, sitting here, and in returning home, that you will spend that time at home, either in praying and reading, and meditating in your Closets, or else in praying in, and with your Families, and instructing of them; If I might obtain this of you at my parting, I should believe, that the Devil and his Kingdom would be losers, by this our parting, if you would spend this time weekly in holy exercises, reading and praying for your selves, and for the Nation, and for your Families, which you were wont to spend in coming to these Lectures, and in attending here, and returning home; and that is my sixth Advice to you, and therefore let me intreat this of you.

7. And my seventh Advice and Counsell is this, that seeing it pleaseth God to take away from you, so many of your publick Instructors, that you would every one of you that are heads of Families, be so much the more in instructing, and teaching your Families: be so much the more in this, by how much the lesse is done in publick. Read the word in your Families, and Catechise your Families: and see that they may understand them: you may have many helps for this, as *M. Perkins*, and *M. Ball*, and the Assemblies Catechisme.

8. And the last Advice I have to give you, is this, That you would still continue your reverence of, and love to, and care for the observing of the Lords holy Sabbath; it is that my Brethren, wherein God hath
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been honoured in this Town, and in these Parts, I think as much as in most places of the World, and I pray, do so still, and when you have not publick Ordinances, and publick helps for the sanctifying of the Lords day at home, in your own Congregations, if you can have the Word and Ordinances, in any comfortable manner abroad: travel for it, I say travell for it, and when you have them not at home, nor abroad, be so much the more earnest and fervent, and abundant in your Family, and secret Duties, in the sanctification of the Lords-day: I have some Fears, least if time should come to that passe, that the Magistrate should connive at the profaning of the Lords day, and the like, giving way to Sports and Recreations on it, and Preachers should cry down the strict observation of the Lords day and the like; I am afraid we have many youths, that in these parts, notwithstanding all the Instructions that have been given them, would be ready to dance after these Pipes, and run into the profaning of the Lords day; therefore you that are Governours of Families, remember the Charge that God hath given you, more expressly concerning this, then in any other thing that I know of: *Thou, nor thy Son, nor thy Daughter, nor thy Man servant, nor thy Maid-servant, nor thy Cattell nor thy stranger, that is within thy gates, shalt thou suffer to violate the day of the Lord; Therefore know your Authority, and do your duty; And put on that holy Resolution of Joshua, Whatsoever others do, I and my House will serve the Lord, so say you; Whatever others do, I and mine will sanctifie the Lords day, and keep it holy; So do, and the Blessing of God shall be on you, all the week long. And now Brethren I commend you to God, and to the Word of his Grace; which is able to build you up and to give you and Inheritance among all them that are sanctified.*

Mr.

Mr. Brooks His Farwell Sermon.

ALL that I shall do, shall be to answer two or three *Queries*, and then I shall leave a few *Legacies* with you, that may speak when I am not advantaged to speak to you.

The first Query is this: What should be the reason that men make such opposition against the Gospel, against the plain powerful, conscientious preaching of it? This is not the principal thing that I intend; & therefore I shall only touch upon the reason of it.

1. Mens hatred and opposition ariseth against the Gospel, because it doth discover their hidden works of darkness, *Job. 3. They hate the light, lest their deeds should be reprov'd*: The Gospel brings their deeds of darkness to light; and this stirs up a spirit of hatred and opposition against the Gospel.

2. Ground is this, because sinners under the gospel cannot sin at so cheap a rate, as otherwise they might do; the Drunkard cannot be drunk at so cheap a rate; nor can the opposer and persecutor, oppose and persecute at so cheap a rate as they might do, where the gospel doth not shine in power and glory.

3. Because the gospel puts persons upon very hard service, upon very difficult work, pulling out a right eye, cutting off a right hand, offering up an *Isaac*, throwing over-board a *Jonas*, parting with Bosome Lusts, and Darling Sins. *Herod* heard *John Baptist* gladly, till he came to touch his *Herodias*, and then off goes his head. As they say, *Job. 6. This is a hard saying, and who can abide it?* and from that time, they walked no more with him: this is a hard Gospel indeed, and at this their blood riseth.

4. Because of the differing and distinguishing work, that the gospel makes among the Sons of men; it softens

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tens one, and hardens another that sits next to him; enlightens one and strikes the other blind; it wins on one, and enrageth the other. The same Sun hath different effects on the Objects on which it shineth. The gospel puts a difference between the precious and the vile; and this the Vile cannot bear. It was never good dayes (say they) since such and such must be Saints, and none else; we have as good hearts as any, and this enrageth them.

Lastly, It is from *Sathan*; *Sathan* knows that the very tendency of the gospel, is to shake his Kingdome about his ears: *Sathan* and *Antichrist* know that their Kingdome must down by the power and light of the gospel; and therefore *Sathan* and men of an *Antichristian* spirit, do all they can to oppose and shew their hatred, against the everlasting gospel; and this makes them to be in such a rage against the gospel.

Quer. 2. *When the Gospel goes from a People, What goes? I shall give but a touch here.*

1. When the Gospel goes, Peace, Plenty, and Trading goes, 2 Chron. 15. 3, 5. and 6 compared. Now for a long season, *Israel* hath been without the true God, and without a teaching Priest. Why? They had Priests, but they were *Jeroboam's* Priests, as you may see, chap. 13. v. 9. *Have you not cast out the Priests of the Lord, the Sons of Aaron, and the Levites, and have made you Priests after the manner of the Nation, of other Lands; so that whosoever comes to consecrate himself with a young Bullock and 7 Rams, the same may be a Priest of them, that are no Gods.* A little businesse will buy a Priesthood; and so they are said to be without the true God, without a teaching Priest, and without Law. Mark what follows, *And in those times, there was no peace to him that went out, nor to him that came in; but great vexations were upon all the inhabitants of the Country;*

try ; and Nation was destroyed of Nation, and City of City, for God did vex them with all adversity.

2. Safety and security goes, when the Gospel goes ; so in the Text but now cited. The Ark was taken away ; and when that was taken away, their strength and safety was gone. When the Jews rejected the Gospel, the Romans came and took away both their place and Nation, Job. 11. 48. *If we let him thus alone, the Romans will come, and take away both our place and Nation.* About forty years after, Titus and Vespasian took away their City ; they cried, *If we let this man alone, the Romans will take away our Nations ;* and this was the ready way to bring the Romans upon them.

3. When the Gospel goes, Civil liberty goes ; when the Jews slighted the Gospel, and turned their backs upon it, they quickly became Bond-slaves to the Romans.

4. *When the Gospel goes, the honour and glory splendour and beauty of a Nation goes.* It is the Gospel that is the honour and beauty of a Nation ; and when that goes, all the glory goes ; As old Eli said, *When the Ark was taken away, the glory was departed from Israel,* 1 Sam. 4. 22. Jer. 2. 11. 12. 13. *Hath a Nation changed their gods, which are yet no gods ? but my people have changed their glory, for that which doth not profit ; that is, the worship of God, into the Traditions of men.* What is it that lifts up one Nation above another, but the Gospel ? Above all Nations of the Earth, England hath been lifted up to Heaven.

5. *When the Gospel goes, all soul-happiness and blessedness goes :* The Gospel, you know, is the means appointed by God to bring souls to an acquaintance with Christ, to an acceptance of Christ, to an interest in Christ, to an assurance that he is theirs, and they are his. Now when this goes, all soul-happiness and blessedness goes.

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6. *When the Gospel goes, the speciall presence of God goes, for that still goes with the Gospel.* There is a general presence of God, as the Psalmist speaks, Psalme 139. *Where shall I go from thy Spirit? Whither shall I flye from thy presence?* This presence of God reacheth from Heaven to Hell; in that sence God is included in no place, nor excluded out of any place. But alas! What is this general presence? *When the Gospell goes, the special presence of God goes.* This leads me by the hand to the third Query.

Query 3. And that is this: *Whether God will remove the Gospel from England, or no?*

It is the fear of many, but I humbly suppose, no: Whatsoever darknesse may be upon it, yet that God will not remove it; and if you please, I will offer a few things, that signifie something to my own satisfaction; and it may be so to you.

1. The rooting that it hath got in the hearts of sinners and Saints, in the Judgements, Affections, and Consciences both of Sinners and Saints: Certainly, it hath got so deep a root in the hearts of many thousands of Saints and Sinners, that it shall not be in the power of Hell to raze it out.

2. The glorious anointings that are to be found upon many thousands of Gods servants in this Nation, to preach the everlasting Gospel, and who would be glad to preach upon the hardest terms, keeping God and a good Conscience, to preach it freely, as the Apostles of old did. And certainly, God hath not laid in this treasure, that it should be turned into a heap of confusion, but that it should serve to the end, for which he laid it in.

3. The ineffectualnesse of all former attempts and designs to destroy the Gospel. You know what endeavours of old there hath been to darken this Sun, to put

put out the light of Heaven, in the *Marian* dayes; and in other days since them; and yet it hath been in Prisons, Racks, Flames, Pillories, or any thing else to extinguish the glory of it. And then,

4. All Designs and Attempts, to extinguish the everlasting Gospel, have turned to the advancement, flourishing, and spreading of the Gospel.

5. God never takes away the Gospel from a People, till the Body of that people have thrust the everlasting Gospel from them; when, indeed, they have been so bold, as to thrust away the everlasting Gospel, God hath been severe unto them: But till the Body of a People have thrust away the everlasting Gospel, God hath not taken it away from them, *2 Chronicles*, the 36. Chapter, and the fifteenth verse, to the end, God sent his Messengers early and late; they abused, sleighted, and scorned them, till there was no remedy. So, in the 35 of *Jeremiah*, from the first to the twelfth; it is a famous Text for this. So, in the 13th. Chapter of the *Acts*, and the 45. 46. and 47, Verses; *Because you have thought your selves unworthy of Salvation, let us turn to the Gentiles* till the *Jews* came to thrust away the everlasting Gospel, the Lord continue it to them.

6. The spreading of the everlasting Gospel, is the special means appointed by God, for the destruction of *Antichrist*: First, he is to be consumed by the Spirit of his Mouth, then destroyed by the brightnesse of his coming; the Spirit of Faith and Prayer in them that would be willing to lay down any thing, rather then part with the Gospel, God will not put his blessed Church to the blush: he will not make them ashamed of their confidence.

7. Are there not multitudes of the Children of Believers that fall under many promises? and will not
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God make good his Engagements to them? *I will circumcise your hearts, and the hearts of your seed; and the seed of the upright shall be blessed, &c.*

8. The strange and wonderful affections and tenderness, that God hath wrought in his Children to the Gospel: what meltings and mournings, and what a spirit of prayer hath God put upon his people?

9. There are many young tender plants and buds of grace; such in whom the spirit of God hath stirred a hungry, thirsting, and longing after the great concerns of Eternity. I would upon these grounds, and others of the like import, hope and believe, that the Lord will not remove his everlasting Gospel, however he may correct his people for their trifling with, and slighting the Gospel. I have several times thought what a day of darkness was upon the World, in respect of sin and superstition: When Christ brought the everlasting Gospel, what a day of darkness and superstition was on the whole earth? But you know what the Apostle speaks, 1 Cor. 2. 21. *For after that, in the wisdom of God, the world by wisdom knew not God; it pleased God, by the foolishness of Preaching, to save them that believe.*

When it is nearest day, then it is darkest. There may be an hour of darkness that may be upon the Gospel, as to its liberty, purity and glory; and yet there may be a Sun-shining day ready to tread on the heels of it. And so much for the Resolution of those *Queries*.

I shall proceed, as I said, and leave some *Legacies* with you; which may, by the finger of the Spirit, be made advantageous to you, when we are not advantaged to speak unto you.

LEGACY I.

The first *Legacy* I would leave you, shall be this, *Secure your Interest in Christ; make it your great business,*

finest, your work, your Heaven, to *secure your interest in Christ*. This is not an Age, an Hour, for a man to be between fears and hopes, between doubting and believing.

Take not up in a name to live, when you are dead God-ward and Christ-ward. Take not up in an outward form, and outward priviledges. They cried out, *The Temple of the Lord, the Temple of the Lord*, that had no interest in, or love to the Lord of the Temple. Follow God, leave no means unattempted, whereby your blessed interest may be cleared up.

Leg. 2. Make Christ and Scripture the onely foundation for your souls and faith to build on : as the *Apostle* saith, *1 Cor. 3. 11. Other foundations can no man lay, then that which is laid, even Jesus Christ, Isa. 28. 6. Behold I lay in Sion for a foundation, a stone, a tried stone a corner stone, a precious stone, a sure foundation, Ephes. 2. 10.* Since it is a very dangerous thing, as much as your soul and Eternity is worth, for you to build on any thing besides Jesus Christ : many will say, Come build on this authority, and that ; on this saying, and that ; but take heed.

Leg. 3. In all places and company, be sure to carry your soul-preservatives with you : go into no place or company, except you carry your soul-preservations with you ; that is, a holy care and wisdom. You know in infectious times, men will carry outward preservatives with them ; you had need to carry your preservatives about you ; else you will be in danger of being infected with the ill customs and vanities of the times wherein you live ; and that is a third.


Leg. 4. I would leave with you, is this ; Look that all within you rises higher and higher, by oppositions, threatnings, and sufferings ; that is, that your faith, your love, your courage, your zeal, your resolutions,

lutions, and magnanimity rises higher by opposing, and a spirit of prayer: thus ~~it~~ ^{they} did, *Acts* 4. 18, 19, 20, 21, 25, 30 and 31. compared: all their sufferings did but raise up a more noble spirit in them, they did but raise up their faith and courage; So *Acts* 5. 40, 41. and 42, they looked on it as a grace to be disgraced for Christ, and as an honour to be dishonoured for him. They say, as *David*, *If this be to be vile, I will be more vile.* If to be found in the way of my God, to act for my God, be to be vile, I will be more vile.

Leg. 5. Take more pains, and make more conscience of keeping your selves from sin then suffering; from the pollutions and defilements of the day, then from the sufferings of the day; this Legacy I would beg that you would consider, take more pains, and make more conscience of keeping your selves from the evil of sin, then the evil of punishment; from the pollutions and corruptions of the times, then the sufferings of the times, *Acts* 2. 40. *Save your selves from this untoward generation,* *Phil.* 2. 15. *The children of God must be harmless, and blameless, without rebuke in the midst of a crooked and perverse generation,* *Heb.* 11. speaks full to the point in hand, *Rev.* 3. 4. *Thou hast a few names even in Sardis, that have not defiled their garments, and they shall walk with me in white, for they are worthy.* White was the habit of the Nobles; which imports the honour that God will put on those, that keeps their garments pure ~~in a defiling way,~~ *Rev.* 8. 4. *And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. If you will be tasting and sipping at Babylons cup, you must resolve to receive more or less of Babylons plagues.*

Leg. 6. I would leave with you, is this; *Be always doing or receiving good;* our Lord and Master went

up and down in this world doing good, he was still doing good to body and soul, he was acted by an untired power: be still doing or receiving good; this will make your lives comfortable, your deaths happy, and your account glorious in the great day of our Lord. Oh how useless are many in their generation! Oh that our lips might be as so many Honey-combs, that we might scatter knowledge!

 Leg. 7. I would leave with you, is this; Set the highest examples and patterns before your Face of grace and godliness for your imitation: In the business of Faith, set an *Abraham* before your eyes: in the business of Courage, set a *Joshua*: in the business of uprightness, set a *Iob*: of meekness, a *Moses*, &c. There is a disadvantage that redounds to Christians, by looking more backwards then forwards. Men look on whom they excel, not on those they fall short of. Of all examples set them before you that are most eminent for grace and holiness, for communion with God, and acting for God: next to Christ, set the pattern of the choicest Saints before you.

Leg. 8. Hold fast your Integrity, and rather let all go, then let that go; A man had better let liberty, estate, relations, and life go, then let his integrity go; yea let all Ordinances themselves go, when they cannot be held with the hand of integrity, *Iob* 27. 5, 6. God forbid that I should justify you till I die; I will not remove my integrity from me, my righteousness I will hold fast, and I will not let it go: my heart shall not reproach me as long as I live: look as the drowning man holds fast that which is cast forth for to save him; as the Souldier holds fast his Sword and Buckler, on which his life depends: So (saith *Iob*) I will hold fast my integrity, my heart shall not reproach me; I had rather all the world should reproach me, and my heart justify me; then

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then that my heart should reproach me, and all the world justify me : that man will make but a sad exchange, that shall exchange his integrity for any worldly concernment : Integrity maintained in the soul, will be a feast of fat things in the worst of days ; but let a man loose his integrity, and it is not in the power of all the world to make a feast of fat things in that soul.

Leg. 9. That I would leave with you is this. Let not a day pass over our head, without calling the whole man to an exact account. Well, where have you been acting to day ? Hands, what have you done for God to day ? Tongue, what have you spoke for God to day ? this will be an advantage many ways unto you ; but I can only touch on these Legacies.

Leg. 10. Labour mightily for a healing spirit. This Legacy, I would leave with you as matter of great concernment. Labour mightily for a healing spirit : away with all discriminating names whatever that may hinder the applying of Balm to heal your wounds labour for a healing spirit, discord and division become no Christian ; for Wolves to worry the Lambs, is no wonder ; but for one Lamb to worry another, this is unnatural and monstrous. God hath made his wrath to smock against us for the divisions and heart-burnings that have been amongst us. Labour for a oneness in love and affection with every one that is one with Christ ; let their forms be what they will : that which wins most upon Christs heart, should win most upon ours ; and that is his own grace and holiness. The question should be, What of the Father ? What of the Son ? What of the Spirit shines in this or that person ? and accordingly let your love and your affections run out ; This is the tenth Legacy.

Leg. 11. Be most in the spiritual exercises of Religion ; Improve this Legacy ; for much of the life, and comfort,

fort, joy and peace of your souls is wrapt up in it. I say, be most in the spiritual exercises of Religion; There are external exercises, as hearing, preaching, praying, and conference; and there are the more spiritual exercises, of Religion, exercise of Grace, Meditation, Self-judging, self-tryal, and examination. Bodily exercise will profit nothing, if abstracted from those more spiritual. The glory that God hath, and the comfort and advantage that will redound to your souls, is mostly from the spiritual exercises of Religion. How rare it is to find men in the work of Meditation, of Tryall and Examination, and of bringing home of truths to their own souls?

Leg. 12. Take no truths upon trust, but all upon tryal: 1 Thes. 5. 21. So 1 John 4. 1. Acts 17. 11. It was the glory of that Church, that they would not trust Paul himself. Paul that had the advantage above all for external qualifications; no not Paul himself. Take no truth upon trust; bring them to the ballance of the sanctuary: if they will not hold water there, reject them.

Leg. 13. The lesser and fewer opportunities and advantages you have in publick to better and enrich your souls, the more abundantly address your souls to God in private, Malachia 3. 16, 17. Then they that feared the Lord, spake often one to another, &c.

Leg. 14. Walk in those ways, that are directly cross and contrary to the vaine, sinful, and superstitious ways, that men of a formal, carnal, lukewarme spirit walk in; this is the great concernments of Christians. But more of that, by and by.

Leg. 15. Look upon all the things of this world as you will upon them, when you come to dye. At what a poor rate doe men look on the things of this World when they come to dye? what a low value do men set upon the pomp and glory of it, when there is but a step

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a step between them and eternity? Men now may put a mask upon them, but then they will appeare in their own colours. Men would not venture the loss of such great things for them, did they but look on them now, as they will do at the last day.

Leg. 16. Never put off your Consciences with any plea, or with any Argument, that you dare not stand by in the great day of your account. Its dreadful to consider how many in these days put off their Consciences. We did this, and that, for our Families, they would have else perished, I have complied thus, and wronged my conscience thus, for this and that concernment: will a man stand by this Argument, when he comes before Jesus Christ at the last day? Because of the soules of men, many plead this, for that; Christ doth not stand in need of indirect wayes to save soules, he hath wayes enough to bring in soules to himself.

Leg. 17. Eye more, mind more, and lay to heart more, the Spirituall and Internall workings of God in your souls, than the external Providences of God in the world. Beloved, GOD looks that we should consider the operations of his hand; and the despising the works of his hands is so provoking to him, that he threatens them to lead them into Captivity for not considering of them. But above all, look to the work that God is carrying on in your souls: not a soul, but he is carrying on some work or other in it, either blinding or enlightning, bettering or worsting; and therefore look to what God is doing in thy soul. All the motions of God within you are steps to eternity, and every soul shall be blest or curst, saved or lost to all eternity, not according to outward dispensations, but according to the inward operations of God in your souls. Observe, what humbling work, reforming work, sanctifying work he is about in thy spirit; what

he is doing in that little world within. If God should carry on never so glorious a work in the world, as a conquest of Nations to Christ : what would it advantage thee, if sin, Sathan, and the world should triumph in thy soul, and carry the day there ?

Leg. 18. Look as well on the bright side, as on the dark side of the cloud ; on the bright side of Providence, as well as on the dark side of providence. Beloved, there is a great weakness amongst Christians, they do suppose on the backside of Providence, as that they have no heart to consider of the bright side. If you look on the back side of the providence of God to *Joseph*, How terrible and amazing was it ? But if you look on the bright side, his four-score years reign, How glorious was it ? If you look on the dark side of the providence of God to *David*, in his first years banishment, much will arise to startle you ; but if you turn to the bright side, his forty years reign in glory ; How amiable was it ? Look on the dark side of the providence of God to *Job*, Oh how terrible was it in the first of *Job* ? but compare this with the last of *Job*, where you have the bright side of the cloud, and there God doubles all his mercies on him : Consider the patience of *Job*, and the end that the Lord made with him ; do not remember the beginning only, for that was the dark side ; but turn to the end of him, and there was his bright side. Many sins, many temptations, and much affliction would be prevented by Christians looking on the bright side of providence, as well as on the dark.

Leg. 19. Keep up pretious thoughts of God under the sowerest, sharpest, and severest dispensations of God to you, Psal. 22. 1, 2, and 3. My God, my God, Why hast thou forsaken me ? Why art thou so far from helping me ? and from the words of my roaring ; Oh my

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God, I cry in the day time, but thou hearest not, and in the night season, and am not silent; There was the Psalmist under smart dispensations: but, What pretious thoughts hath he of God under all? But thou art holy, O thou that inhabitest the praises of Israel: though I am thus and thus afflicted; yet thou art holy, Psal. 65. 5. By terrible things in righteousness wilt thou answer us, O God of our salvation.

Leg. 20. Hold on, and hold out in the wayes of well-doing in the want of all outward encouragements, and in the face of all outward discouragements. Its nothing to hold out, when we meet with nothing but encouragements; but to hold out in the face of all discouragements is a Christians duty, Psalm. 44. Though thou hast sore broken us in the place of Dragons, and covered us with the shadow of death; yet have we not dealt falsely in thy Covenant; our hearts is not turned back, neither have we declined from thy wayes; 'tis perseverance that Crowns all. Be thou faithfull to the death, and I will give thee a crown of life, Rev. 2. 10. And he that endureth to the end shall be saved, Mat. 24. Its perseverance in well-doing that Crowns all actions. If you have begun in the Spirit, do not end in the flesh: do not go away from the Captain of your salvation; follow the Lamb, though others follow the Beast and the false prophets.

Leg. 21. In all your naturall, civill, and Religious actions, let divine glory still rest in your souls, Rom. 7. 8. 1 Cor. 10. 31. In all your hearings, in all your prayings, let the glory of Christ carry it: in all your closet-duties, let the glory of Christ lie nearest your hearts.

Leg. 22. Record all special favours, mercies, providencies, and experiences. 'Tis true a man should do nothing else, should he record all favours and experiences of God towards him; and therefore my Legacy

gacy is, Record all Special favours, peculiar experiences. Little do you know the advantage, that will redound to your souls upon this account, by recording all the experiences of the shinings of his face, of the leading of his Spirit ; many a Christian looseth much by neglecting of this duty.

Leg. 23. Never enter upon the triall of your estates, but when your hearts are at the best, and in the fittest temper. Tis a great desire of Sathan, when the soul is deserted and strangely afflicted, to put the soule on trying work : Come see what thou are worth for another world, what thou hast to shew for a better state, for an interest in Christ, a title for heaven : this is not a time to be about this work ; thy work is now to get off from this temptation, and therefore to pray and believe, and waite upon God, and be found in all those ways, whereby you may get off the temptation.

Leg. 24. Alwayes make the Scripture, and not your selves, nor your carnal reason, nor your bare opinion, the Judges of your spiritual stature and condition. I cannot see my condition to be good. I cannot perceive it. What must your sense, and your carnal reason be the Judge of your spiritual state ? *Isa. 8. 10. To the Law and to the Testimony, if they speak not according to this rule, it is because there is no light, no morning in them, John 12. 48. The word that I have spoken, the same shall judge you in the last day ;* The Scripture is that which must determine the case in the great day : whether you have grace or no, or whether it be true or no.

Leg. 25. Make much conscience of making good the termes on which you closed with Christ ; you know the terms, how, that you would deny your selves take up his Cross, and follow the Lamb wheresoever he should go : Now you are put to take up the Cross,

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to deny your selves, to follow the Lamb over hedge and ditch, through thick and thin, do not turn your backs on Christ: the worst of Christ is better then the best of the world: make conscience of making good your terms, to deny your self, your natural self, your sinful self, your religious self, and to follow him: and if you do so, oh! what an honour will it be to Christ, and advantage to your souls, and a joy to the upright.

Leg. 26. Walk by no rule but such as you dare dye by, and stand by in the great day of Jesus Christ. You may have many ways prescribed to worship by: but walk by none but such as you dare dye by, and stand by, before Jesus Christ: walk not by a multitude, for who dare stand by that rule, when he comes to dye?

Make not the example of great men a rule to go by: for who dare dye by, and stand by this, in the great day of account? Do not make any authority, that stands in opposition to the authority of Christ, a rule to walk by: for who dare stand by this, before Jesus Christ: Ah Sirs, walk by no rule, but what you dare dye by, and stand by at the great day.

Leg. 27. And lastly, sit down, and rejoyce with fear, *Psal. 2. Let the Righteous rejoyce, but let them rejoyce with fear.* Rejoyce, that God hath done your souls good by the everlasting Gospel; that he did not leave you till he brought you to an acceptance of, to a closing with, and a resignation of your soules to Christ, and the clearing up of your interest in him. Rejoyce, that you have had the everlasting Gospel in so much light, purity, power, and glory, as you have had for many years together. Rejoyce in the riches of grace, that hath carryed it in such a way towards you. And weep that you have provoked God to take away the Gospel, that you have no more improved it, that

that you have so neglected the seasons and opportunities of enriching your souls. When you should have come to Church-fellowship, any thing would turne you out of the way. Oh, sit down, and tremble under your barrenness, under all your leannels: notwithstanding all the cost and charge that God hath been at, that you have grown no more into communion with God, and conformity to God, and into the lively hope of the everlasting fruition of God. Here are your Legacies, and the Lord make them to work in your souls, and then they will be of singular use to you, to preserve you so, that you may give up your account before the great and glorious God with joy. Labour to make conscience of putting these Legacies into practise, of sucking at these breasts, which will be of use to us, till we shall be gathered up into the fruition of God, where we shall need no more Ordinances, no more preaching or praying.

Mr. Collin's Farewell Sermon.

Jude v. 3. Contend Earnestly for the faith, &c.

THese words contain two parts: 1. A Duty exhorted to. 2. The manner of the management of that Duty.

The duty exhorted to, is, to retain the faith delivered to the Saints: The manner of its management is, that we should earnestly contend to keep it.

I opened the termes, what's meant by faith?

It is not so much the grace of faith, but the Doctrine of faith; not special faith whereby we apprehend special mercy upon a promise made to the Elect, but
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the *Fides quæ creditur*, the whole substance of the doctrine of Christ as to things that are to be believed, and duties that are to be practised.

But why is it said *The faith that was once delivered*? (that is) Invariably, Irrevocably, once for all? *Delivered*, respects the privilege the Saints of God had in the Faith that God had left; 'tis the Faith of the Gospel, committed as a Treasure: And the Church is called a Candlestick, not only to hold out the light, but to hold the light; whence the Church is called the pillar, or the ground of truth; not that they are to make Doctrine, but to hold forth the Doctrines of Christ, even as the Tables and Pillars, upon which proclamations are hung and held forth to be made publique; so is the Church of Christ, 'tis that in which the truths of the Lord Jesus are kept, and will be kept from one age to another.

But what's the import of the word [*Earnestly contend*]? It's a word used only once in the new Testament in the Composition: The word in the root is frequently used, and imports a *strugling with might and main, as those that use to run at games*. It's used for Jesus Christ in his sufferings, *He was in an Agony*; the same word from whence the word is compounded. The Apostle would imply such a contention, such a struggling to keep the faith of the Gospel, as one word in the English is not able to express it, and Interpreters very much differ what's the import; the best center in this, that we should so contend for the faith, as men that would contend to keep their very lives.

The proposition is this, *That it is the duty of the Saints of God to maintain earnest contention, to struggle for, and to keep the faith that was entrusted with them.*

Quest. Wherein doth this contention consist?

1. It is not a Carnal contention; the weapons of our

our warfare are not Carnal, but Spiritual; the Saints are not called to contend for the faith with Carnall weapons, with Carnal power and force: (*not by might and power, but by the Spirit of God*) force and power, and a fleshly Arm, Prisons, Pillories and Chains, and taking away of mens Comforts and Estates upon the account of the faith of the Gospel, hath been the usual way of Errors defending it self: Prayers and Tears are the Churches weapons.

2. 'Tis not a contention of uncharitableness: This contention allows no murdering either of the bodies or souls of men; Christians are so to contend against Error and sinful practise, as to love their persons, and pity those they contend with. There are some opinions, that there is no way to shew a holy way of zeal against, nor be able to destroy them, but by a holy separating from the persons; there were such to whom it was not lawful to say God speed, or receive them into their houses; but yet this is in order to the saving the soul; Saving some, plucking them as brands out of the fire.

But positively, this holy contention it consists in these four things.

1. In managing the sword of the Spirit, the Word of God, against errors and sinful practises, to be able to confute them mightily, as *Apollos* did, out of the Scriptures, shewing the Jews that Jesus is the Christ.

2. By Prayer: for to pray down sinful opinions and practises. That we meane when we pray, *Thy kingdom come*, that the Gospel may run on and be glorified; that these nights of darkness may be dispelled, that Truth may shine to the perfect day.

3. By holy practising against them; by holding forth the Word of life in your conversations; by striving together by a mutual provocation for the Faith of

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of the Gospel in respect of holy walking.

4. By being able to suffer for them.

The Reasons of the Point I gave you.

I shall now sum up all in a word of Exhortation, to press every one that bears the name of a Saint, to take up this Exhortation of the Apostle, *Earnestly to contend for the faith that was once delivered to the Saints.* The sum of all is, to beg that you would be valiant for the truth of Christ; that whatever hath been delivered to you consonant to the truth, agreeable to the faith delivered us, that you would struggle might and main by all Christian courage, by argument, practice, prayer, by suffering, rather then let go those truths that God hath taught you by his faithful Ministers: that Christ hath been preached to you; those Scriptures you have in your hands; those Doctrines you have learned by experience, by prayer, by searching the word; those wayes of worship God hath taught you; those patterns of his house, and out-goings, and returnings there that he hath taught you; be exhorted to hold them fast, and not to let them go: (*Contend earnestly for the Faith, &c.*)

It is to be lamented, that there is so sad a spirit of indifferency among Christians, as we find at this day. Many doe so carry it, as if there were nothing in the Gospel of Christ that were worthy the owning by praising, or worthy the owning by suffering. This luke-warm indifferent temper hath done the Church of God a great deal of mischief formerly; and if admitted now, will doe you as much mischief again. It hath been one of the sins which the Lord at this day is judging and punishing his poor people for, that our zeal hath been so hot one against another for meer circumstances, and so cold when we are like to loose the substance; that our contentions rise so high in matters

matters hardly of any moment, and our spirits work so low when they are to gain the great things for which Christ suffered, and which he delivered to us. It is my work therefore to beg you, that you would put on a holy resolution, that there may be no contention among us (for we are Brethren) but only that contention, who may most retain, and evidently witness the Faith that is delivered to us: It is the trust God hath committed, and he doth expect and look how we will manage it with courage and confidence, to keep the Faith of the Gospel. There are very great oppositions against you, and there ought to be great resolutions of Christians to maintaine themselves against such oppositions. It is a very sad thing that Christians should see the Faith and the wayes of the Gospel of God as it were taken from them at any time, and they have not one word to speak, nor any thing at all for to venture in suffering for the wayes and truths of Jesus Christ; *Moses* had such a holy zeal, that when *Aaron* was an example to the people to lead them to Idolatry, he contended with him earnestly to his face. The zeal of Gods servants is so small now, that though *Balaam* be about the work, we have not a word to speak; Though the false Prophets of Antichrist be about the businesse, yet no Christian hath courage to speak. The holy Apostle *Paul*, when *Peter* walked with an uneven foot, and began to Judaize, he tells us, he did resist him to his face; shall *Paul* resist *Simon-Peter*, and shall not the Saints of God resist *Simon-Magus*? shall they resist *Hymeneus* *Philetus*, and shall we not contend with *Alexander* the Copper-smith? 'tis but futable to what God expects; and the exhortation here given us, That we should maintaine it with might and maine, as that which is our Treasure, which we will not let go, the Faith once delivered to the Saints.

To

To put you upon this I might encourage you with several things; all the reasons mentioned are as so many Motives to this holy spirituall contention: Shall I tell you of three words further?

1. The mercy of God delivering the Truth to you, should engage you to this holy contention; 'tis such a mercy as is a non-such mercy, *Psa. 147. the two last Verses, He hath given his Judgements to Jacob, and his Statutes to Israel; He hath not dealt so with every Nation.* How many of the greatest part of those that we call Christians, in the world, are put like *Sampson* to grind among the *Philistines*? Superstition, Popery, Idolatry, Will-worship, such things as *Jesus Christ* never deliverd to his Saints, having both their eyes out; the Scripture light that should have shewed them the truth taken from them; and their Consciences that should teach them, carried in the pocket of some base Priest, that dare not think any other then what he will tell him. How many are there, even of the very reformed of the World, who onely get upon some broken-plank of Shipwrackt truth, whereby they swim to the Lord *Jesus*! But God does not deal thus with us: you have had the whole Counsel of God revealed to you, a glorious light set up in the Nation for a hundred of years past, which hath been like the light of seven dayes: for these twenty years past the running too and fro of men hath increast knowledge: you have learned the truth from Gods faithful Ministers: you have received it with much affection, with many temptations; it hath cost *Jesus Christ* dear to send it, it hath cost you dear to receive it, and will you let it go? Your sin above all others will be most provoking to the Lord *Jesus*.

2. I might tell you that 'tis a time, wherein many

let go the faith ; and methinks the Lord Jesus does by his poor and unworthy messenger speak to this great Congregation, as sometime he did to his Apostles, *Will you also go away?* There are many that have been forward and eminent professors of the faith delivered to the Saints, that have made shipwreck of faith and good conscience ; will you split upon the same rock ? God hath kept the truth for you, and kept you in the truth hitherto, and is coming to see whether you will leave it, and keep it or no. We have been sucking at the breasts of the Ordinances, and dandled upon the knees of providence, and gone on in a smooth way of profession ; but what will you do now when you must come possibly to suffer persecution for it ? to keep the Faith, you may lose your Liberty, Life, Estate. And there's a great deal of hazard upon this account, because it hath pleased God so to dispose it, as that those that should be your guides in truth, the Lord is removing them into corners. Possibly while they have been with you, you have kept the faith ; but what will you do when they are gone ? While *Moses* was with the people, they cleaved to the Lord ; when once he was gone into the Mount, they fell to their Idolatry, and worshipped a Calf. While *Paul* was at *Ephesus* the flock was kept pure, but (saith he) I know after my departure, grievous Wolves shall break in, not sparing the flock, &c. So while you have heard of God, who sends voices and warnings to scare away the Wolves and Foxes from you, possibly you may keep the faith ; but what will you do when God removes them ?

3. God hath never had in all ages of his Church, a word of his Patience to be kept to try his Saints, and therefore it does concern you for to be valiant
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for the truth. In all the series of Gods dispensations with his Church, there hath been something or other of the faith of Christ, that hath cost them resisting to blood, to sacrifice their lives, to lay down all that they have for it by suffering: Now even as they, so we; if not in the same thing, yet in the same faith; we have still some word or other of Gods patience to keep; therefore we need to have on the Armour of Light; you must wrestle with the Fiery Tryal, for there is some Jewel that Jesus Christ puts upon you to wear, that Persecutors, Persecutions, Heresies, Hereticks will scratch at, which you must hold out with losse of life to keep; and this must be till the latter part of the rage and raigu of Antichrist is out; and even as you keep that, so will God keep you, *Rev. 3. 10.* As you honour the word of Gods patience, so God will honour you; As you are faithful to him, so will he give you the Crown, and no otherwise; Hence therefore it concerns us all to be armed with a holy confidence and resolution, as to this spiritual warfare, in contending for the faith delivered to us.

But the great thing I shall speak to, is, Wherein may Christians be helped in this holy struggling and contention?

I shall only mention five or six things, some to fit you for it, others to help you in the management of it; I shall name them mixtly, and not distinct.

Rule 1.

First, Bring all Doctrines that are offered you to believe, and all practises that are put upon you to practise, to the Scriptures, the word of God; try them there whether they be to be retained, or to be rejected: You will have double advantage by it;
1. To discover what is right and what is wrong.

2ly. To have on the best part of your Armour, whereby to contend against error.

1. To discover what is right, and what is wrong; for the Scripture alone is the touch-stone of Doctrines, and the Tryal of Spirits; the Scripture does discover it self, and doth discover all things that are contrary to it; when you are bidden to try all things, as some poor giddy-headed Christians of late days have done, who have made the practising every opinion to be their trying of it, till they have run themselves into all opinions; but 'tis by the Scripture you are first to try, and then to practise; like the noble *Bereans*, that were more noble then those of *Thessalonica*, because they searched the Scripture. To bring the Truths that have or shall be taught you, or the Doctrines that shall be imposed upon you to the word of God; to see whether they be according to the Truth, or no: for false Doctrines, for false Worship, of all things they hate the Scripture most: they are like false coyn, or false Jewels, which go best in the night; false coyn will not endure the Touchstone, nor false Jewels the day; no more will false doctrines the Scripture, therefore it will be a great way to discover them.

2. It will be a great way to vanquish them, *Eph. 6*. Above all take the sword of the Spirit; the word of God is the sword of the Spirit, by which we slay Heretical Doctrines, and by which we are to slay sinful practises; All those stones that the *Davids* of God have flung at the *Goliath's* of Error, they have been taken out of the brook of the Scriptures; therefore reduce all Doctrines offered you to believe, all worships that are taught you to practise, to the word of God.

1. All

1. All Doctrines that are taught you to believe, reduce them thither; there's no profession of Faith to be built, but the stones must be fetched from that Mountain. If you believe divine truths, but not because the Scripture propounds them, your Faith is but humane; If you believe any thing the Scripture doth not speak, your faith is Diabolical; the word of God and your Faith must run parallel: All that is written, you must believe, and you must believe nothing but what is written: This was the Rule of the Old Testament: *Isa. 8. 20. To the Law and to the Testimony*; to the Law (that is) to *Moses*: and to the Testimony (that is) to the Prophets; if they speak not according to these, there's no light in them. When any thing was offered to Christ by way of enquiry, his common answer was, How readest thou? *Luke 10. 26.* How it is written? When the holy Apostle *Paul* would redress the abuse of the Lords Supper, he does not carry the Corinthians to these and these Fathers, to this and that use and custome, but brings it to that, how it was delivered from the Lord: he reduces them to the institution, What I have received from the Lord, that I have delivered to you. The word of God is perfect, in respect of the Doctrine, and in respect of Worship. So that whatsoever is offered you to believe, you must try it by the perfect Rule: for 'tis given by Divine inspiration to make the man of God perfect and wise to salvation: it is such a *Canon* about Doctrines to be received, as nothing must be added nor taken from it, *Revel. 22.* Therefore it's called a Testament; Now no man dares add to another mans last Will and Testament: who shall dare to add a faith to the Faith of Gods Elect, to that which *Christ* hath delivered? I will give you this as a certaine

observation, that there never was any thing of false Doctrine brought into the Church, or any thing of false worship imposed upon the Church, but either it was by neglecting the Scripture, or by introuducing something above the Scripture.

2. Bring hither all practises of Worship, as well as Doctrines to be believed; try the wayes and formes of Christs house, by the word of Christ: he shews us the patterns thereof; he was faithful in all his House, even as *Moses* was, who did not leave a pin of the Tabernacle, but did appoint it. There is nothing decent and comely in the Church, which is so much pleaded for, but what comes in by Christs institution. Whatever you worship without a warrant from the word of God, or by whatever means you worship without a warrant from the word of God, you worship you know not what, *Job 4. 20.* 'tis Will-worship: and by the same Rule you receive one Will-worship, you may receive Twenty; 'tis vain worship, it will never reach the end of your Communion with God; (for he is a Spirit, and seeks such Worshippers,) it will never bring you to the enjoyment of God; therefore in point of Worship, bring it to the word of God, and as to Faith and worship say, Hitherto my Faith and my Worship shalt thou go, and no further. This Rule rightly improved, it will dis-intangle you from the hooks, and take you off from the baites of those cunning Fowlers (for to such the Apostle doth compare them in the New testament) who seek to betray souls from the simplicity of Gospel-Faith. Never any did invent false Doctrine, but to put up them, they put down the Scripture, and they put out the eyes of Christians to make them bend to it; before they use other means to compel them; their great work is to darken

darken the light of the Truth, and in the Room of the Scripture to be your rule, they set up other Rules: which, because there are three marvellous Popular, I desire to mention them in opposition to this Rule I have given you.

There's a three-fold Rule men would set up to deceive poor souls; The name of a Church; Antient Customs; The Generality of those where they live.

1. The specious name of a Church, to make that a rule to Doctrine and to Worship. It was the Plea of the Popish party in the *Marian* dayes, What? will you not believe the Church? hath not the Church power to make Institutions and Canons about this, and that, and the other? will you not believe the Church? will you go out from the true Church? Thus doe men that go about to deceive; nothing like it as to the catching and deluding many Poor soules, by making the Church their Rule. It was the way of the Popish party of old, and if Antichrist ever hath power againe over the Church of Christ, in that measure and degree it has had, you must expect it again; therefore let me caution you against it. Can we enquire who this Church was? It was only the decree of the proud Church, Antichrist of old, and the Antichristian Clergy, who (as you may read in their Stories) would Lord it over the Faith of Gods Heritage. I must tell you, the Name, and Custom, and way of the Churches of Christ, is a Reverend holy thing, even of that that is a true Church; 'Tis a weighty Argument, when the Apostle saith, *We have no such Custome, nor the Churches of Christ*: And therefore I doe fully close with him that said, No sober man will go against reason: No Christian against the Scripture: and

then

No peaceable minded man against the Church; But ~~when~~ the Church must shine by a Divine Scripture Light; If that be a Rule, it must be Ruled by the Scripture; the Churches power is not Authoritative, as to give Lawes against the Lawes of Christ; it's only Ministerial; we doe believe the Scripture for it self, and not because of the Church; we receive the Scripture by the Church: Hence therefore when we set up the name of a Church, let us see whether that Church walks in the way of Christ, whether she be his Spouse or no, whether she doth act according to his Institutions, whether they bring his light, yea, or no; then submit; for it is not what a Church practises, but what they are warrented to practise; not what they hold for a truth, but what they are warranted to hold as the word of truth; The word was written after the Church; but as it is the word of God, it's before it. This therefore will break the snare if you be set upon by the specious name of the Church; look that the Church hath warrant from the Scripture Institution, and then submit to Church Institution.

would

A second Rule I observe men ~~should~~ set up to betray poor soules from the Faith once delivered to them, is Antient Custome; (Our Fathers Worshiped in this Mountain) when they would hold forth that which the Scripture is short in, they would send us to such and such Customes, of so many hundred years standing. It is to be bewailed that the Date, the standing of false Doctrines and false Worship is so antient: for though at first they were but Innovations, yet to succeeding Generations they become old; And 'tis a very great truth, that, That is the most Antient, is the most True, and therefore there lies a great snare in this. Therefore when Antiquity

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quity is pretended, if you find not their hoary heads in the way of Righteousnesse, there is little reason for you to reverence them, or comply with them; no more then there was reason so suddenly to be taken with the *Gibeonites* mouldy bread, and clouted shoes; when matters of Antiquity are pretended, say as *Ignatius*, *Iesus Christus est mea Antiquitas*, Jesus Christ is my Antiquity; so say, Truth is my Antiquity; for though an opinion have been practised a Thousand years, yet men have the word of Truth in their hearts that is Antienter then all.

would

A Third Rule that men should set up, is, The general course of the World, or place, the generality of those where they live; This was that the Popish party did often mention to the Witnesses of Jesus Christ; what? will you be wiser then others? can't you do as others do? must you be singular? And this is a taking rule for to make you conformable to those things possibly the Word of God will not warrant, if you bring not this Custome to the word of God; 'tis not what the most do but what we may do: 'tis not what is the practise of all in generall, but what ought to be the singular care, and strict holinesse of Christians in particular, that the word of God will allow: Christians are not to be conformable to the present world, *Romans* 12. 1. The word will tell you it is no more safe to follow a multitude to doe evill, then it will be sweeter to be in Hell with a great company; The word will let you know the secrets of the Lord are with a very few, and those then that fear him; as for the whole world, it lies in wickednesse: The profession of Jesus Christ, is commonly called a Sect; it is every where spoken against, and men hate it every where; There-

Therefore set up this Rule in your hearts, in your houses, in your meditations, in your practice.

Rule 2.

Be very well rooted and established in the Faith that hath been delivered to you. I observe it's one of the great Reasons why Christians so easily let go the profession they have made, is, because they were never well built upon it, nor established in it. There are many Christians that through their own itching ears, heaping up Teachers to themselves, have never been rooted or established in the Truth; the Lord pitty them and keep them this day; Many Christians that have attended to establishing means, yet never seriously considered, nor laid things to their heart, but are like those that the Apostle speaks of, *Hebrews* 5. 12. that had need to learne the first Oracles of God. How many among us profess with the highest, but have little ground for their faith? only (with the Jews) the Traditions of the Elders, the Custome of the place, Education, and because such a party of men say so, because no body denies it, because Ministers commonly preached it; but to take any solid or serious ground, they are to seek. 'Tis not with the things of God as with other Arts, as Logick, Rhetorick, Astronomy; in these Arts the principle is pre-supposed to be proved; no man goes about to prove there is Reason, that there is Number, that there are Heavenly bodies, because sense and experience shews it: But 'tis quite otherwise in the things of God; for you are not onely to run away with the notion, that there is a God, that this God is one, and that these are his Words and his Works; but you are to know this experience, because the knowledge of these thidgs comes in by infusion,

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fusion, by Faith, by a beliefe that God is : *For by Faith we believe the worlds were made by the word of God, Hebrews 11. 2, 3.* It is that therefore I would presse you to, that you would labour for an established spirit; Doe not only hear the things of God, but see them; the first will but blind you, or at best leave you at great uncertainties; the last will settle you. What was the reason of the holy Apostles zeal when they were under the greatest threatenings of the High Priest, and were forbid to speak in the name of Christ, and to speak of Justification by Faith, and the Resurrection of Christ from the dead, and forgivenesse of sinnes by him? (things that are furthest remote from sense and reason) the Apostle will tell you, *Acts 4. 20. We cannot but speak the things we have seen and heard.* Hence it is that poor silly Women, that in respect of their Imbecillity and Infirmary of Sex, the terrors of the Fire and Faggot, might have been such to have brought them to Apostacy, yet they confounded the great doctors and Rabbies when they were brought before them; they were able to burn, though they could not dispute; they beheld things that were invisible. It's an excellent thing not to take up the word upon notion, upon Opinion, but to have an established heart through Grace. I shall direct you in two words.

1. Get the Lord by Prayer to teach you every truth; What Jesus Christ Teaches once, is everlastingly taught; no word is abiding, but that which the Lord Jesus Teaches himself. Look as it is with Satan, when he comes to seduce men from the truth, he will present such a fine notion without, and commonly he dares in some dazling light within, so that you never knew a Heretick take up a false Opinion, but

but it was with a marvellous deal of sweetnesse and comfort; so when the Lord Christ Teaches by his spirit, he comes with that light, that sweetnesse, favour, and relish of Truth, as will be impossible for you to let it go: Hence when Christ would confute the Pharisees, that had the witness of his Father in his works, he saith, *Job: 5. 37. Ye have neither heard his voice at any time, nor seen his shape*: It's an excellent thing to see the shape, and hear the voyce of God.

2. Be well rooted upon Christ, or else you will never be established in any truth of Christ: If you misse the Lord Jesus by the grace of Faith, you will never hold fast the Doctrine of Faith; you are built upon the Doctrine of the Apostles, (not their persons) upon which the Lord Jesus is the corner-stone; he that does not know Jesus Christ himself, will certainlie loose his Faith: What's the reason the stony ground in time of Persecution fell away? why they had not root, they were not planted upon the Lord Jesus.

Rule 3.

Thirdly, Those truths that God hath taught you, and those wayes of Worship God hath committed to you, love them as your lives, love them above your lives; for no man will ever contend to hold them, if he do not love them; things of low price and esteem, are presently let go; he that loves the Word above his life, will let life go rather than the Word; If you receive not the word out of Love, every Impostor and false Prophet, every fear and terror of men will rob you of it: *Hide the word in the heart, saith Solomon, love the truth dearly.* It was a great speech of Calvin, Never did any one Apostatize from the

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the truths of Jesus Christ, but it was because he did not love the truth : And I adde this, That never did any Apostatize from the wayes and truths of Jesus Christ, but it was because they did not receive them in love, or else they have lost their love ; for there's a decay of affection, as well as having no affection : if you love them, what will you suffer from them ? (but more of that by and by.)

Rule 4.

Fourthly, Guard all the truths of God, and those wayes of God that have been taught you ; guard them strongly, especially truths that are most material and fundamental ; for leading truths are like Captains of Armies, if they be routed, the whole rout follows them. There is great opposition that will be made against your faith. The whole power of darknesse, of Antichrist, of his seducing spirits, likely and probably enough, will over-spread the whole face of Christianity once more, that she must sit as a Lady, before she be desolate and forsaken for ever. The Apostle bids you beware of Dogs, beware of the Concision, beware of evil-workers, guard your selves against them, guard the truth you have learned by Argument, by Scripture by Reason, that you may have wherewithal to confute them by the word of truth mightily, out of the Scripture, as the Apostles did.

Three things you are to guard against.

1. Your own deceitfulnesse, especially in a rash and sudden forsaking of those wayes that have been taught, and the Profession you have taken up ; for Christians would never be so mad to Apostatize, were they but seriously deliberate about the weight of them, Gal. 1.6. *O foolish Galathians who have bewitched*

witched you, that you should not obey the truth? &c. I marvell what ailed you, that you are so soon turned away to another Gospel: One would have thought they might have spoken with Paul first, and sent to him, and reasoned the case with him; There's a marvellous bewitching in false Doctrines, and false worship, to take men presently, who are not watchful over themselves: It is in disputations and practising truth, as it is in contentions; if you make a Judgement before you hear both parties speak, you judge unrighteously: if you forsake the wayes and truths of Jesus Christ, before you hear what can be said for them, you do unrighteously.

2. Guard them against the lusts of your own hearts. The great work of a Christian is contention; it is not so much against Antichrist; those that are without him, as that that is within him. If all Heretical Doctrines and wayes were rooted out of the world, not only the being, but the memory, the heart is bad enough in one day to set them all on foot again; therefore guard the truth: Men of corrupt minds will presently grow Reprobate, as to the Faith, 1 Tim. 3. 6. Such Doctrines and Worshipps as shall sute with our lusts, as shall sute with exalting it self, and laying Christ low, as shall sute with an easie way to Heaven, when the Scripture saith, *straight is the gate*; as shall sute with self-preservation: So I might secure my Estate, my Liberty: I would suspect such Doctrines as these, before I take them up for the wayes of Christ.

3. Guard the truth against all false Teachers, such as shall come among you in sheeps-cloathing, yet are Wolves in heart: men that creep in at unawares among you, to subvert souls; I will not here describe them, you know them well enough by their fruits: only

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Onely this let me tell you in opposition to those: though you cannot come at the publique Ministry, or those God hath set over you, yet make conscience to take fences, to take defences from them, as you may by their counsel, prayer, help and assistance, for to guard you against false Teachers. When the Church of Christ is in the Wildernesse, you will find this is that the Holy Ghost advises them to, *Can. 1. 8.* You are to guard your selves by communion one with another? as to go forth by the foot-steps of the flock, so also you are to go and feed your Kids besides the shepherds Tents; for though 'tis not the work that God calls for, to pin your Faith upon their sleeves, yet 'tis your duty to enquire of the Lord by them, for he is the Messenger of the Lord to you.

Rule 5.

Arm your selves with Resolutions to suffer for the Faith of the Gospel, and for the ways of Jesus Christ: as you should love the truth above your lives, so labour to be made willing for to part with life, estate, liberty, any thing for to keep the wayes of Jesus Christ. It is not the honour of the Gospel of Christ, to hear Christians to break out into murmurings, passions, discontent, contentions that are carnal and sinful: your work is humbly, meekly, and patiently to lie under the hand of God, and under the hand of man too; that becomes Christians: suffering is that that will restore the glory of Religion, that will keep the truth delivered to you, that will honour the cause of Christ best of all: follow the example of blessed *Paul*: his expression is worthy of consideration, *2 Tim. 2. 9.* he gives a charge of keeping and propagating one of the most glorious truths, (*that Jesus Christ is risen from the dead*) yet a thing that is farthest

farthest off from sense and reason, (*wherein I suffer Trouble*) mark, *Paul* does not say, wherein I make Trouble, no, but wherein I suffer Trouble as an evil doer unto bonds, but the word of God is not bound; If this blessed and glorious Apostle would have had the faith of God bound, and have contented himself with sinful silence, and not propagated the Gospel, *Paul* might have been free; but *Paul* would not have the word of God bound, therefore *Paul* would suffer for it; Shall we go higher a great deal then this? You have the glorious commendation of the Lord Jesus Christ upon this account, that he gave a free and full account of the Doctrine of his Father, and of his glorious person before *Pontius Pilate* a bloody Persecutor; It was not by saying to his Disciples, *Fight*, nor by saying, *my Kingdom is not of this world*, but that he gave a glorious confession before the face of *Pilate*, of the righteousness of his Truth, Doctrine, Gospel, and of his person. Fear to ensnare the freedom of the truth, with your own Liberty; doe not ensnare it to your own lusts, nor to the will of any man! O that we could study, and improve these Scriptures more! it would make us fear God more, and man lesse; this is that that would make us say, as holy *David* did, *Psalme 119. 161. Princes have persecuted me without a cause, but my heart standeth in awe of thy words*: for he that hath the most fear on you, and upon you, you will be more afraid to fall into his hands. It is a Childish thing for a Christian, to tread down the belief of any Doctrine, or practise any Worship for fear of man, who hath no power to hurt us, then we give him our selves by our Feare; Feare not him that can but kill the body, &c. It was the way of G O D's people formerly, that they came to divide

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divide between duty commanded by God and commanded by man, you may read in all the dayes of Antichrists persecution, from the beginning they came to divide in matter of obedience to God and his truth; and worship and obedience to man. Christians nothing but a suffering spirit will help you to this, for there is no other way of Obedience in this case to authority, but to suffer under it meekly; Patiently, as Lambs: This made the three Children to divide between the command of the King, and the command of God: What sayes *Nebuchadnezzar*? *Every knee that bowes not, shall be cast into the Furnace*; very well, as for that matter say they, *O King, we are not careful to answer thee, for we will not bow down, &c.* What, will they not Obey him? yet they will obey him by suffering, as becomes Christians, and is the example of Christ (as if they should say) Truly we are terrifyed with the burning Furnace, but we are terrifyed with Hell too: We are terrifyed by the threats of the great King, and we are likewise terrifyed by the threats of the great God: he is able to deliver us out of your torments: you are not able to deliver us from his torments: so in the case of *Daniel*: Arm your selves with this Resolution of suffering and lying down patiently and meekly under those things that you cannot do, so that God may be honoured by your holy resolution upon this Account: for truly you never do contend successfully for the faith of the Gospel, till you contend by suffering, for it is said, They overcame by the blood of the Lamb: you never make Religion your business till the world sees you can let such great things go, as life, estate, liberty, to keep it: Then wisdom is justified of her children: You never glorifie the truths of God so much by practice, or writing, as by suffering for them.

Those glorious truths against Popish justification, mixing of works with faith Transubstantiation, Purgatory, Idol worship, against all those things that were superadded contrary to Gods justification, there is such a glory upon the truths that it is hard for the Popish power ever to darken them again, because we see them written in the honorable and blessed scars of the witnesses, and burnings of those glorious Martyrs. If you would take one another by the hand when God takes away our faithful guides, and say, Brethren, Sisters, Friends, come let us hold together, there's no way in the world to hold on together like suffering; for the Gospel really would get more advantage by the holy, humble sufferings of one gracious Saint, meerly for the word of righteousness, then by ten thousand Arguments used against Hereticks, and false worship. Compare *Phil. 1. 12, 13, 14.* with the 27, 28, and 29 verses, How is *Pauls* bonds a furtherance of the Gospel? *Paul* no doubt was called an evil doer, one that sowed Heresie, and was hated everywhere; (saith he) *Many of the Brethren of the Lord waxed confident by my bonds, and were much more bold to speak the word without fear.* Here's the great encouragement: and then he comes to give you a precept, and that's in the 27. verse, and he speaks it as one that was leaving of them, *Only let your Conversation be as becometh the Gospel of Christ, that you may stand fast in one spirit, with one mind, striving together for the faith of the Gospel, and in nothing terrified by your Adversaries; for unto you it is given, not only to believe, but also to suffer, &c.* It is given to you as a duty, given to you as a priviledge. O that you would confirm one another, and in slippery times hold up one another by the hand; do it in going after Gods call, and in this way, suffering for those truths you cannot otherwise hold and maintain.

Truly

Truly Christians, you had need be armed with Resolution; for the world is always counting the things Gods people have suffered, for very little, and they count it prudence not to meddle therein. Those men that have easie, soft terms to comply, that they have a latitude to do any thing, I believe some Christians are of that opinion, that they would even think the Saints of God were ill advised to venture their all upon those truths they see others dyed and suffered for.

It's a sad thing, many Christians study to draw out the lines of obedience as far as the honesty of the times will give them leave, but no farther: that they would go on with the Lord Jesus to the High Priests hall, and there deny him: or that would be willing to do any thing for Christ, but are willing to suffer nothing for Christ: you very little honour Jesus Christ in this, and you will very little honour your selves at the last. It is upon this account that Christians if they see even against plain conviction of Conscience, and the word, that there are super-instituted things broke in, as in Conscience they cannot submit to, yet they can comply, Why? they may be used lawfully, though not superstitiously: But saith the Apostle Paul, *Do I yet strive to please men? Gal. 1. 6. Am I then the Servant of Christ? You cannot be the Servants of Christ, if you strive to please men: Woe be to you that please men and displease God: He that would be my Disciple, let him deny himself, and take up his Cross, &c.* (What's that?) deny Wife, Children, Learning, Relations, Comforts, he must be willing to go out of all: Those duties the Lord Jesus Christ is most glorified in, they are either those your slothful hearts are most unwilling to do; or that our fearful hearts are most unwilling to suffer for: Therefore arm your selves with resolutions to suffer.

I intended to have taken up four Appearances and coverings that Saints usually take up for to hide themselves, as under a covert, to beat down the Gospel warrants and commands, to suffer for the Faith delivered.

1. The notion that a Christian hath of indifferency of things, that they are but toyes: and trifles, that they may be done or not done. It is not my work to tell you what is indifferent, or name any thing in particular. As I remember, in the Book of Martyrs the usual Argument was, Why cannot you worship the Idol? why cannot you bow down as wel as others? it's a smal matter: cannot you shew your outward reverence, and keep your heart to your self? Indeed if there were any thing that's indifferent, a Christian hath a marvellous latitude in point of Doctrine, in point of worship: I would caution you therefore. The term of indifferent, I suppose 'tis divided as a pillar to rest the conscience on, which otherwise would startle, and look with a broad face upon them: Things that come under this notion, had need well to be wheighed and considered: If they tel you plainly they came out of *Rome*, and had the plague of Popery upon them, they came from Hell, were hatched there, and the curie of God is upon them; no body would entertain them. They must pretend they came from the Church, from the Apostles, descended from the Scriptures; and hence they are entertained with that freedom and willingness, as that most Christians take no notice, but fall down under them; and so the very power and life of Religion and holy practice is eaten out. The Devil hath three wayes whereby he makes men seek after him. 1. Commonly he doth cover holiness with other names. 2ly. He perswades that sins are but little. 3ly. That they may

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may repent hereafter. The first is suitable to my purpose, That vertue or grace is covered with other names: therefore if a man be holy, he is called precise; if zealous, he is said to be rash; and if it be really a sin, it shall come under the name of indifferency, a toy, a trifle, and things of that nature: therefore you had need be cautious; for 'tis no matter what name the sin is, what title it goes under, as what it is really. As to things of Doctrine and Worship, I know there is no *Medium*; every man must give an account to the Lord of what he does; therefore I do not tel you what is indifferent, and what not; but search the Scripture, take heed what you receive for indifferent.

The second thing Christians will say, is, I hope without danger I may comply with them, considering I bear them as my burthens. This is very like the Young man in the Gospel; he came to Christ, and would have him come up to his terms; and when Christ told him, Yet he lacked one thing, *Gospel all*, &c. he went away sorrowful: So, many Christians they would follow Christ, but they cannot, because there is not such security in it, but they will go away sorrowful: Thou Hypocrite, art thou willing to forsake all for Christ, yet cannot leave life, liberty, and some of these smal things? Will you wound the name of Christ, and pretend to be sorrowful for it? I conclude, thy pretence shall not excuse thee; for so was *Pilate* loth to crucifie Christ; and as a means and expedient, he calls for water and washes his hands, saying, *I am innocent from the blood of this just man*; But do you think God excused *Pilate*? no more will he you; Whatever is brought to you, is either forbidden, or commanded by God; If forbidden by God, why do you meddle with it? If commanded of the Lord,

why are you burdened with it? why do you it heavily? for the Lord loves one that is chearful in this service, neither man nor God is pleased with such.

A third thing it is which satisfies many, That they may follow in some things the opinions of wise men, holy men, and good men; That they may do as they do. I shall say but these two words. First, Many men are reputed good, wise, and honest, that are not so. A man may be accounted an honest man, that yet may be covetous: he may be accounted a very good man, yet be really corrupt in heart, and in his lusts; therefore 'tis good to try men; I dare not trust mine own heart, (unless God give strength of grace, and assistance every moment) least I should betray the truth of Christ upon some advantage; when the Devil would set abroad an evil opinion or practice, it's his common way to tun it up in some clean Vessel, men of civil honesty and goodness. You read the old Prophet drew the young one in, though expressly forbidden by God himself; When you do not fear a young Christian, it may be the example of an old Minister shall draw you, therefore 'tis good to mind who you follow. Secondly, grant that all are good and real, they are men fearing God, (as there are some) yet God will not let his people know all his mind. There are some that would, but cannot know all his mind and will, the Lord is free and voluntary, he reveals things necessary to salvation, but for other things he withholds. But what's your rule? *Call no man Master*, you are to follow no man further then he follows Christ, And indeed for a man to follow the example of others, wherein they sin and do not know it, it is just like the case of holy Noah, (who was a gracious man) and knew not the strength of the Grape, he was drunk with his own Vineyard, But what's the

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fruit of it? his Son *Cham* saw his nakedness, and discovered it: If good and holy men taste of the intoxicated Wine that is too strong for them, and know it not, will you sip after them? unless you will discover your nakedness, and proclaim it from Generation to Generation, and make your selves *Chams*, not Sons of the Prophet: Therefore I know not what warrant you have to follow such examples.

The fourth thing is this; Christians usually they do no good by standing out. *Ans^w*. Whether we get, or do good or no, we are to do our duty. The Lord will honour you for suffering for the truth, *2 Thes. 1. 3, 4, 5*. And by suffering you shall confirm the Saints, and bear testimony; you shall witness against all false Doctrines, and false Worship, before the whole world. By your Humility and Patience, when you suffer not as evildoers, but as those that suffer for the word of Righteousness, the word of Truth for holding fast the Lord Jesus and his Faith, that is more precious then Heaven and Earth, then any created thing: this will make your name as a sweet savour to all Generations; when those that Apostatize persecute, and oppose Jesus Christ, their memories shall be left as a curse to the people of God.

Dr. Horton's SERMON, at the Funeral
of Mr. Nalton.

1 COR. 4. 7.

*But we have this Treasure in Earthen Vessels, that
the excellency of the Power may be of God, and not
of us.*

THere is nothing so excellent or compleat in this World, but hath its diminishment and qualifications; and something that doth disparage it, and abates of the excellency thereof; not the things of this world only, but spiritual things in some sort, as to enjoy them, and partake of them in this life, have their inconveniences and disparagement annexed and are mingled with something that abates of their worth: an instance of which we have here in this present Scripture which the Apostle Paul signifies to us concerning the enjoyment of the Ministry of the Gospel of Christ. He had in the verse before the Text, told us the great priviledge that both Ministers and others had in having the glorious Gospel, viz. *The light of the knowledge of the glory of God in the face of Jesus Christ, shining into our hearts;* the consideration of which is great encouragement to us: yet adds this as a qualification of it, viz. *But we have this treasure in earthen Vessels, &c.* That which doth qualifie it, is, That this excellent treasure hath it's conveyances through weak and mean persons, men of frailty and mortality. In the words there are two main parts.

I. The Dispensation it self.

II. The Account of it.

I. The

I. The Dispensation it self, The *Treasure* we have in earthen Vessels, &c.

II. The account of it, *That the excellency of the power may be of God, and not of us.*

I shall begin with the first, the Dispensation it self, which hath two branches.

1. The *Depositum*, the thing laid up.
2. The *Repository* in which this Treasure is laid up.

First, The *Depositum*, or thing laid up, which is Treasure, and what is this Treasure, but the Gospel of Jesus Christ? The Gospel is a Treasure according to a two-fold consideration :

In respect of the { 1. Matter } of it.
 { 2. Ministry }

Both make up a treasure. The Matter of it, the things of the Gospel are rich things, and the conveyances of it : the Ministerial gifts and ability, by which the Gospel is administred, do make up the Treasure : 'Tis a treasure in both respects.

1. In respect of the matter of it, therefore it is we read of the *Riches of Christ*, of the *Riches of the Gospel*. The Scripture makes mention of three things wherein the gospel is agreeable to a treasure.

2. A Treasure is a thing of dignity and worth, 'tis not a company of pebbles (though many) that will make up a Treasure, a Treasure consists of things of worth and dignity: and thus is the gospel: in it are contained excellent and admirable truths, the Mysteries of salvation by Christ, the Doctrine of the gospel brings glad tydings of peace and reconciliation with God in Christ; there we have the gifts and graces of God, there we have glory and immortality, &c. and those things in the gospel are administred to us, there is no science in the world brings such treasure as this.

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2. The gospel is a treasure for variety, abundance, and plurality. 'Tis not one thing of worth, but many that makes up a treasure, if few, yet much worth must be comprehended in them, so in the gospel we have the manifold wisdom of God, the rich Treasures of Wisdom and Knowledge. The gospel, though it be but one for substance, yet 'tis many for improvements, 'tis a chain of many links, one faith, but divers articles of it, so it is a treasure in that respect.

3. 'Tis a treasure for its closeness, We do not open a treasure to ever one, but it is kept close. The gospel is a secret mystery, hidden, not revealed to every one, it is not discovered to carnal worldly men, though it may be revealed to them in the outward proposition, yet not in the spirituality of it. *But where shall wisdom be found? and where is the place of understanding? saith Job, ch. 28. v. 12.* The peace of the gospel is a treasure hid in the field, not found by every one.

2. The gospel is a treasure in respect of the Ministry of it, so the Apostle hints, 'tis not only light, but a shining light, which *bath shined into our hearts, to give the light of the knowledge of the Glory of God, &c.* 'Tis a treasure in this respect, viz. in the discovery and shining of it, the conveyances, the several gifts and graces of the ministry, by which the gospel is conveyed to us, makes up a treasure, and as the Ministry is a treasure, so the opportunities and advantages thereof are. Thus the gospel and the Ministry thereof is pretious, and ought to be esteemed and made use of by us. We should highly account of the gospel, and put a high value on it, for it is a treasure, Yea, it is a treasure in the want of other treasures, they are rich that are made partakers of it, *Silver and Gold have I none (saith St. Peter to the Cripple) but such as I have*

have I give it thee, this is the priviledge of Ministers ; though it may be, poor in respect of themselves, yet are rich to others. This excellent riches are committed to us, and accordingly we must not only make use of them our selves, but make them known to others : the gospel is a treasure not for us to keep, but to discover, reveal and manifest to others : to give the *light of the glory of God*, &c. This is the work of the Ministry, We have indeed this treasure, but not for our selves only, but for others : so we are to keep it, to preserve and maintain it, but so as to be diligent to impart what is committed to us for the edification of others : *Every Scribe instructed in the Kingdom of Heaven as a good Housholder, bringeth forth things new and old.*

The gospel is a treasure, therefore we ought to carry our selves answerable to it. As

1. We must labour for it, be diligent in the search of it, dig for it as for *hidden treasures*. *Lift up thy voice for understanding*, &c. *Prov. 2. 2, 3, 4.* Dig for it, you know there is a great deal of pains taken, and labour used to get Worldly treasure. What would not men venture for it ? they will go over Sea and Land, go through fire and water, expose themselves to all dangers for earthly treasure, *make unto themselves Friends of the Mammon of unrighteousness*, pass away a great deal of time, and take a great deal of care for it.

2. Esteem this treasure, this heavenly wisdom, this Evangelical knowledg, even the gospel of Christ, labour to understand it, and have the efficacy wrought upon your hearts.

3. Rejoyce in it, how do men rejoyce in earthly treasure, so should we, as the Merchant in the gospel when he had found the Pearl of Prize, rejoyced exceedingly,

ceedingly, so we ought, as being made partakers thereof. *I rejoiced at thy words, even as one that had found great spoils, (saith David)* so should we rejoyce always in this treasure. 'Tis said of those that late under *John Baptists* Ministry, that they rejoyced but for a while, and that is the condition and misery of many. The City of *Samaria* when they had received the gospel, 'tis said they had great joy, *Act. 8. 9.*

4. Be careful to keep and preserve it, for it is a treasure, and therefore we must treasure it up in our hearts, and the rather because it will keep us. It keeps (as *Chrysostome* saith) the house where it is, other treasures cannot secure themselves, but if we keep this treasure it will secure us. *Discretion shall preserve thee, and understanding shall keep thee, Prov, 21. 11.* thus you see the excellency of this spiritual wisdom. So much for the first thing considerable in the first branch, viz. the *Depositum*, the treasure.

The second thing considerable is, the *Repository*, i.e. Earthen Vessels, or Vessels of Earth, earthen Pitchers, these are the *Repository*, but we have this treasure in *Earthen Vessels*, &c. *Earth* is a word of diminution, and disparagement, and that in three regards,

1. In regard of its meanness and baseness.
2. In regard of its foulness and pollution.
3. In regard of its frailty and transitoriness.

'Tis passing away in all respects, these earthen vessels in the Text, is to be understood, the Apostles and Ministers of Jesus Christ, in regard of their outward man are so called, and are so according to this threefold notion.

I. In regard of their meanness, their outside is mean, either for person, or sometimes for estate body, and outward deportment. This was the condition (you know) of the first Ministers of Christ, mean and ordinary

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ordinary persons outwardly God made use of. Nay our Master, our blessed Lord and Saviour was mean in regard of his humane birth, and reckoned of by most men according to his birth and parentage. So it is with the servants of Christ, they are in their persons generally base, mean, low, and accordingly rendred despicable to the eyes of the World.

II. In regard of foulness and pollution, Ministers are called earthen Vessels, they have many weaknesses, they are men subject to the like passions as others. 'Tis true the Ministers of Christ have greater advantages then others, in regard of their education, knowledge, gifts, and employments, being more free from those defilements and snares that others are intangled in, yet through the remainders of the flesh in them, they have many infirmities, so Satan watches them more then others, lays more snares for them in regard of their parts and employments, so that they are more subject to his temptations then others. Satan hath a desire to sift them (as the Apostle *Peter*) as Wheat, because he knows they will draw many after them, so that they must needs be subject to many weaknesses and infirmities. Sometimes God makes use of the worst sort of men, even the most vicious and malicious, first he changeth them, and then makes use of them as instruments of glory. The Apostle *Paul* was a Vessel of Election to carry the name of Christ unto the Gentiles, yet in times past a great persecutor. So it pleaseth God to make use of such, that the excellency of the power may be of God, &c.

III. Ministers are called Earthen Vessels in regard of the frailty and mortality of their persons, and earthen Vessels are soon crackt and broken. Ministers are subject to many infirmities of body. This Heavenly light of the gospel shineth often through Lanthorns

thorns of glass, which are soon broken. Ministers have weak and frail bodies; *Timothy* had his bodily infirmities, and *Trophimus* was left sick at *Miletum*, 1 Tim. 4. 20. and *Epaphroditus* was sick nigh unto death, *Phil.* 2. 27. and *Paul* had need of *Luke* the Physician, probably in regard of his weakness. Thus the servants of God are subject to many infirmities. Besides the reasons in the Text, there are other reasons why God will have it so.

1. That they may be more compassionate, and more sensible of the weaknesses of other; for *likeness of condition breeds sympathy in affection.*

Men are apt to pity those in the like condition with themselves; so our Lord took our Nature upon him, that he might pity us; he took flesh and blood upon him, he was tempted in all things like unto us, but without sin, that so he might succour those that are tempted: So his servants many of them are much tempted, which may breed in them a sympathy of affection to others that are in such a condition.

2. God will have it so, that *Ministers* may have the more *experience* of the truths they preach to others concerning an afflicted condition; those that have had no sickness or other affliction, cannot preach from experience of such truths that concern such a condition; they cannot preach so feelingly and savory as others; when they have been under affliction, they will know what affliction is, both in the nature of it, and the comforts of it, and God's gracious assistance therein, and so they may speak comfortably, and be enabled to comfort others, as the Apostle *Paul* speaks.

3. God is pleased so to order it sometimes for their humiliation, to keep them low, that so they may not be lifted up by reason of extraordinary manifestations

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tions and impartments; thus St. Paul had given him a thorn in the flesh, that Messenger of Satan to buffet him, lest he should be exalted above measure, 2 Cor. 12. 7. A thorn was given him, &c. ('tis twice repeated, both in the beginning and end of the verse) that so this thorn in the flesh might keep out pride in the heart, that so they may have a more low, meek, and humble frame of spirit, and thereby fitted and prepared for greater services. And,

4. That they may be also more conformable to those they have to deal with. *Israel* desires *Moses* to speak to them (and not God) why? because he was like unto them, and would therefore compassionate them; from whom they therefore desired to receive the commands of God. Thus it pleaseth God to deal with his servants, that as they may pity those they have to deal with, so likewise to draw the affections of their people unto them, to make them more loving, and the more to attend on their Ministry, seeing they are so fleeting, and going away; it pleased God that *Epaphroditus* should be sick even to death, to endear the *Philippians* more to him, chap. 2. 25. 28. that their love and tenderness may be drawn forth the more by the discovery of his frailty. Let us improve this.

Use 1. First, as to Ministers, see how the condition is with us in our Calling; We are *Earthen Vessels*, taken out of dust: We should often consider our frailty, to make us more humble, more meek, and more compassionate to others, more diligent in doing good, that we may make amends for our frailty and natural weaknesses that are upon us: We must not think much of it, it being no more then in former times: it was the condition of the Apostles themselves, they were *Earthen Vessels*, they had such weaknesses,

weaknesses, men subject to the like passions as we.

Use 2. Secondly, As for the people, this may improve in all the notions and considerations of an Earthen Vessel.

First, in regard of the meanness; you must not esteem the Gospel according to the vessel according to the disparagement of the Vessel; a Vessel of dishonour in respect of its matter, may be a Vessel of honour in regard of the gold that is in it; those Members of the body that are weak, and in themselves less honourable, we afford a great deal of honour upon them, in decking and cloathing them: So the Ministers work and Employment, and the Doctrines they bring, are excellent and of great use; when all is done, we have that we serve for: according to the employment we are put to, we are honourable, though outwardly mean: Wicked and base men are called *filiæ terra*, they are sons of the earth, Job. 30. 8. *Children of fools, yea children of base men; they are viler than the earth, i. e.* Men of no account (as one saith) the earth groans under such ingracious persons; but gracious persons are Vessels of honour; as it was said of the Giants of old, so it may be said of these, *They are men of Renown*, and so we should esteem of them. Worldly men look at the outside, and so esteem of them; so was Christ dealt with, *Is not this the Carpenters son?* So those Teachers in Corinth, endeavoured to render St. Paul his presence weak, and his speech contemptible. 2 Cor. 10. 11. that so they might make his Ministry contemptible also. But this glorious Treasure is in Earthen Vessels; You know (saith St. Paul) Gal. 4. 13. *that through infirmity of the flesh I preached the Gospel unto you at first.* This was their commendation, v. 14. *But my temptation which was in the flesh, you despised not, nor rejected, but received me*

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as an Angel of God, even as Jesus Christ.

All his weaknesſes, and what ever was matter of discouragement, they did not diſpiſe, but honourably entertained him even as Chriſt himſelf. So it was the commendation of the *Theſſalonians*, 1 *Theſ.* 2. 13. that *they received not the word as the word of man, but (as it is in truth) the word of God*, looking to the mighty God to make it effectual: ſo ſhould all others do upon this conſideration.

2. Seeing Miniſters are earthen Veſſels in regard of moral infirmities which adhere to them: in reſpect of their corruptions and weakneſſes judge of them as men: but eſteem of what is righteous in them; though they have great advantages againſt ſin, and be very careful againſt ſin, yet notwithstanding they are not totally exempted and freed from ſin; as they are Miniſters, ſo they are men.

3. In regard that Miniſters are earthen Veſſels in reſpect of their frailty. Seeing then they are ſo frail and tranſitory, therefore accordingly you ſhould make uſe of them, deal kindly and affectionately with them, in that they are quickly broken. What is ſooner broken than a Glaſs, or an earthly veſſel? Miniſters are quickly taken away, and therefore you ſhould be tender of them while you have them. Where are all the Fathers, *Do the Prophets live for ever*, the Word of the Lord endureth for ever; but the Preacher of it doth not; the Goſpel is eternal, but the diſpenſer is mortal: the Calling is laſting, but the Miniſter is tranſitory; and therefore you ſhould carry your ſelves with all tenderneſſe and reſpect to them: take heed of greeving their ſpirits, ſeeing they are ſo ſoon broken. Endeavour alſo to improve by them, and to get as much good as you can by them. It is a great argument to work while it

is day, because the night comes when no man can work: whilst God affords means and opportunities, make use of them: we are but passengers; therefore this is a great ground for you to endeavour to get all the good you can by your Ministers, seeing they are frail.

Lastly, by way of improvement: Take notice of the way of God, as different from mans; God puts excellent treasure into *Earthen Vessels*: we keep treasure in strong holds, in the strongest Repositories. God's ways are not as our ways, he goes another way then we do; he makes use of the poorest, meanest and most frail creatures sometimes; he layes aside many times men of greater abilities, parts and quality, and makes use of weaker to do this great Work. *Chrysostome* makes an expostulation, If it be excellent treasure, why in *earthen Vessels*? Therefore it is a Vessel of Earth, because an excellent Treasure. Thus Gods ways are unsearchable, This is the improvement.

Now besides this interpretation given of it, there is another that will not be impertinent. Some understand by *Earthen Vessels*, the expressions, words and phrases of the Ministry, through which the Doctrines and truths of the Gospel are conveyed; this is agreeable to what went before: Some false Teachers in *Corinth* pleased themselves with eloquent and enticing words of worldly wisdom, and so endeavoured to render *Pauls* preaching despicable, in regard of the plainness of it; therefore (saith the Apostle) we have this treasure in earthen vessels, i.e. familiar conveyances, that so we may easily understand it.

Thus I have explained this Earthen Vessel, and so have done with the first considerable part, viz. the dispensation

dispensation it self, *This Treasure we have in Earthen Vessels*: I come now to the second, viz.

II. The account of this Dispensation, *That the excellency of the power may be of God, and not of us.* Which words may be considered two ways.

First, Either absolutely, as lying in themselves: Or,

Secondly, Connexively; to the words before going.

1. Take them absolutely as they lie in themselves, and two things are exhibited.

1. The excellency and Gospel Ministry it self, called, power.

2. The Author and Original of it, laid down two ways, positively of God; and negatively, not of us.

1. The excellency of the Gospel and Ministry thereof, called Power: There is a great deal of power and efficacy in the Gospel, 'tis in its nature powerful and efficacious; so the Ministry of it, *Rom. 1. 16. I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.* See *1 Cor. 2. 4. Paul's preaching was in the demonstration of the Spirit and of Power, &c.* 'Tis called the Arm of God's power, *the sword of the Spirit, Ephes. 6. 17. 'Tis quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, &c. Heb. 4. 12.* and many other places. We may conceive it to be so according to the various effects and consequences of it, viz. as to.

1. Conviction.

2. Conversion.

3. Consolation.

'Tis powerful in regard of conviction, 'tis a word of conviction; and one part of the Work of the Ministry is (by the spirits co-operation) to convince the world of sin, to open mens eyes, to shew them the

vileness of their wayes, to discover such courses to be sinful; the Conscience is awakned by the Spirit in the Ministry of the Word, herein 'tis powerful and efficacious: There are divers instances in Scripture, how powerful the Word hath been in point of conviction; in *Fælix*, the Apostle *Paul* preached to him of *righteousness and judgement to come, &c.* He trembles, The Judge on the Bench trembleth at the Word delivered by the Prisoner at the Bar; So powerful is the Ministry of the Word, as to discover our sinfulness. So the Disciples going to *Emas*, their hearts burnt within them when our Saviour opened to them the *Prophets, &c.* So it was with *St. Peter's* Auditors, *Acts 2.* they were pricked in the heart when they heard this; he did preach to them in the *power and demonstration of the Spirit*, and plainly discovered that sin that they were more especially guilty of, and when they heard *that*, they were pricked in the heart, &c.

2. It was a word of conviction also; Conviction is one thing, and Conversion is another, Sometimes men may be convinced, and yet have no change wrought in them; therefore conversion is another work, it is a turning men from darkness to light, from the power of Satan to God, &c. to receive an inheritance among them that are sanctified. Herein is the word powerful, *viz.* in regeneration, I have begotten you (by the Word) to a lively hope, &c. of his own will hath he begotten you, &c.

4. It is a word of comfort and consolation, it is a powerful word, and able to comfort the heart; and the Ministry is very effectual herein (when set on by the Spirit) to quiet, satisfy, and pacify the consciences of men, which declareth the remission of sin, and whosoever sins are forgiven, must needs be comforted.

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fortified. Indeed it is not in the power of men to forgive sins, yet they can speak a word of comfort in season, by the administration of the promises (the Spirit of God going along with them) and then they are not only declarative, but operative. Where (I say) it pleaseth God to bless and sanctifie the Word, it is effectual for quieting of the mind, for pacifying of the conscience, and settling of the troubled soul. Thus you see how powerful the Ministry is; and seeing it is so, this should teach us how to behave our selves under it; it is powerful in it self, and powerful in it's dispensation, and hath none of that weakness (mentioned before) of the dispenser of it, *I was with you* (saith St Paul) *in much weakness, and in fear, and in trembling,* 1 Cor. 2. 3, 4. *and my speech* — *was in demonstration of the Spirit, and of power.* These may seem to be contradictory; but 'tis answered, the word is powerful in the demonstration of the Spirit, though delivered by one of humane weakness, as before is declared. This spiritual power we should look at, and labour after; which power doth not consist in matter of elocution, *the enticing words of mans wisdom,* nor in matter of voice, which indeed is a good thing, and suitable to the nature of the Matter! a quick and powerful delivery is of great efficacy, and power, for the setting home of truths. Yet this doth not make a powerful Ministry; for a whisper in the ear may caute a thunder bolt in the conscience; the power lyes first in the nature of the matter; the matter consists in the nature and condition of mankind, the certainty of judgement the necessity of Christ, the covenant of grace, and the graces and previledges thereof, &c. These carry a great deal of power and efficacy with them when they are carefully and frequently dispensed, and Gods spirit going along with them, so they

become powerful; for the Ministry consists not in empty notions and speculations that will only tickle the fancy, but never reach the conscience. Moral discourses, though they be of great use, yet if we rest in them, they leave us as they found us. Evangelical truths (which are manifold) are to be delivered in the Ministry. Now as the matter of the Ministry must be powerful, so the expressions must be powerful; there should be suitableness of expression to the matter, *i. e.* with gravity, sobriety, and affection. &c. Strong lines make but weak preaching, and take away the efficacy: but delivering truths in the demonstration of the Spirit and in power, that is most effectual; when we speak feelingly and from our hearts, it comes then (through the blessing of the Lord with it) with power. This is then to learn us of the Ministry, *viz.* 1. Use.

Let us be careful that the matter of our Ministry be powerful, so that the handling and dispensing thereof be powerful, that so it may come home to the conscience; thus we should deal with all; *the words of the wise are as goads, and as nails, fastned by the Masters of Assemblies, &c.* Eccles. 12. 11. So our words should have a force and power in them. This as the Apostle says, is mighty and powerful to the beating down of strong holds, &c.

Use 2. Secondly in reference to hearers; seeing the Ministry is powerful, you must then submit yourselves to the power of it. Many people are Sermon-proof, and think to stand it out against the power of the Word; but if it comes in power to the Conscience, they will not be able to resist it; as it is said of them in the Gospel, they were not able to resist the spirit by which he spake (*viz.* Stephen) And for those that desire the conversion of others, what course should be taken by them for that end? but by good counsel

counsel, instruction, prayer, and good example, to endeavour to convince them, and more especially to bring them to the Word and admirations thereof, which God hath sanctified for this end.

So much for the excellency of the Gospel, *viz.* The excellency of the power, &c. I come to the second.

2. The Author of it. 1. Positively, it is of God, And 2. Negatively, it is *not* of us.

First, Positively, it is of God, and that in all the considerations of it, in the full extent of it, it is of God. So the Ministerial gifts the performances of it, and the success of it, are all from God.

First, Ministerial gifts are from God; it is he that makes us able Ministers of the New-Testament; there are (saith the Apostle Paul) diversity of gifts to one is given the Word of wisdom, to another the Word of knowledge by the same spirit, &c. 1 Cor. 12. 4, 5, 6. It is God that bestows every good gift,

Secondly, The performance also is from God his grace concurs and assists therein: the habit and the act are both from him; God gives gifts to men, and he enables them to dispence them. Ministerial employments are not onely for general, but particular applications, and so need not only general, but particular assistances; *That I might be enabled* (saith St. Paul) *to fulfil the work, &c. the Lord stood by me and strengthened me, that my preaching might be fully accomplished,*

It is God that makes the work powerful, efficacious and successful: Alas! when we have used our best endeavours, all the success is from him, he must make it effectual; it is said, our Saviour went about doing good, for God was with him, inclining him to the work, and assisting him therein: So he is with all

Servants : their gifts, employments, and success thereof, are all of God, not of us.

Object. But it may be objected, Is all from God, and nothing from us? Are we not said to concur with him? and is not then the power partly ours?

Ans. I answer, No : 'tis of God, and not of us : we are indeed subjects of the Ministry, the Recipients thereof, persons employed in the Work, and therefore are said to be *Workers together with God*, 2 Cor. 6. 1. but the power and efficacy thereof is from God alone *Paul and Apollo are but Ministers 'tis God that giveth the blessing*; 'tis not of us in two respects. 1. 'Tis not merited by us, 'tis not of our deserving; nor of our procuring; 1. 'Tis not of our deserving; the best and most accomplisht do not merit it : *I receive a mercy* (saith *Paul*) *to be faithful* : he accounted it a mercy to be employed, and to be faithful therein. 2. 'Tis not of our own procuring, we do not obtain it by our own power, as *Peter* said in the recovery of the lame man, *It is not by any power and holiness of ours, that this man is restored*, &c. And so it is not our gifts and industry only, that will make our Ministry powerful, and therefore in this Work let us be looking up to God, and desire him to assist us, as *Moses* said *If thou goest not, O Lord, up with us, wherefore should we go hence?* so say I, if the presence of God be not with us what can we do?

And further, when we do partake of any measure of ability, see where we must determine it : *Not unto us Lord, not unto us, but unto thy Name be all the Glory* : We must not sacrifice to our own net, nor give the honour to our own industry, but wholly give the praise to God, because the excellency is of God.

2. But in the second place, if you look upon the words reflexively, or as having their connexion to the words going before, and so they will agree and hold together, and thus you may read them: Therefore is this *Treasure in Earthen Vessels*, that the excellency of the power may be acknowledg'd to be of God, and not of us: If it were in Angels or, had we never so strong bodies, yet the excellency of the power of God would not be so clearly seen, as it is now, being laid up in poor, frail Vessels: Here's the power of God, here's the lustre and glory of God most manifested; for so much the more apparently it will be seen to be from God, by so much the weaker the instrument is, that is employed by God: therefore if any thing doth act beyond it's own power, it must have some forreign powers for the producing such and such acts; therefore when we see any greater matter done by poor, fraile and contemptible persons of earthen Vessels, this doth plainly shew the excellency of the power to be of God, and not of Men; therefore look from man to God, it is God that doth these things; we should over-look earthen vessels; we should (I say) overlook men that are these earthen vessels, and look to God that makes the Ministry powerful in such conveyances as these are.

Furthermore, It may satisfie us of the Ministry, in that we are vessels, viz. men of frailty, &c. are apt to be discouraged, and to think hardly that are followed with so many weaknesses, that we have a hard matter, that when we have taken such pains in the work of the Ministry, we should be thus rewarded; but this should satisfie us, the more weakness in us, the greater honour will come to Christ: *This Treasure we have in earthen Vessels, that the excellency of the power may be of God, and not of us.* The weaker the

the Vessel, the more honour will redound to Christ.

Furthermore, This may take the Servants of Christ from unwillingness unto those works and performances which God calls them unto, by reason of their weakness: This it is when God calls to any work or employment, the servants of God are apt to plead their own inability, *Moses* sayes he is not eloquent, *Jeremiah* saies he is a child, *Jonah* saies he is a man of unclean lips; Thus we have their delayes, their excuses, whereby they endeavour to discharge themselves from that work that God calls them unto, by their own weakness, &c, but God refuses such excuses, for who makes the blind to see, the dumb to speak, but God? It is he that toucheth *Isaiah's* Lips, it is he that said to *Jeremiah*, Do not say thou art a Child, for I have sent thee, &c. This I say then is a consideration may encourage Ministers in their Work, that the weaker they are, the more honour & glory will redound to Christ, for he said unto me (saith the Apostle) *My grace is sufficient for thee, for my strength is made perfect in weakness*; Not that it is an encouragement or argument for any to take upon them the great work of the Ministry, without sufficient qualifications and abilities; But where there is not that degree of ability as is desired, where there is a true sensibleness of their weakness, this may be an encouragement to them, that God delighteth to shew his power in them, that by so much the more they are weak, so much honour he will gain. For a conclusion, it comes to this, viz.

That we lay no stresse upon any outward things.

There is no stress or hapiness in these outward things; those that seem to be of some concernment,

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as strength of body, other outward qualifications that are of remark; yet consider, they are fading and transitory, this should teach us in the enjoyments of outward things, a great deal of humility; Though we are Vessels of Gold in regard of the treasure and improvement, yet in regard of our selves we are Vessels of Earth, and so should be in respect of humility. Let us look upon all these things as given to us of God even for this very end, That we may be more serviceable to him and his people.

So I have done with the two general parts of the words, and so with the whole verse, viz. *We have this Treasure in Earthen Vessels, that the excellency of the power may be of God, and not of us.*

Do we begin again to commend our selves? (saith the Apostle Paul, 2 Cor. 3. 1.) or need we Epistles of commendation to you? ye are our Epistle in our hearts, &c. But this is applicable to the present sad occasion now before us.

This Reverend and blessed man of God, Mr. James Nalton, was a person of great note and emency among us, one well known in this City, and in this place, where he spent his labour and pains many years. I could give large accounts and testimonies of him (if need were) from my own knowledge of him, having been acquainted with him many years. He was not onely a Minister, but the Son of a Minister, his birth and education suiting together. He looked upon it not onely as an honour, but as an engagement to be careful to walke in those steps set before him, and to continue the work of the Ministry begun by his Religious Father. Certainly the Children of godly and holy Parents cannot come off so cheap in their carriages as others; they have greater accounts

counts to make, as having greater examples set before them, greater advantages of prayers, exhortation, &c. and so greater engagements; this was thought on, and observed by him. And as he was the Son of a Minister, so when he came to years and was fitted, he took upon him the Ministry as he was one of great abilities, so accordingly he discharged them faithfully and conscientiously. He was a spiritual, powerful, conscientious Preacher, he preached by his Life; for (as *Erasmus* saith) we should not only love to speak truths, but we should digest truths on our own hearts before we commend them to others, and so they will be the more effectual. He was a man of a very meek, sweet, and humble spirit; a man of great humility and of great meekness in the midst of great abilities, which was a great Ornament in him; a man full of tenderness and condescension to others; a man of a very yielding and melting frame of spirit, soon dissolved into tears. It was the saying of one, that a good man is full of Tears: so this good man was full of Tears, not affected, but very real, and hearty, drawn from the fulness of his Spirit, as the Apostle *Paul* saith, he served the Lord in much humility and many tears. This was remarkable, that in these times our Reverend Brother was full of tears in delivering his Doctrine, which was suitable to the age we live in, being full of sin and calamity; there is much need of a bewailing spirit to bewail the iniquities and miseries of the times; they that cannot bewail themselves, need the tears of others. He was a man of great integrity, and single-heartedness; in his exhortations he had much of the simplicity of Christ, as the Apostle *Paul* speaks. In reference to the Ministry, he had no worldly and base affections, he had no carnal designs therein, but his chief design was to

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to bring souls home to Christ, that was his chief business. As the Apostle saith of himself, may also be said of him, that *in simplicity and godly sincerity, he had his conversation in the world, not walking in craftiness, nor handling the word of God deceitfully, but by the manifestation of the truth, commending himself to every mans conscience in the sight of God, 2 Cor. 4. 2.* He was a man that had ability to speak a word in season, he was very compassionate to wounded spirits, he himselfe having been much afflicted. He was a man much in communion with God, and had much acquaintance with God, and was careful in improvement therein: he was a *Jacob* in wrestling with God, a *Moses* that stood in the Gap, an *Elijah* that prayed earnestly; the whole Land was the better for such a person, being much with God; he made many addresses to him, and had much holy familiarity with him. And as in his publick performances he was very faithful and beneficial, so in his family and private he was very fruitful and serious. In a word (not to multiply much in this kind, you need it less in this Auditory, but only by way of grateful memorial) there was much of God and Christ in him, and he was a great example to his fellow-servants; there was much of his Treasure (spoken of in the Text) in this earthen Vessel, as in the matter of it, he was one of a gospel spirit, and in the conveyances of it, he had great abilities for the work of the Ministry, and discharged it with a great deal of success. As he had this treasure in an earthen vessel, so his vessel, his frail body was no disparagement to him, but the advancement of the treasure, in setting forth the power to be of God, his outward man was much weak and worn away, but his inward man was upheld by the grace of God. His first work in the Ministry was in that place where my
self

self have relation to, he was an assistant to my predecessor (being then past labour) Mr. *Richard Couder*, and performed the work so well, that he was exceedingly beloved of Mr. *Couder*, and well beloved of the Parish, and other places. He left a good impression behind, and I found good effects by the foundation there laid. The Apostle *Paul* indeed desired not to work there where another had laid the foundation, but I thought it a great advantage that the foundation was laid by such a Master-builder. He was called into the Countrey to *Rugby* in *Warwickshire*, there he continued very fruitful, and did much good. For some occasion he removed and returned into the City and came into this place, where he continued about eighteen or nineteen years, discharged the work of the Lord carefully. I need not say much of his carriage in this place, I appeal to your own Consciences. I may say of this servant of Christ, as the Apostle *Paul* said of himself, 1 *Thes.* 2. 10. 11. *Ye are his witnesses, and God also, how holily, and justly, and unblameably he behaved himself among you, as you know how he exhorted, and comforted, and charged every one of you (as a Father doth his children) that ye would walk worthy of God, who hath called you unto his kingdom and glory.* Therefore there lies an engagement upon you to walk answerable to the truths he delivered, and to follow his steps, considering the end of his conversation, I shut up all in the words of the Apostle *Paul* to the *Phillippians*, ch. 4. 9. *Those things which ye have both learned, and received, and heard, and seen in him, Do, and the God of peace shall be with you.*

Mr. *Beermans*

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Mr. Beermans Farewell SERMON.

At St. Thomases in Southwarke, August. 17.

1662.

Beloved I know you are not ignorant that I am called by Authority to depart from you, which for Conscience sake we must obey, and were it not for the breach of Conscience, I think I could be content to undo my self to stay with you. I shall now in love and tenderness take my leave of you all, with that large portion of Scripture, in the 20th of the *Acts*, from the Seventeenth verse to the End, they were *Paul's* parting words to the *Ephesians*.

Ver. 17. *And from Miletus he sent to Ephesus, and called the Elders of the Church, and when they were come unto him, he said unto them. Ye know that from the first day that I came into Asia, after what manner I have been with you, serving the Lord with all humility of mind, with many tears, and temptations which beset me through the lying in wait of the Jews, and how I kept back nothing that was profitable unto you, but have shewed you and taught you publicly, and from house to house testifying to the Jews and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ, and now beloved I go bound in the spirit unto Jerusalem, not knowing the things, that shall befall me there, save that the Holy ghost witnesseth in every City, saying, that bonds and afflictions abide me, but none of these things moveth me, neither count I my life dear unto myself, so that I might finish my course with joy,*
and

and the Ministry which I have received of the Lord Jesus to testifie the gospel of the grace of God, and now behold I know that ye all among whom I have gone preaching the Kingdom of Heaven, shall see my face no more. Wherefore I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over which the Holy ghost hath made you over-seers, to feed the Church of God which he hath purchased with his own blood, for I know this, that after my departure, grievous wolves shall enter, not sparing the flock, also of your own selves shall men arise speaking perverse things, to draw away Disciples after them, therefore watch, & remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all those that are sanctified, I have coveted no mans Silver, or gold or Apparel. Yea, your selves know, these hands have ministered to my necessities, and to those that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, remembering the words of our Lord Jesus, how he said, it is more blessed to give then to receive. And when he had thus spoken he kneeled down and prayed with them all, and they all wept sore & fell upon Paul's neck, & kissed him, sorrowing most of all for the word which he spake, that they should see his face no more, and they accompanied him unto the Ship.

Beloved, I have read unto you the words of a departing Minister to his hearers. The case being my own I thought I could not pitch upon a more fitter place to take my Farewel withal. I shall not stand to open all these words, only speak a word or two at parting,

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catching hold of his garments, and crying out, *My father, my father, the Chariots of Israel, and the Horsemen thereof.* Christ himself when he saw the Children of *Israel* scattered abroad upon the mountains as sheep without a shepherd, how did his bowels yern toward them? but to name no more, take St. Stephen (*Acts 8.2.*) when Stephen was departed dead and gone, devout men carried Stephen to his grave, and made great lamentations over him, they could not but lament to think that that noble couragious, & heart daunting Minister should never preach more before them. When Christ was put to death, how did his followers lament him. Is it not a lamentable sight to behold a poor weather-beaten rotten ship without mast or tackling, in a tempest? good Lord what will become of the ship and Marriners? Is it not a sad sight to see a flock of sheep invironed with a band of wolves, and no shepherd to protect them? thus it is with people when their Minister is gone. Ministers themselves have wept and lamented, when they have thought of departing from their own people, and that for these two causes

First,	{	because they knew	{	corrupt themselves.
Secondly,		they would		suffer others to corrupt them.

First, because they knew they would corrupt themselves. *Moses* he knew this, (*Deut. 31.29.*) he is there leaving the world, and the people thereof. *Call unto me the Elders of your Tribes, that I may speak a word in their audience, and call Heaven and Earth to record against them, for I am sure that upon my departure you will utterly be corrupted, and turned from the way that I have commanded you, for behold I being yet alive with*
you

you in this day, you are rebellious against God, how much more then after my death? I assure you it is cause of lamentation to think on this. Thus it was with *Jehojada* while *Jehojada* that good Minister lived with him, and instructed him in the way that he should walk, he kept to the true worship of God; but after *Jehojada* dyed, he turned Idolater, and persecuted the sons of *Jehojada*, (2 Chron. 24. 21.)

Secondly, they knew that after their departure they would suffer others to corrupt them. This was that that made *Paul* use these words to the Ephesians (V. 29.) For I know that after my departure grievous Wolves shall enter, not sparing the flock. And therefore well may you mourn when a faithful Minister is taken from you. I shall say no more, only a word or two to *Paul's* speech, wherein you have

First, } *Paul* } to } God { for them.
Secondly, } speaking { from } God { to them.

First he spake to them from God, and then prayed to God for them. I shall divide this speech to them from God, into these two parts.

First, } he spake something } vindication of himself.
Secondly, } by way of } exhortation to them.

First, You may observe in *Paul's* farewel speech, something by way of vindication of himself; and it is not amiss for a minister when he is to depart from a people, to say something in vindication of himself, for there are enow that will, when his back is turned, lay falshood and scandals to his charge, which they

never durst do to his face; *Samuel* knew this, and therefore provided for it, in the (1. of *Samuel* 12. 1.) *And Samuel said unto them all, Behold I have hearkned to your voice, and have made you a King, now behold the King walks in and out before you, I am Old, and of grey hairs; and must now leave you, I have walked before you from a child to this day, and now witness against me before the Lord, whose Oxe have I taken? or whose Ass have I kept, whom have I done Wrong to? or whom have I hurt? and of whose hand have I received a bribe to blind mine eyes therewith: he stood here upon the justification of his life, and carriage towards them, that he had not been a self-seeking or oppressing man unto them: and thus did Paul vindicate himself to the Ephesians, give me leave to divide Pauls vindication into four or five parts.*

First he tells them that he had constantly preached amongst them, notwithstanding all the afflictions which encountred him (v. 19.) *Serving the Lord with all humility of minde, with many tears, and temptations which befell me through the lying in wait of the Jews.*

Secondly, He vindicates himself, by telling them the manner of his preaching, (v. 20.) *I have taught you publickly, and from house to house: you know I may fitly apply this to my self, for I have not only taught you publickly, but in many of your houses also. But,*

Thirdly, he vindicates himself, by telling them the matter of his preaching; and I bless God, it hath been my method ever since I preached among you, (v. 21) *testifying to the Jewes, and also to the Greeks repentance towards God, and faith towards our Lord Jesus Christ, and this is my rejoycing (now I may preach no more) that I have spent my time in declaring un-*

to you the fundamentals, and grounds of salvation, and not in frivolous Ceremonies.

Fourthly, he vindicates himself by declaring the impartiality of his preaching (v. 27.) *I have not shunned to declare unto you all the Councel of God.* Oh my Brethren, though I cannot say I have declared all the counsel of God: yet this through grace I can say, that I have not shunned to declare any of it.

Fifthly, *Paul* doth clear his Doctrine, and withal himself, by telling them he had preached freely, (v. 33. and 34.) *I have coveted no mans Silver or gold, or apparel. Yea, ye your selves know that these have ministered to my necessities, and to those that were with me.* I blesse the Lord I can with a good Conscience safely say, I have coveted neither your Silver nor Gold, neither am I a penny the richer, for what I received of you, it was not a desire of any thing of yours that made me at first accept of this place: yet this shall I say for your honour, that you have Richly and Liberally bestowed your Favours upon me, but as there is something in his own vindication. So,

Secondly, There is something by way of Exhortation to them, (v. 18.) *Take heed therefore unto your selves, &c.* *Paul* before he leaves them hath something from God to say to them; from whence I note this, That the Ministers of God, before they quite leave, have something to say to them from God, it was thus with the holy man of old, *Jacob*, when he was dying, called all his Sons before him, and to every one he gave counsel, and blessing, *David* when he was upon leaving the World, he knew he should not live long, he calls all *Israel* unto him, sayth thus unto them, (1. Chor. 28. 8, 9. v.) *Now therefore in the sight of all Israel, the congregation of the Lord, and in the Audience of our God, keep, and seek for all the Com-*

mandements of the Lord your God, that you may possess this good Land, and leave it for an inheritance to your Children after you for ever. And thou Solomon, my Son know the God of thy Fathers, and serve him with a perfect heart, and with a willing minde for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts, if thou seek him he will be found of thee, but if thou forsake him, he will cast thee off for ever; thus you see it hath been the custome of holy men of old, when they are leaving the World, to say something to their people; so now here, I am come unto you this day as a dying man, for you know when this day is gone, I must no more preach among you: and I know you are here come, to see what I shall leave you for your Legacy, which that I may do, take these Twenty things, as Counsel, and Advice from a dying man; and O that they may remain with you when I am dead. First I shall give you Ten by way of Caution, and Secondly, Ten by way of Counsel; my Cautions are,

First, Beloved, I beseech you, as you tender the welfare of your Souls, take heed of breaking the Sabbath day, of Prophaning the Lords day, it hath been Observable, that wherever Religion hath flourished among any people, there they have ever been careful, and consciencious of the Sabbath day, and on the contrary side, where Religion is gone to decay, and people grown to prophannels, there they are alwaies loose on the Sabbath day; pray remember, I hope you will remember, for God calls upon you, and commands you so to do, (Exod. 20. v. 8.) Remember the Sabbath day to keep it holy: do you not take so much liberty as some will give you: whoever you are that refuse thus to do, I will leave this assertion upon you: thou wretched man, hath God given thee Six daies, and

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and reserved but one for himself? and wilt thou Rob him of that too? what! if he had given thee but one, and kept six for himself, would you be so vile, as not to keep them? how much more then, when God hath given thee so much preheminnce in time, this is the first, be conscious in keeping the Sabbathday.

Secondly, Take heed, and beware of Idolatry, this was *John's* caution to his beloved Children, (1 Epistle 5. v. 21.) *Little Children keep your selves from Idols.* There is no sin to which, nor no sin by which we are in more danger then Idolatry.

First, There is no sin to which we are in more danger then Idolatry; *Mose's* back was no sooner turned, but the people made them a brazen Calf, and bowed down to it, and worshipped it as their God, (Exod. 32. v. 4.) *Jehojada* was no sooner dead, but *Joah* returned to Idolatry, if we were not prone to this sin, what is the reason all the world turns Antichristians so Vniversally.

Secondly, As there is no sin, to which we are in more danger, so there is no sin by which we are in more danger, then Idolatry. I do confesse if you will keep your garments clean, and undefiled with the marke of the Beast, it may be you may come under shreud temptations, yet I intreat you as a dying man, as you love your Souls, and for God's sake, flee from Idolatry notwithstanding your temptations; for God hath promised that under all the temptations that happens to you he will support you, if you flie, and withstand the thing you are tempted to, (1 Cor. 10. v. 13. *there hath no temptation taken you, but such as is common to men, but God is faithful and will not suffer you to be tempted, above that you are able to bear, but will with the temptation also make way to escape, that you may be able to bear it,* now see what

use the Apostle makes of this promise, in the next verse he follows with these words, *wherefore my dearly beloved flee from Idolatry seeing God will uphold us,* let us withstand any temptations, to this end, that God may uphold us; this is the second Caution.

Thirdly, Take heed of Apostacy, of a degenerating backsliding spirit; that ye do not fall off from the truth, and ground of the waies of God, which ye have known, and professed it is true, it may be for standing to your principles, you may loose the love of man; I acknowledge it may be so, but hear what God saith, *if any man fall back my soul shall have no pleasure in him*; if thou goest on mans soul may have no pleasure in thee, but if thou fallest back Gods Soul will have no pleasure in thee, thou doest by Apostacy declare to all the World, that thou hast made tryal of the waies of God, and thou do'st not find them to be as good as thou thought't they were, nay not so good as others; O take heed of Scandalizing the waies of God, hear how God complains of those that so do (*Jeremiah 2. and 10.*) *Goe unto the Isles of Chittim, and behold and send unto Kedar, and take diligent heed and see, whether there be such a thing, hath a Nation changed their God, for those which are no Gods? but my people hath changed their glory for that which will not profit.* Hear O Heavens, and be astonished at this, for my people have committed two evils, they have forsaken me the Fountain of living Waters, and have hewed to themselves broken Cisterns that will hold no water; what ever it is that would lead thee to Apostacy, beware and flye it, especially evil company, (of which I shall speak more anon) let your love to Christ be augmented, and love of your selves abated, for unless you love Christ, very much, and your
Selves

selves very little, I cannot hope that you will stand to your principles.

Fourthly, Beware of Covetousness; it is Christs Caution (*Luke 2. and 15. ver.*) *Take heed, and beware of Covetousness.*: here is a Caution, with a double action, take heed, and beware: believe me Brethren it stands upon us so to do, for it steals upon us before we be a ware of it; there is no person will deal more injuriously with a Christian then a covetous man will; he will betray his Life (if it were in his hands) into his Enemies hands for Money, as *Judas* did. A Covetous man he will injure Christ in his Ordinances, he will not come at them, for the love he bears to the World will not suffer him; truly (quoth he) I have lost this, or that, while I was hearing a Sermon, I'll go no more, I must stay at home, and look after my business. I could give you many instances of this but time will not give me leave: I shall only touch this one, what was it but the Love of this World that kept those who were bid to the marriage Feast of the Great King of Heaven from coming? One had bought a piece of ground, and he must needs go see it, another had bought Oxen, and he must go to prove them, a third had married a Wife, and therefore he could not come. Of all persons in the World, a Covetous man cannot, nor will not endure to bear the cross of Christ (*Phillipians 3. verse 8.*) *For many walk of whom I have told you often, and now tell you weeping, that they are the Enemies of the Cross of Christ, whose end is Destruction*: who are these? what manner of persons are they? why they are such who make their belly their God, whose glory is their shame, and who mind earthly things. A covetous man, he will lye with *Annanias* and *Saphira*; he will steal with *Achab*, he will murther with *Ahab*, he will betray with *Judas*, what

what will he not do to attain his covetous desire? this is the Fourth, beware of covetousness.

Fifthly, you that have not taken warning yet, I beseech you take warning now; have a care and avoid evil company (*Ephes. 5. 11.*) *Have no fellowship with the unfruitful works of darkness, but rather reprove them; come out from among them, and be ye separated from them.* Never go into a wicked mans company, if before you go you have not a probability of doing good, or getting good. Consider with thy self, is there any likelihood that thou by thy wholesome reproofs may do him any good, if there be, then go on; if not, draw back, avoyd them, fly from them, for their steps tend to perdition. By wicked company those two things have been affected.

Good } men made } bad.
Bad } men made } worse.

Good men have been made bad by wicked company. *Jehosaphat* that good King is an example of this, who by the company of wicked *Ahab* was drawn to fight against those whom God favoured, and to help *Ahab* in his wicked enterprise.

Bad men have been made worse by evil company: *Ahab* was made worse by the instigation of his wicked wife *Jezabel*. Oh can you bear when you are in their company to hear them blaspheme the holy name of God, and not reprove them. Truly, if you can, it is a sign you are not so good as you should be.

Sixthly, my sixth Caution is this: Oh have a care of having the least finger on your hand against a Saint, it is dangerous to have a thought, word or act against the people of God, it is dangerous to have a thought amiss to them (*Psal. 63. 3.*) *They imagine mischief against*

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against a man (that is, against a Saint) therefore they shall all be slain, for their bare imagination they shall be cut off. It is dangerous to speak against them, *How durst thou* (saith God to Miriam) *to speak against my servant Moses*; and immediately he smote her with leprosie as white as snow, it is dangerous to act against them; and it is forbidden by God (*Psal. 105. 5.*) *touch not my anointed, nor do my Prophets no harm.* Perhaps you would say you would not do them any harm, if you thought they were Gods People, Oh but take heed least they prove Gods People, and then it were better for you, if a mil-stone were hung about your neck and you cast into the Sea, then to offend the least of them.

Seaventhly, Let me beseech you all to take heed of complying with this sinful world, whoever doth, do not you, but take up that good resolution of Joshua's, *As for me and my house, we wil serve the Lord.* Though all else forsake God, yet will not I, yet let not us, I beseech you (saith he) *that you would not conform your selves to the fashions and manners of this wicked world.* Oh take heed of conforming your selves to the Conversation of this world, but walk harmless, and shine as lights in the midst of a crooked, and perverse generation if we will comply with the world, I mean to be as most of the world are, that is temporizers, time servers, preferring the pleasing of man before the pleasing of God, then we must lye in wickedness, as all the world doth (*1 John 2. 10.*) for all that is in the world is either *the lust of the flesh, the lust of the eye, or the pride of life, and these are not of the Father, but abideth in the wicked one, the prince of the power of the aire, after whom the men of the world walk.* This is the Seventh, take heed of Conforming your selves to this world.

Eightly,

Eightly, take heed of a hasty Spirit when you are under sad dispensations, when you are under sufferings, you are apt to seek, and close with relief come it which way it will, and on what terms it will, let me beseech you Christians, to have a care of such a hasty and impatient spirit (26. *Esay*. v. 18.) *He that believeth maketh not hast*, that is he maketh not hast to get out of his afflictions, the People of *Israel* were of hasty spirits, and murmured because they were kept so long in the Wilderness, for which God slew an innumerable company of them. *Saul* was of a hasty spirit, and by it lost his life, and Kingdom. *Jacob's* Mother no sooner told him his Fathers intent, but he was resolved to have the first blessing, though he cheated his Brother, and lyed for it, and so told his father that he was his Eldest Son, but he himself was afterward deceived, by a lye, with having the Eldest daughter given him instead of the younger. Take *David* for your example, he waited Gods time, the Kingdom was promis'd to him after *Saul's* Death, and when *Saul* persued him, you know *David* had him twice in his power, and with ease might have destroyed him, but he would not, *far be it from me* (saith he) *that I should touch the Lords anointed*. Let God smite him by the hands of his enemies, I will not, it is far better to be Gods Bond slave, than the Devils Free-man, do not use any the least action whatever in an indirect way to deliver thy self, but patiently set down, and waite Gods good time, which when once come, thy deliverance will assuredly come with it. Take heed then of a hasty and sullen spirit under Afflictions: Some men when God takes away any comfort from them, are of so sullen a spirit, there is no pac fying of them, God will now this day take something from you, which I believe you would willingly keep: will you

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you therefore be of so sullen a spirit, that because you cannot enjoy all, you'll not enjoy any? but will Rob you ~~of~~ of all; what though you cannot enjoy your Minister any longer, will you not make use of the Ordinances of God. I beseech you refrain this spirit, and let the deprivation of one mercy be a means to make you make better use of those that are left.

Ninethly, My ninth Caution is this, take heed of an ungodly Minister, I speak not to any mans person in particular, neither can I, because I know not as yet who will succeed me; but whosoever he be, if he be wicked, beware of him; for if he be ungodly, the people will follow him: for like Priest, like people: and I pray God deliver you from such Ministers, as for Doctrine, do teach the traditions of men: and cry peace, peace, when sudden destruction hangs over their heads: such Ministers may please you, but believe me they will never profit you, but at last you will find, that through the Vale of Security, you are led to the Pit of Perdition. They will tell you, you need not be so strict, and diligent in your conversations: nor Heaven is not so hard and difficult to gain, as some would make you believe, believe them not, but remember, that without holiness, none shall see God, and that neither Fornicators, Adulterers, Idolators, Thieves, Murderers, Covetous persons, Drunkards, Revilers, nor Extortioners, shall inherit the Kingdome of Heaven.

Tenthly and lastly, Take heed you be not found professors (of the gospel) only. Christ, when he was Preaching to a Throng of people, (as I am here this day) said unto them, *Take heed, and beware of the Leaven of the Pharisees which is among you.* Oh that I had no cause to say, the leaven of the Pharisees is among

among you ! I mean, that there are many here that are but bare professors, let me ask you that are only professors, this one question, is Religion good, or bad ? if it be not good, what is the reason thou art not ashamed to profess it ? if it be good, what is the reason thou dost but profess it ? by the bare professing, thou lovest the love of man, by no more then professing, thou canst never gain the love of God ; so that on all sides thou art like to be miserable : The World will hate thee for being so good, and God will hate thee for being no better. What a sad thing is it that thou lovest thy comforts in this life by professing so much, and thy comforts in the life to come, by no more then professing. Thus you have heard what I have to say by vway of Caution : I shall now speak to you by vway of Councel. The former ten were Negative, these shall be positive.

First, I intreat you all, that above all things, you would mind the one thing necessary : that you would not trouble your selves so much with many things of little concernment, but minde the great thing for which you came into the world. O my friends, will you spend your time for that which will not profit you, and your money for that which is not bread : Look after Grace, labour to get an Intrest in Christ, of which if you be unprovided, you will be undone for ever, and it will be better for you, you had never been born : Oh, gain Christ, and then you will be fitted for all times, all troubles, and all conditions that can happen unto you ; you will be endued with all wisdom, and with all riches, if you gain not Christ all that God doth to you, and for you, will naught at all avail you.

Secondly, My second advice and Councel unto you is this, That you would live, as you would die,
live

live to day as if you must die to morrow : Let me ask you, would you be content to die in the state you are in ? if my soul doth not desire to be in a better state when I come to die, then now I am in, I may very well sit down satisfied ; if not, then surely it greatly concerns me to look after a better ; would any man be content to die a Drunkard ? I ask you that are Drunkards, I do beleive you will answer no ; why then do you live in Drunkeness ? how know you that God will spare you when you are Drunk, until you are sober again ? we may read of many that have dyed in their drunken fits, God doth not always send his Herauld to warn thee, before he sends his Serjant to Arrest thee, how knowest thou but Death may strike thee on a sudden ? what will then become of thy Soul ? Oh Beloved, I beseech you live not in that you are unwilling to die in : *Balaam* was not such a Wretch, but he could cry out, *Good Lord, let me die the death of the Righteous.*

Thirdly, Lay up for suffering times ; there are few of you I beleive are so bad husbands, but will lay up for a rainy day. I mean against a time of sickness comes, wherein you will be unable to work ; are you thus careful to maintain your bodies ? and will you be careless of your souls ? Oh be careful to provide for stormy weather, you have winter garments for your bodies to preserve them from cold ; oh let patience be your winter garment to preserve and keep your selves warm in afflictions, I know that he that will live godly in Christ Jesus shall suffer persecution, and that through tribulation and sufferings we must enter into the Kingdom of Heaven ; shall I not then provide for them ? but you may say, what, doth persecution attend all the godly ? a man may escape them as well as suffer them ? put case affliction

on should not come, thou wilt be never the worse for being provided for them, for he that is fit to die is fit to live, and that man that is fit to suffer affliction is fit to live without them; it was *Pauls Exhortation to the Ephesians Eph. 6. 10. Finally my Brethren, put on the whole Armour of God, that ye may be able to withstand the wiles of the Devil*: And it is wisdom in a man, to provide for a misery before it comes, there is mention made of a Nation (the *Spartans* I think) that useth to chuse their King as we do our Lord Mayor every year, and whilst they are in their annual government, they live in all abundance of state, have all the fulness their hearts can wish, but when their year is over, all their pomp and glory is over too, and they banisht into some obscure remote place for ever. Where they spend the remainder of their lives in great want and misery, one King (knowing this) being called to rule over that Nation, made such use of his time wherein he reigned as King, that by his provident living, he heaped up so much treasure, and sent it before him to the place where he knew he should be sent, as maintained him all his life-time. Thus it is, God hath appointed to every one a time to live in, and that but a short time too, and in that time he hath appointed afflictions to attend us; if we will live godly in Christ Jesus, is it not wisdom in us then to provide for them? Take heed then that to avoid suffering, you do not commit sin; to commit sin, to avoid suffering, is as if a man should run out of the mouth of a barking Dog, into the mouth of a devouring Lion; what is the wrath of man to the wrath of God? Man can but destroy the body, and no more, but God can destroy both body and soul into Hell fire to all eternity.

Forthly, My fourth word of Counsel, and direction

rection is this, be serious in serious things; when you come to perform serious things, do them seriously; I do not know that ever I saw a man fall asleep while he was telling of money, for if he should, how could he tell whether it were right or no? Yet alas! too many sleep when they should be taking truth, not only by natural sleep, but also by spiritual sleep; they are so careless in receiving the word, they hear, and so lazy withal, that rather than they will try the word they hear, they will take all for truth their Ministers tells them. Beloved, I believe you will scarce put so much confidence in a man; as to receive a sum of money without telling it, because he saith it is right; and yet will you receive all that your Minister tells you is truth, for truth, without trying it? you must not be sluggish in your working for God, but put forth your selves to the uttermost. You must make the Kingdom of Heaven suffer violence, and take it by force, but then.

Fifthly, The fifth Direction which I shall give you is about hearing the word, how you must behave your selves when you hear. I take it for granted you will hear, I hope you will, for brown bread is better then none, and a little is better then none at all; yet I entreat you take these two words of Direction.

First, Try the word you hear by the Truth.

Secondly, Try your selves by the Truth.

First, Try the word you hear by the Truth; if it be not consonant to that, believe it not, let who will preach it, *Paul* exhorteth the *Galatians* so to do (Chap. i. 8. 9.) *But though we, or an Angel from Heaven preach any other Doctrine unto you, then that which we have preached unto you, let him be accursed:* How, *Paul* accursed? sure you speak too high, what of an Angel? must he be accursed? Sure you will call

in your words again; Nay, instead thereof, he repeats them over again; as we said before, so I say again, if any one preach any other gospel then that which you have received, let him be accursed. If any man pretend a Revelation from Heaven, and cannot bring Scripture for what he saith, do not believe one syllable. Take the noble Bereans for your example, they would not believe Pauls Doctrine, until they had searched to see whether it were so or no; but then as you are to try the word you hear by the truth, so try your selves by the word; you hear as a truth, that *there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.* Now try your selves by the truth, and see whether or no you walk after the flesh, or after the Spirit: I have likewise, two directions about the preaching the Word.

First, Do not you receive the Word for the persons sake that bring it? I am apt to think, that many of you will receive a Truth of one mans bringing, which you would not receive of anothers; and thus ye receive the word of God with respect of persons, which you ought not; but first receive the Word for its own sake; and secondly, receive the person for the Words sake, (1 Thes. 5. 12, 13.) we beseech you brethren, to know them which are over you, to admonish you, and labour among you in the Lord, and to esteem of them very highly in love for their works sake.

Sixthly, My direction in the sixth place, shall be concerning the time we live in, and I shall tell you, how you ought to behave your selves in two particulars.

First, Blame thy self most that the times are so bad, there is a general complaint about the sadness of the times,

times, but no particular; every one puts the cause away from him, and instead of accusing themselves, are always accusing others: *Ahab* he said to *Elisha*, thou art he that troubled *Israel*; *Elisha* said to *Ahab*, thou art he that troubled *Israel*: *Adam* said to God, *The Woman which thou gavest me, did give to me, and I did eat*: The woman she said, *The Serpent beguiled her*: Thus do we put it off from our selves, to others: No man saith with *Jonas*, for my sake is this come upon you, I am the cause of all this, no man saith, what have I done? would you have the times mend? Oh then, every soul of you condemn your selves, and amend your waies, the times would not be so bad, if we were not so bad: would you have the effect cease, then seek to remove the cause. But then,

Secondly, Pray not so much for better times, as better hearts: for had you never so good times, and not good hearts, your blessings would be cursings, good times, without good hearts, will but fatten you the sooner to the slaughter.

Seventhly, If you cannot do the good you would, then do the good you can: many people are so sullen, that because they cannot do all they would do, they will do none at all. I beseech you, be not of this temper, what though you cannot serve God in publick, will you not therefore serve him in private, why may you not do as *St. Augustine* was bid to do, (*tolle legit*) take up and read? This will be a reading and praying time with you, and now you cannot hear as formerly you have done. Oh pray more, and read more, and the less you have in publick, the more you may have in private, you may read, and pray, we are not forbidden that yet, let us then make use of them.

Eightly, My intreaty is unto you all, that you would be careful and circumspect in your conversati-

on *Ephes. 5. 15, 16.*) See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil; walk as becometh the professors of the Gospel, and labour to be blameless towards God and man. Oh, what notice will there be taken, when any professor doth but slip aside, and do any thing amiss, it is the Joy of wicked mens hearts to see it, and how diligently do they watch for it, and often wish it? We have a Proverb, That one man may better steal a horse, then another look on, I am sure a wicked man may better commit seven sins, then a professor one; for it is the fallings, the bad lives of professors, that makes Religion ill spoken off and hinders many a weak soul from closing with it; sure think they, their Religion cannot be good, their conversations are so bad; let us therefore be wary, and careful in all our actions.

Ninthly, Mourn and lament for the sin you cannot hinder; it was said of *Lot* (*2 Pet. 2. 8.*) that his righteous soul was vexed with the wicked conversation of the *Sodomites*. Oh that we were but so good as we should be, then sure it would grieve us more then it doth, to see the wicked and abominable lives among whom we live; though thou dost not blaspheme God thy self, yet it is thy God that is blasphemed, and shall not that trouble thee? how canst thou but reprove them whoever they be? When a sick man seeth his Wife, Children, Friends and Physician, lamenting his condition, sure it will make him think his condition is worse then he thought it, or very bad at least, or else why do they take on so, if there was no cause of fear? Thus it may be thy reproof may work upon a wicked man; if when thou hearest him blaspheme God, thou lamenteth his condition, and puts him in mind of his sad estate, it may make him

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him lay that to heart then which he never did before.

Tenthly, the last thing that I have to beseech of you is, That you would love one another: I have not at all sought to profelyte you to my way, but whatever you see in whoever it be that is of God, oh love it, be he of what profession he will, he is a godly man: Oh then love him, you cannot love God if you do not love his people; let brotherly love continue; your Minister must not continue, oh then let brotherly love continue (1. Joh. 1. 20.) If any man saith he loveth God, and hateth his Brother, he is a lyar and the truth is not in him, for if he loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? We believe saith John in the next Chapter, That Jesus Christ is the Son of God, and he that loveth the begetter, must also love him that is begotten; you would be loath to do otherwise in civil business, will you refuse commerce with a man, because he is contrary to you in opinion, because he is not a Free-man of your City; be not then so far from loving one another. Thus you have heard what I had to say unto you by way of caution and counsel: Oh that they may be your continual practise in your lives and conversations, I shall now close with the words of St. Paul (2. Cor. 13. 11.) *Finially brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.* And the Lord grant that both ye and I when we come to the judgement seat of God, render up our accounts with joy, and receive an immortal Crown with Christ in Heaven, until which day I beseech Almighty God to keep you, and preserve you in his fear. Amen.

A SERMON Preached at *Alderman-Berry*
Church, by Mr. *Edm. Calamy*,
Dec. 28. 1662.

1 Sam. 4. 13. And when he came, Lo, Ely sate upon a seate by the way side, waiting; for his heart trembled for the Ark of God.

THat you may the better understand these words, you must know that whatsoever God threatned, against old *Ely*, in the second and third Chapters, because he did not restrain his wicked Sons from their lewd Courses, is here Executed in this Chapter: therefore we read there were four thousands Israelites slain by the Philistines; and the Elders of Israel met together to consult how to repair this great loss; they confess it was the Lord that had smitten them; for say they, *Wherefore hath the Lord smitten us to day before the Philistines*: And they conclude, the way to repair this loss, it was, to fetch the Ark of the Covenant of the Lord from *Shiloh*, and carry it into the Battel, whereupon they apoint *Hophny* and *Phinehas* to fetch it, whereby they imagined that the presence of the Ark would save them from ruin, but herein they were miserably mistaken; for this judgment befel them not because the Ark was not in the Camp, but because their sin was in the Camp: The Ark of the Covenant would not preserve those that had broken Covenant with God; And therefore there was a great slaughter of the Israelites, and were slain thirty thousand men, and *Hophny* and *Phinehas* were slain

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slain, and the Ark it self was taken prisoner. But what was old Ely doing? He was ninety and eight years old, and was not able to go to the Battel, but sits upon a seat by the way side near the Battel, and there he sits, thinking what shall become of the Ark, And loe, Ely sate upon a seat by the way side, watching, for his heart trembled for the Ark of God, for fear lest the Ark should be taken, He was not troubled, what should become of his two Sons, or what should become of the people of Israel, but what should become of the Ark of God.

In these words are three parts.

1. Old Elies solicitousness for the Ark.
2. Old Elies heart-trembling for fear of the Ark.
3. Old Elies preferring the safety of the Ark, before the safety of his two Sons, Wife and Children.

He sate upon a Seat by the way side watching, for his heart trembled for the Ark of God.

But what was the Ark of God? why should old Elies heart tremble for fear of the Ark?

I Answer, This Ark was the holiest of all the things of God; it was so holy, that it made every place holy where it came, 2 Chron 8. 11. *And Samuel brought Solomon up the daughter of Pharoah, out of the City of David, into the house that he had built for her: for he said, My wife shall not dwell in the House of David King of Israel because the places are holy, whereunto the Ark of the Lord hath come.* This Ark was the dwelling place of God, it was the habitation of God, Psal. 99. 1. *The Lord Reigneth, he sitteth between the Cherubims* Now these Cherubims where placed over the Ark: it was the speaking place of God; he met his people there, and there he gave an answer to them: *Exod. 25. 21, 22. And thou shalt put the mercy-seat above upon the Ark, and in the Ark thou shalt put the Testimony that*

*I shall give thee: And there will I meet with thee, and I will commune with thee from above thee Mercy-seat, from between the two Cherubims which are upon the Ark of the Testimony of all things I shall give thee in commandment unto the Children of Israel. This Ark was Gods Foot-stool, and all the people of God worship before the Footstool of God, Psal. 99. 5. Exalt ye the Lord our God, and worship at his Foot-stool, for he is holy. The Ark, it was the glory and the strength of Israel, Psal. 78. 61. and he delivered his strength into captivity, and his glory into his enemies hand; And it was the terror of the enemies of God; And therefore when the Ark came into the Battel, the Phillistines were afraid, and laid, Woe unto us, for God is come down into the Camp; And indeed this Ark was called Jehovah. Numb. 10. 35. And it came to pass, when the Ark set forward, that Moses said, Rise up O Lord, and let thine enemies be scattered; And when it rested, he said, Return O Lord unto the many thousands of Israel. In a word, the Ark was a pledge, and a visible symptom of Gods gracious presence with his people; as long as the Ark was saved, they were saved; and when the Ark was with them, Gods presence was with them, but when the Ark was gone, God was gone, his comforting presence, his protecting presence, and his preserving presence, And therefore no wonder that this good old man sat watching here for fear of the Ark. I call him good old man, many are of opinion that he was not good, because he suffered his Sons to be so wicked, and indeed his fault was great, but surely he was a good man, and I have two Reasons to prove it. First, in that he took the punishment of his iniquity so patiently, *It is the Lord, let him do what seemeth him good.* And secondly, he was a good man, as appears by the Text, his solicitousness for the Ark,*

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He sat trembling for fear of the Ark.

Now this Ark was a Type of three things.

First, It was a Type of Jesus Christ, for God spake from the Ark: so God speaks to us by Christ.

Secondly, It was a Type of the Church of Christ, for as the Ark was the preserver of the two Tables of the Law, so the Church of Christ is the preservative of the Scriptures.

Thirdly, The Ark was a Type of the Ordinances of Christ: for as God did communicate himself by Ark, so God by his Ordinances communicates his Counsels, comforts and grace unto his people: The Ordinances of Christ, they are the *Oraculum* by which he conveys himself unto his people. Thus I have shew'd you what the Ark was.

I shall gather two Observations from the words.

1. That when the Ark of God is in danger of being lost the people of God have thoughtful heads and trembling hearts.

2. That a true child of God is more troubled, and more solitious what shall become of the Ark, then what shall become of Wife and Children or Estate.

I shall begin with the first.

Doct. That when the Ark of God is in danger of being lost, the people of God have thoughtful Heads and trembling Hearts.

Or if I may put this Doctrine into a gospel dress, take it thus.

That when the gospel is in danger of losing, when gospel Ordinances are in danger of being lost, and gospel Ministers in danger of losing, that then the people of God have trembling heads, and careful and solitious hearts about it.

Mark what I say, I say not, when the Ark is lost, for

for that was death to old *Ely*, that broke his Neck, and it cost the life of *Ely's* daughter in-Law, when the Ark of God was taken she took no comfort in her child, though a man-child she regarded it not; For the glory is departed from Israel, the Ark of God is taken.

I say not when the Ark of God is lost; but I say when it is in danger of losing; when the gospel is in danger, the Ministers of the gospel in danger, and the Ordinances in danger to be lost, then the people of God have trembling hearts, and careful heads. When God threatned the *Israelites*, that he would not go with them, they were troubled for the loss of Gods presence, and would not put on their ornaments, *Exod. 33. 3 4.* I will not go up in the midst of thee, for thou art a stiff necked people, lest I consume thee in the way: And when the people heard these evil tydings they mourned and no man did put on his ornaments; *1 Sam. 7. 2.* And it came to pass, while the Ark abode in *Kiriath-jearim*, that the time was long, for it was twenty years, and all the house of Israel lamented after the Lord; That is after the presence of God, speaking from the Ark, *2 Sam. 11. 10, 11.* David would have had *Uriah* to have gone down to his house and made merry, And *Uriah* said unto David, the Ark and Israel, and Judah abide in Tents, and my Lord *Joab*, and the Servants of my Lord are incamped in open fields, shall I then go into mine house to eat and to drink, and to lye with my Wife? as thou liveth, and as thy soul liveth, I will not do this thing, *1 King 19. 10.* And *Elijah* said I have been very jealous for the Lord God of Hosts, for the children of Israel have forsaken thy Covenant, thrown down thine Altars, and slain thy Prophets with the Sword, and I, even I only am left, and they seek my life to take it away. Thus you see when the Ark is in danger, the people of God mourn and are sorrowful.

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And there be four Reasons, why the people of God are so much troubled when the Ark of God is in danger.

Rea. 1. Because of the great love they bear to the Ark of God; *As God loveth the gates of Sion, more then all the dwelling of Jacob, Psal. 87. 2.* so the people of God love the Ordinances of God, and the faithful Ministers of Christ, *Psal. 26. 8. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his Temple.* Now love stirreth up the affections, as young *Cresus*, though he were dumb, yet seeing his Father like to be killed, cryed out, *Do not kill my Father*; such is the love of the Saints of God to the Ark, that they cannot be silent, they cannot but tremble when they see the Ark in danger; and for Sions sake, they cannot hold their peace; and they cannot be silent until the Lord make the Righteousness thereof go out like brightness, and the Salvation thereof as a Lamp that burneth.

2. The people of God are troubled at this, because of the interest they have in the Ark of God; Now interest stirreth up affections, as when another mans house is on fire, as you had a lamentable and sad providences this last week, and it is not to be forgotten, how suddenly in all our feasting, may God dash all our mirth. Now consider, how were they affected that had an interest in those that were burned; so the people of God have an interest in the Ark, God is the Haven of a Child of God, the portion and inheritance of a Child of God, and when God begins to forsake them, they cannot but be afflicted and troubled, The Ordinances of God, are the Jewels of a Christian, and

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and the Treasure of a Christian; and the loss of them, cannot but trouble them: And Jesus Christ is the joy of a Christian, and therefore when Christ is departing, they cannot but be much afflicted at it.

3. The people of God are much troubled when the Ark is in danger, because of the mischeifs that comes upon a Nation when the Ark of God is lost: woe be to that Nation when the Ark is gone. The Heathens had the Image of *Apollo*, and they conceived, that as long as that Image was preserved amongst them, they could never be worsted, but be preserved; and the *Romans* had a Buckler, upon which they had a Tradition, that was as long as that Buckler was preserved, *Rome* could not be taken. Shall I give a hint, and set it out a little in five particulars.

1. When the Ark of God is taken, then the Waives of *Sion* mourn, and none come to the Solemn Assemblies: It was the complaint of the Church, *Lament. 1. 4.* That is matter of sadness.

2. When the Ark of God is taken, then the Ministers of Christ are driven into Corners: And that is matter of heart-trembling.

3. When the Ark of is taken, then the souls of many are in danger: when the Gospel is gone, your souls are in hazard: There is cause of sadness.

4. Then do the Enemies of God blaspheme, and are ready to say, Where is your God? then do the Enemies of God Triumph, *Psal. 42. 10.* As with a Sword in my Bones mine Enemies reproach me: while they say daily unto me, Where is thy God?

5. Then is Jesus Christ trampled under foot, and the Ordinances of God defiled and trampled on; and then Blasphemy and Atheism comes in like an Armed man.

4. The

4. The people of God must needs tremble when the Ark is in danger, because of their accessariness to the losing of the Ark; and this was that which made old *Ely* so much troubled, because he knew it was for his sin that God suffered the Ark to be taken: He knew that his not punishing his two Sons, was one great cause of that great slaughter the people of *Israel* met withal, and that made him tremble. There is no person here in this Congregation, but his heart will tell him, he hath contributed something towards the loss of the Arke. None of us so holy but our Consciences must accuse us; we have done something that might cause God to take the Ark from us: And therefore Mr. *Bradford*, that blessed Martyr, said in his Prayer, *Lord it was my unthankfulness for the Gospel, that brought in Popery in Queen Maries days: and my unfruitfulness under the Gospel, that was the cause of the untimely death of King Edward the Sixth: And those that fled in Queen Maries days, sadly complained that they were the cause of Gods taking away the Gospel from England.* O Beloved, it is for thy sin and my sin, that the Ark of God is indanger; and therefore the Lord give us trembling solicitous hearts, what shall become of the Ark,

I come now to Application.

Use. 1. If this be the property of a true Child of God, to be solicitous when the Ark of God is in danger, and to have such a trembling heart for fear of the Ark, then this is a certain sign there are but few that are the children of God in truth. O where is the man, and where is the woman, that like old *Ely* sits watching and trembling for fear of the Ark! And that will appear by these Reasons.

First, In reference to the many sins in this Nation; for let me tell you, there is not one sin for which
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God ever took away the Ark from any people, but it is to be found in *England*: Did the Church of *Ephesus* lose the Candlestick because they had lost their first love? and have not we lost our first love to the Gospel, and to the Ordinances? And did the Church of *Laodicea* lose the Candlestick, because of lukewarmness? and are not we lukewarm? Did the people of *Israel*, as here in the Text, lose the Ark because they abhorred the offerings of God? and do not you do so? are not the sins of *Israel* among us? the sins of *Germany*, & the sins of all other Nations about us? And can any man here before God this day, in this Congregation, that considers the great unthankfulness of this Nation, & the great prophanness and wickedness of this Nation, but they may conclude the Ark is in danger, and God may justly take the Ark from us?

I might tell you of the drunkenness, adultery, covetousness, injustice, and uncharitableness, &c. that doth abound among us; and I might tell you of Sanctuary sins, prophanation of Sabbaths and Sacraments, our unthankfulness and unfruitfulness, and unworthy walking under the Gospel: And you of this place God may very well take the Ark even from you; and indeed it was the great interest I had in you, the which while I live I shall ever own; and that great affection and respect I had to you, that I would not send you home this day without a Sermon, and let you go without a blessing. Now can any of you in this Parish, and this Congregation; can any of you say, God may not justly take the Gospel from you.

Secondly, Shall I add, the discontents and divisions in the Nation, as Christ saith, *A Nation divided against itself cannot stand*; but I leave these things

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to your considerations; I do believe there is none here but will confess the Ark of God is in danger to be lost. But now were are our old *Elys*, to sit watching and trembling for fear of the Ark? Where is *Phinehas* his Wife, that would not be comforted, because the Ark of God was taken? Where are our *Mose's*? our *Elijah's*? our *Vriah's*? Where are they that lay to heart the dangers of the Ark? You complain of Taxes, and decay of Trading, of this civil burden; but where is the man or the woman that complains of this misery, the loss of the Ark? Most of you are like *Galio*, he cared not for these things; if it had been a civil matter, then he would have meddled with it; but for Religion, he cared not for that: every man is troubled about *meum* and *thum*, about civil concerns; but who lays to heart? who regards what shall be come of Religion? There is a strange kind of indifferency and lukewarmness upon most peoples spirits; so they may have their Trading go on, and their civil burdens removed, they care not what becomes of the Ark. There is a Text of Scripture I shall not spend much time in opening it, but I would have you well consider it, *Hos. 7. 9. Strangers have devoured his strength and he knoweth it not: yea gray hairs are here and there upon him, yet he knoweth not.* Shall I say gray hairs are upon the gospel? I come not hither to prophecy: I say not, the gospel is dying, but I say it hath gray hairs: for you have had the gospel a hundred years and above, and therefore it is in its old age: and dare challenge any Schollar to shew me an example of any Nation that hath enjoyed the gospel for a hundred years together. Now that gray hairs is to a hundred years, is no wonder: well, gray hairens are here and there, and yet no man layeth it to heart.

Now

Now shall I spend time to shew you what a great sin it is not to be affected with the danger that the Ark of God is in: consider but three particulars.

First, it is a sign you do not love the gospel, if you had any love to it, you would be troubled more for the danger of the Ark, then for any outward danger whatsoever.

Secondly, it is a sign you have no interest in the gospel, for interest will stir up your affections: it is a sign you are not concerned in the gospel, for if you were concerned in it, you would be affected with it, as those that were interested in those persons that were in that lamentable fire the last week, it is impossible but they should be affected: and so it is a sign you have no interest in God and Christ, if your hearts do not tremble for fear of the loss of the Ark.

But thirdly, There is a curse of God pronounced against all those that do not lay to heart the afflictions of Joseph Amos 6. 1, 2, 3, 4, 5, 6. *Woe be to them that are at ease in Sion, and trust in the mountain of Samaria: yea, that put far away the evil day: that lye upon beds of Ivory, and stretch themselves upon their Couches that eat the Lambs out of the flock, and the Calves out of the midst of the stall; that chant to the sound of the Viol, and invent to themselves instruments of Musick: that drink wine in bowles, and annoint themselves with the chief Oyntments; but they are not grieved for the afflictions of Joseph.* Woe be to you that injoy your fulness of outward things, and make merry therewith, and never consider the afflictions of Gods people, and danger of the Ark.

Use 2. For exhortation, to beseech you all, that God by a providence hath so unexpectedly brought you this day to hear me, and there may be a good providence

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in it, possibly I may do good herein: I say, let me beseech you all to declare you are the people of God in deed and in truth, by following the example of old Ely, to be very solicitous of the Ark of God, and let me exhort you to five particulars,

First, let me perswade you to believe, that the gospel is not entailed upon *England*, *England* hath no Letters, Patents of the gospel, the gospel is removeable: God took away the Ark and forsook *Shilo*, and he did not only take away the Ark, but the Temple also; he unchurched the *Jews*, he unchurched the seven Churches of *Asia*, and we know not how soon he may unchurch us, I know no warrant we have to think that we shall have the gospel another hundred years, God knows how to remove his Candlestick, but not to destroy it, God doth often remove the Church, but doth not destroy it, God removed his Church out of the *East*, as the Greek Churches were famous Churches, but God removed them, and now the *Turk* overspreads that Country.

Secondly, I would perswade you, that *Englands* Ark is in danger to be lost, were it only for the sins of *England*, those prodigious iniquities amongst us, and that strang unheard of ingratitude that is in the Land, but I will say no more of that, because I would speak nothing but what becomes a slobber Minister of the gospel.

Thirdly, I would perswade you, and O that I could raise you up to old *Elies* practise, *He sat watching, for his heart trembled for fear of the Ark*, He had a thoughtful head, and aching heart, for the Ark of God that was in danger; and that I might move you to this, consider what a sad condition we are in if the Ark be taken; what will your Estate do you good? or what will all your concerns do you good if the

gospel be gone? wherein doth *England* exceed other places? there is more wealth in *Turkie* then in *England*. And the *Hathen Nations* have more of the glory of the world, then any *Christian King* hath: What is the glory of *England*? What is the glory of *Christianity* but the gospel? if the gospel be gone, our glory is gone. Pray remember *Elies Daughter* in Law the wife of *Phinehas*, she hearkned not though a *Man-Child* was born, and would receive no comfort, but called his name *Jchabod*; for the glory is departed from *Israel*, the *Ark of God* is taken: O when the glory is gone, who would desire to live! I am loath to tel you the story of *Chrysostom*, he was but one man, yet when he was banished *Constantinople*, the people all petitioned for him, and said, *They could as well lose the Sun out of the Firmament as lose Chrysostom from among them.*

Fourthly, Let me perswade you not to mourn immoderately, neither be not discouraged. I would willingly speak something to comfort you before I leave you, I know not by what strang providence I came here this day, and the Lord knows when I shal speak to you again: therefore I would not send you home comfortless: O therefore mourn not as without hope, for I have four arguments to perswade me, that the *Ark of God* will not be lost, though it be in danger of losing.

First, because *God* hath done great things already for this Nation: and I argue like *Manoahs wife*: surely if *God* had intended to destroy us, he would not have done that he hath done for us; He that hath done so much for us, will not now forsake us. And therefore, though our hearts tremble, yet let them not sink within us.

Secondly, I argue from the abundance of praying people

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people that are in this Nation, there are many that night and day pray unto God that the Ark may not be taken; and let me assure you, God did never forsake a praying and reforming people. When God intends to destroy a Nation, and take away the Ark, he takes away the Spirit of Prayer, but when God gives the Spirit of Prayer, there God will continue the Ark. You all know, that if there had been but ten good men in those five Cities, God would have spared them: We have many hundreds that fear God in this Nation, that do not give God rest, but night and day pray unto God for this Land; And who knows but for their sakes, God will spare the Ark?

Thirdly, another ground of comfort is this, that God hath hitherto dealt with *England*, not by way of Rule, but by way of Prerogative we have had unchurching sins all the Reign of Queen *Elizabeth*, and of King *James*; and the godly Ministers have been threatned ruine, from year to year; but God hath hitherto saved *England* by way of Prerogative God hath spared us, because he will spare us; according to that Text *I will be gracious to whom I will be gracious*. God will not be tyed to his own rule; and who knoweth but God will deliver us?

Fourthly, another ground of comfort is, that God is now pouring out his Viols upon Antichrist, and all this shall end in the ruine of Antichrist; God is pouring forth his Viols upon the Throne of the beast and all these transactions shall end in the ruin of Antichrist, though some drops of these Viols may light upon the reformed Churches, and they may smart for a while, and God may severely punish them, yet it will be but for a little while, but the Viols shall be poured out upon Antichrist; God may scourge all the reformed Churches before these Viols be poured out, and per-

secutions may go through them all: the which I call drops of these Viols: but the Viols are intended for Antichrist, and shall end in the ruine of Anti-christ: and whatsoever becomes of us, yet our children, and our childrens children shall see the Issue of the Viols poured out upon the Whore of *Babylon*; This I speak for your comfort.

Fifthly, I am to exhort you, that you would all of you contribute your utmost endeavour, to keep the *Ark* of God from being taken; and here I shall shew you.

1. *What the Magistrate should do.*

2. *What the Ministers should do.*

3. *What the people should do.*

First, What the Magistrate should do, I shall say but little of them, because I am not now to speak to them; they are to use their Authority for the settling of the Ark; for the Ark of the Covenant will be like the Ark of *Noah*, alwaies floating upon the waters, until the Magistrates settle it. Thus *David* 2 *Sam.* 6. 1, 2. he gathered together all the chosen men of *Israel*, thirty thousand to fetch home the Ark. So *Solomon*, he assembled the Elders of *Israel*, and the heads of the Tribes, the Nobles, the chief of the Fathers of the children of *Israel* unto *Jerusalem*, with a great deal of pomp, to bring up the Ark of the Covenant of the Lord into its place. O that God would encourage our Nobles and Magistrates, that they might be sollicitous to settle the Ark: Magistrates must not do as the *Philistines*, they had the Ark, but what did they do with it? they set it up in the house of *Dagon*, but *Dagon* and the Ark could never agree: where false Religion comes in at one door, the true Religion goes out at the other; you must not put the Ark and *Dagon* together.

Secondly, What must the Ministers do to keep the

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the Ark from losing They must endeavour after holiness; the Ark will never stand steady, nor prosper upon the shoulders of *Hophny* and *Phinehas*. A prophane, drunken Ministry will never settle the Ark, it must be the sober, pious, godly Ministers that must do it; How holy must they be that draw nigh to the God of holiness?

Thirdly, What must the people of God do, that the Ark may not be lost? There be five things I shall commend you unto, and then commend you to God.

1. *You must not Idolize the Ark.*
2. *You must not undervalue the Ark.*
3. *You must not pry into the Ark.*
4. *You must not meddle with the Ark without a lawful cal.*
5. *You must keep the Covenant of the Ark.*

First, *You must not Idolize the Ark*: that was the sin of the people in the Text; they thought the very presence of the *Ark* would excuse them, & keep them safe, and therefore they carried the *Ark* into the Camp; though they reformed not, and repented not, yet they thought the *Ark* would save them.

So many there be that think the *Ark* will save them, though never so wicked; but nothing will secure a Nation but repentance and reformation.

Secondly, *Do not undervalue the Ark*; this was *Michals*, 2 Sam. 6. 14, 15, 16. *When David danced before the Ark, and Michael mocked him, and despised him in her heart; but saith he, it was before the Lord, and if this be vile, I will be more vile.* Some men begin to say, what need we any preaching, will not prayer serve? Others say, what needs so much preaching, will not once a day serve? Now this is to undervalue the *Arke*; therefore let us say as *David*, if to preach the Word, if to fast and pray for the Nation; *If this be vile, then I will be more vile.*

Thirdly, *We must not pry into the Ark*; this was the sin of the men of *Bethshemesh* 1 *Sam.* 6. 19. They looked into the Ark, and God smote them, and cut off fifty thousand and threescore men. Be not too curious in searching where God hath not discovered or revealed, For example, there be great thoughts of heart, when God will deliver his people, and set his Churches at liberty, And many men talk much of the year 1666. that shall be the year wherein Antichrist shall be destroyed: And there are strange impressions upon the hearts of many learned men, as to this year, some go to the year 1669. and others pitch upon other times; but truly if you will have my judgement and I am glad of this opportunity to tell you. *This is to pry into the Ark*: Remember the Text, *Acts* 1. 17. *It is not for you to know the times or the seasons which the Father hath put in his own power.* And thus to conclude upon any particular time, if you find you are deceived, it is the way to make you, Atheists, and that afterwards you shall believe nothing: And those Ministers do no service, or rather ill service to the Church of God, that conclude of times and seasons. A Popish Author saith, that in the year one thousand there was a general belief over the Christian world, that the day of judgement should be that year; but when they saw it hapned not, they fell to their old sinning again; and were worse then before, and believed nothing. Well, Gods time is the best, therefore let not us pry too much into the *Ark*.

Fourthly, you must not meddle with the *Ark*, unless you have a lawful Call to meddle with it; This was the sin of *Uza*, 2 *Sam.* 6. 6, 7. the *Ark* was in danger of falling, and he good man, meaning no hurt to keep up the *Ark*, took hold of it, but he destroyed himself and made a breach, and hindred the carrying home of the *Ark*. We

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We had a great disorder heretofore; abundance of well-meaning people usurped upon the Ministerial Office; they were afraid the *Ark* was falling, and therefore they touched the *Ark* they laid hold on the *Ark*: but their touching the *Ark* hath undone the *Ark*, and themselves too. O take heed of touching the *Ark*.

Fifthly, If ever you would preserve the *Ark*, then keep the Covenant of the *Ark* keep the Law which the *Ark* preserves, the *Ark* was a place wherein the Law was kept, the two Tables, keep the Law, and God will keep the *Ark*, but if you break the Law, you will forfeit the *Ark*. The *Ark* was called the *Ark* of the Covenant, keep Covenant with God, and God will preserve the *Ark*, but if you break the Covenant of the *Ark*, the Covenant made in Baptism, and that Covenant often renewed in the Sacrament, if you break Covenant, God will take away the *Ark*.



Mr. Lye's SERMON, Preached at the
conclusion of the Morning-Exercise in
Lombard-Street.

John, 13. 17. *If ye know these things, happy are ye if you do them.*

IN these words two things observable; First, A Supposition, which is double. 1. *If you know these things.* 2. *If you do these things.* There be many that *do*, but do not *know*, do not *understand*; there be many that *know*, but do not *do*, do not *Practice*. But our Saviour to his Disciples, is, *If you know first and then, If you do?* Knowing without doing is unprofitable; doing without knowing is impossible. 2. A Position. If you so know as to do, then *μ η εινε* blessed happy are ye,

First, for the *Supposition*, which is double. First, *If you know*: this word *Knowledge* in Scripture contains two things,

1. It intimates an act of the *minde* or *understanding*, *If you know*.

2. It imports an act of the *memory*, or retentive faculty of the soul, if you so know as to *remember*. From both these significations, you have these two *Observations*.

1. Our first great care should be this, with all seriousness to apply our selves to the knowledge of the things of the Gospel; We must with the Angels *παρέντα* stoop down to look into to have a clear, thorow, perfect sight of those things that are discovered in the christal-glass of the gospel. We must look into the perfect Law cōliberty, *James 2. 25*.

2. As the word imports an act of memory, or remembrance, it affords us this *Observation*, viz. Next to our knowing of it, should be our care to retain and remember the glorious Truths of the Gospel. 'Tis all one, not to remember as not to know: we must not only attend to Wisdomes words, but must keep them in the center of our hearts *Prov. 4. 21*.

2. If you do, hence observe, 'Tis not enough to know and remember, but we ought to do according to what we know, and practice according to what we remember. 'Tis some light kind of happiness to know, but so to know, as to do this is the happiness; If you know, if you do. We must not only be hearers of the word, but doers of the word. Knowledge without practice, 'tis *Rachel* like, fair indeed, but barren: practice without knowledge (were it possible) *Leah* like, fruitful, but blear-eyed: both together, *Rachel's* fairness with *Leah's* fruitfulness, a fit Spouse for a *Solomon*.

2. For the *Position*, Happy are you if you do them: hence

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hence observe, There is a blessedness annexed to so knowing the Truths of God, as to remember, and so to remember as to do the work of that word. If you know, if you do, not otherwise blessed are ye.

Thus I have cut the words in peices. The second Observation is that I would first commend from the supposition, *If you know*, that carries in it an act of memory, namely, That as it is our first care to *know*, so it should be our next care to *remember* what we have known. To this end let me help your memories by way of a Summary rehearsal of our *Morning-Exercise*. The first Sermon that was preached to you was built upon

Isa. 55. 3. *Hear and your soul shall live.*

From that Text, this Doctrine, That *that soul shall surely live, spiritually, blessedly, eternally, that so hears, as to come to Christ himself*. The grand question upon that point was this. *What is to be done that we may so hear?* I was answered, something was to be done before, something at, something after hearing.

First, *Before hearing*: That holy duty of hearing calls aloud for holy *preparation*, so much at least as settles the bent of the heart Heaven-ward: so much at least as makes us humble, and hunger after spiritual Manna: so much at least as raises the heart into a posture of expectation of some divine and spiritual good from God.

Secondly, a right demeanour in, or at hearing, which consists,

First, The hearer ought to propound to himself spiritual and right *ends*, and that,

1. Negatively, This must not be the hearers end, to come and judge either the Word, or the Minister of it, nor

2. To

2. To come and hear things that will tickle his fancy, if he desire that, let him go to those sinks of all wickedness, *Play-houses*, nor

3. Must we propose this our end, utterly to better our parts; nor

4. Meerly to know, much less meerly to be known, that it should be said of us, that *we have been at the morning-Exercise every day this month*. But our end should be to profit by what we here, *Psal. 119. 33. We should hear that our souls may live*.

Secondly, We must labour to approve our selves true *Gospel-hearers*; And to that end

1. We must be *wakeful* hearers, 'tis dangerous sleeping by a Candle set up by God.

2. We must be *reverent* hearers, in the fear of God we must worship, though not *towards*, yet in his holy Tempel.

3. *Attentive* hearers, our ears and hearts should be like *Lydia's*, open to attend to those things spoken by *Paul*, *Acts 16. 14*.

4. *Receptive* hearers, We must take in what we hear, *Acts 2. 41*. And this must be done with *Faith* with *Love*, with *Joy*, with *Delight*, with *Meekness*, with *particular Application*, and this too, not as the word of such a man, or such a Minister, I abhor that wicked notion among you, the head of such a party, and I know not what; But, as it is indeed and in truth the Word of God, That man never hears as a Saint, that when he hears, doth not look mostly at the Word, as it is the Word of the God of Saints. And if thus we apply our selves to the Ordinances truly, we are in immediate cappacity to have the glory, Spirit and Power of Christ to rest upon us in hearing, And this leads me to

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The Second Sermon.

2 Cor. 12. 9. *Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

From this Text, you had this truth, That a Christians chiefest glory under his infirmities, is in the power of Christ resting upon him. In the prosecution of this Point, there was these four particulars propounded to be opened and prosecuted.

First, *What kind of power of Christ it is which Christians may hope to have experience of, notwithstanding all their infirmities?* To this Question it was thus answered, a power that Christ hath with his Father, with whom he is extraordinarily prevalent more than the fondling is with his dearest affectionate Mother, A power of Christs Spirit which inables us to do what God requires, and to suffer what God commands, a powerful application of Jesus Christ himself unto his people, and that, not only of light to them, but of living, of spiritual growth, of spiritual strength, of strength unto Conquest, yea to be more than Conquerours.

Secondly, *What is it for the power of Christ to rest on the soul?* Εἰσεννοῶ, i. e. for the power of Christ to come and take its residence in the soul, to make the soul to be that which a Tent or Tabernacle is to him who takes up his repose therein, to come and lodge in the soul of a Believer as in his Tent or Tabernacle.

Thirdly, *What is it for a Believer to glory in the power of Christ resting on him?* that is,

1. To have the heart so full of Christ, that it cannot contain it self, but it must be bursting out, as it were, and running over in holy Exaltation, and Triumphs.

2. To be so much in the admiration of Christ, as that to a carnal eye it makes a man seem to be ridiculous,

culous : what a goodly person was *David* in *Micha-*
els eye, when he danced before the *Ark*.

3. To rest on Christ so, as to look out for nothing
else, &c. to terminate and confine all the desires of
the soul, in, and upon, and towards Christ Jesus.

4. To oppose Christ to any, to every thing that
doth in any way in the World either injure or indan-
ger him.

4. Why should a Christian rather glory in this power
of Christ resting upon him, then in any inherent grace
that is given unto him? upon these accounts,

1. Because all that a Christian by inherent grace
is able to do himself, is through Christ : *I can do all*
things through Christ that strengthens me.

2. Because if there be any acceptance of what a
Believer doth with the Father, this also is through
Christ : the gift is accepted not for the gift sake,
but for the sake of the merit of Christ,

3. If so be a Believer should glory in graces, there
is a possibility of falling, but being clad with, and
resting in the power of Christ, there's an impossibili-
ty of miscarrying. Thus the Saints of God have
their infirmities frailties their multitude of frailties
and infirmities : yet have they reason to glory in that
power of Christ which rests on them, on earth, but
much more reason if they will look up and see the
tongue of Christ ingaged for them, i.e. interceding for
them in Heaven : And that lets me into,

The third Sermon.

John 17.15. *I pray not that thou shouldest take them out*
of the world, but that thou shouldest keep them from
the evil.

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their very infirmities, but I pray that thou shouldst keep them from the evil. In this Scripture, you have our Saviours *Intercession* for his Disciples *Preservation*. And in this his intercession two things observable.

1. In the negative part for what Christ doth not pray, *not that thou shouldst take them out of the World.*

2. In the affirmative part, *that thou shouldst keep them from the evil of the world.* For the negative part wherein you have.

1. Something implied *not that thou shouldst take them out of the world*: This implies that God hath the disposal of our continuance in the world: else Christ would never address himself to his Father, that he would not take them out of the world; If so, then

1. Live constantly *Believer*, above slavish fear of death. Times are not in thine *Enemies* hands no nor in the *Devils* hands, but in *Gods* hands.

2. Be patient under the loss of thy dearest *Relations* God hath taken them that have the disposal of our continuance.

3. Seek to God for a *blessing* on all those *meanes* which at any time are prescribed or used for your *preservation*.

2. There's something mainly intended I pray *not that thou shouldst take them out of the world*, and that's this, That God will have his people oftentimes continue in the world, though they meet with much trouble in the world. And if so, this should teach you *Believers*, how to carry your selves in the midst of a sinful, wicked, rude, God hating Saint-persecuting World, that is,

1. *Patiently to wait Gods leasure*, you must stay his time.

2. Carry

2. Carry your selves *Innocently*, be sure you in a salt Sea, like good fish, retain your freshness.

3. Carry your selves *wisely*, you walk among Devils, Snares, &c. walk *wisely*, And

4. Walk *Serviceably*, continue you must, but 'tis Gods time, how short you know not: therefore walk *Serviceably*. For the *Affirmative* part, but I pray that thou shouldst keep them from the evil of the World. Wherein something *Absolutely*, and something *relatively*; Take the words *Absolutely*, thence these four notions That thou shouldst keep them from evil.

1. Sin is an eminent evil, the evil of evils.

2. That we are utterly *unable* to keep our selves, But

3. God can keep his people, in, and from the evil of a *sinful* World,

4. That 'tis the godly *onely* that are kept from the evil that is in the World. But *relatively*, especially, I pray, &c. No great matter of their sufferings, but their sins, that's the thing, let them be preserved from that; Thence observe, *preservation from sin*, is a far greater mercy then *exemption from suffering*; And faith, Then

1. See the folly, the madness of those, that embrace sin to avoid suffering; Take a stab in their hearts, that they may avoid a scratch upon their finger.

2. See the folly of those, that desire the removal of their *Sufferings*, rather then of their *Sins*; Take away the Frogs, not my hard heart.

3. This shews what should be our greatest complaint in the midst of a troublesome World, not my sorrows, plundrings, Imprisonments, Lord, but the scarcities of my soul, &c.

4. This shews the grand mistake of the nature of true safety. Men think safety to be meerly to sleep in a sound

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sound skin, but 'tis not safty to be preserved from danger, but from Sin. True, the men of the world, yea, the best of Saints are too too apt to mistake in this case, there's a heart within them that is very apt to think sometimes *Sinning* to be chosen rather then *Suffering*, not in wicked men onely, but in the best of men; for, as in water, face answereth to face, so the heart of man, to man, which lets me into.

The fourth Sermon.

Prov. 17. 19. *As in Water, face answereth to face, so doth the heart of man to man.*

IN this Proverb two things.

1. The Proposition, and that by a *Similitude*.

As in water face answereth to face.

2. The Redition, *So doth the heart of the man to man.* Or in the words these two generals to be observed.

1. *A Glass.*

2. An Object to be seen in this Glass.

1. *A Glass*, a notable one, thats two fold, *A dead Glass, Water, A living Glass, the heart of Man.*

2. The Object to be seen in these Glasses: In the dead glass, the face of man is to be seen, In the living glass, the heart of man, There's all the Species and Completions, of the Sons, Nay, of the Souls of the sons of men to be seen. That as by looking into the water, you may discern your own and other mens Countenances, and that plainly and clearly, So, by looking into your own hearts, if you could have a Casement into the hearts of other men, there may you see, of what *Spiritual Completion, Constitution, and Make* you are, clearly as a man may see his face in Water. *As in water, &c.* From these words this great Truth, that the heart of every man in the world is a *Looking-glass*. 'Tis such

such a Looking-glass wherein he may see himself, his Condition, Constitution, special Complection, whether it be morally, spiritually, scripturally good or evil. For the right improvement of this Looking-glass, three things necessary, which are optick principles but clear to those that have either physical or natural light.

1. There must be an *Object* that must be seen. And oh ! what visible objects are there in the hearts of men : Man is called a little world, a compendium of the whole world, The heart of man is the man. The heart of men is like the *Ark of Noah*, which contains all sorts, all kinds of clean and unclean Beasts : 'Tis an Epitome of Heaven and Hell. What is there in the heart of man ; Who but God can fathom the depth of it ; There are more objects in the hearts of men, then Stars in Heaven, or drops in the Ocean.

2. There must be *light* to actuate this object. If it were dark, we could never see it. There must be light both to actuate the eye and object. Now this light that actuates the eye and object, 'tis either the *Natural light*, the light of *Nature*, the light of *Conscience*, the light of *common Illumination*, the light of the *Word*, or the light of the *Spirit of God* : By all these lights we come to look into this Looking-glass, our hearts.

3. There must be an *Irraditation from the object*, i.e. a beaming forth from that object, some Species or Ideas that carries the object to the eye, and clearly makes out to the sense what that object is, this beaming is by action from the heart, mark it, (for it may be as necessary truth as was Preached among you, that look what the stream is to the Fountain, what the beam is to the Sun, that the action is to the heart, whether the act be manent, or transient. Whether

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Internal in thought, purpose, election, affection, in joy, in love, in fear, or *External*, in the life, in the Practice, and in the conversation. So that look as a puddle stream alwaies declares a corrupt Fountain, so all your humble, holy, faithful thoughts speak a clear spiritual heart within, a holy Conversation speaks a holy affection & a holy affection declares a heavenly Constitution, a new Nature, Now for the *Use* of this, is the heart of man, a Looking-glass?

1. See from hence, of what concernment the actions of men are, whether *Internal* or *External*, The actions of men are like the streams, you may certainly find the Fountain by them, they speak the heart, as the Root bears the fruit, 'Tis of infinite concernment, 'tis the Fountain of what principles within, and conversation without, descend but into thy own heart, &c.

2. This shews the sad condition of all *natural* poor souls, your hearts are Looking-glasses, but they are Looking-glasses in a Dungeon of darkness, there be toads, Vipers, and Devils there, but thou canst not see them, that hast no spiritual light.

3. Here is Consolation to Gods People, Is the heart of man a Looking-glass? What reason have they to rejoyce in their hearts, that are the best looking-glasses in the world, not like our gallants looking glasses that must not bewray their wrinkles, spots, &c. But theirs will represent their Heart, Complexion, Condition, and Nature to them, Nay, in that glass may be seen the face of a God: Nay, further because thy heart doth answer to another heart, and his to his, whatever grace in any Believers, it is there in thy heart, *semine* ther's the seed.

4. By way of exhortation; Is the heart a looking-glass, then keep the Looking-glass very chary make
O much

much of it, above all keepings keep thy heart and that with all diligence in all places, at all times, and in all things? If any thing under Heaven will keep thee holy, it is the keeping of thy heart. There thou mayest see all thy spots, defects, desperate Hypocrisies, Infernal Acherism, all the deliques of thy Soul: How prone to commit, as vile sins as ever committed by the vilest of the sons of men, once more, keep it clean, and keep it close: Look into the heart, and thou shalt find it to be a Coppy of the Role of Eternity, where thou shalt see thy very name written in Letters of gold or Blood, for we looking into our hearts, may and do know, that we are passed from death to life, and that upon this ground, because we love the Brethren. And thus I advice to

The Fifth Sermon.

1 John 3. 14. *We know that we have passed from death to life, because we love the Brethren.*

In these words five things,
1. A supposed Estate, in which we are all by nature, and that is an Estate of death spiritual.

2. A peaceable recovery, or mention of another state, an Estate of life.

3. A real Transition from this state of death to life, we are passed, &c.

4. An inseparable property of all Regenerate souls in the world, they do not hate, but love the Brethren.

5. A Comfortable Conclusion, that a Christian may make, from that property, he may know, he may be assured by this, that he is passed from death to life, because he loves the Brethren. The observation thus,

conversion Christian may know his real Conversation and Transition to eternal life, by this Character among the rest, because he loves the Brethren. This proposition was split into these two particulars.

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1. That every Believer may have an assurance of his Transition from death to life.

2. That love to the Brethren is one of the great eminent Symptomes of mans Regeneration.

1. A Christian may know his real Conversion, and Translation to eternal life. Such a great and real change is there wrought in every Believer at his Conversion, and this wrought by such a great efficient and infinite cause, the spirit of God, and this cause, working by such real and powerful means, and instruments, the great word of God; and this done notwithstanding the great opposition that is made by a poor sinner against the word: and when wrought it hath such real and gr^{eat} effects upon a Believer, that 'tis impossible but a Believer must needs know this his transition from death to life.

Secondly, Love to the Brethren is the great Symptom of mens regeneration. Love to the Brethren, not taken solely, singly, as if this was the only Charactor, but concomitantly taken with others, but beyond and above all others; this is the privy seal of God on the soul, if you have inflamed it with love, he may know he is passed from death to life. The Use is of Confutation of the Papists, those grand enemies to Gospel-truths and Believers peace. They abhor this Doctrine of Assurance, by it, their Purgatory would fall down, their Popes Kitchen would grow cold. They tell us Believers cannot attain Assurance in this world: no.

1. Why hath God commanded us to make our calling and Election sure? and will God command impossibilities, such as cannot be wrought by our, or his own power?

2. Other Saints have attained this Assurance, this New Name, and White Stone within them.

Obj. That's by extraordinary Revelation.

Anſw. This is not upon proof: was not the Assurance of Gods people in Scripture grounded upon general promises? Had they (many of them) either extrinſical ſigns or marks to aſſure them of it? did it not ſpring from principles common to all Believers?

Obj. But ſuppoſe they have Assurance to day they may loſe it to morrow: man is a mutable creature, he may be a Child of God in the morning, and a brat of Hell in the evening.

Anſw. 'Tis true, man is a mutable creature, yet is he preſerved by an immutable God: man is a weak creature, but yet is preſerved by the power of God unto ſalvation: man, as a Creature, is no leſs mutable in Heaven, than upon Earth, there preſerved by God, therefore why not here?

Obj. This is a doctrine that tends to looſneſs.

Anſw. How ſo, it did not work looſneſs in Paul, *Job, &c.* I labour more than they all. Nothing under Heaven ſo ſovereign to ſtave off, and preſerve from luſt, as the aſſurance of Gods love to the ſoul. Such aſſurance comes from the higheſt act of faith; and one of the great things of Faith, is to purifie the heart and life, Such an Assurance muſt needs conſtrain the ſoul: It conſtrains us. Nay ſo far is it from inclining to loſeneſs that it caſts the ſoul upon 'its knees, liſt up hand, ſends him to heaven continually, conſtantly, armes it with petitions, reſolutions never to let the Lord of Heaven and Earth alone gives him no reſt, begging of him as for other things, ſo eſpecially for this, Lord, as thou art pleaſed to give me the privilege of enjoying promiſe, ſo give me power to perform duty. Thus ſaith he, thy will be done in Earth, as it is in Heaven. And ſo I am come as far as.

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The Sixth Sermon.

Matth. 6. 10. *Thy will be done in Earth, as it is in Heaven.*

T Here is a twofold *will* of God.

1. *Preceptive*, to be done by us. ^{upon}

2. *Providential*, to be done ~~by~~ ^{us}.

The Minister carried the words in the last sense, the will of God be done upon us, hence 'twas observed, Gods Children must not only do, but submit to their Heavenly Fathers providential will: They must not only do his will, the will of his precepts, but they must submit to his will, thy will, the will of his providence. Let God do what he will, they must lay down their head upon the block, and with patience and resignation, say, *Thy will be done*. There are two grand Instances wherein Saints ought to shew this submission.

First, When God deprives them of spiritual priviledges and enjoyments, they must submit now, they must not murmur then, and that upon these considerations.

1. Suppose a deprivation of Publick Ordinances, yet the holy Scriptures are left.

2. The holy spirit too, that shall bring home the Scriptures to the conscience.

3. There are old experiences of former love to live upon.

4. Yet none can detain or debar us from making secret addresses unto God.

5. 'Tis a most not able thing, it becomes a Christian exceedingly, to live upon a pulse, yet thrive.

6. By the want of such publick Ordinances God thinks fit to convince his people of their folly, in sinning away the gospel.

Secondly, when the Lord makes a breach upon our

temporal comforts and estates, now for submission, and that upon these accounts.

1. Come what will come, yet no strange thing is, or can happen to us; no temptation but what is common to man.

2. With what comely submission have those old believers behaved themselves to the will of God, *Elijah, Job, Samuel, Daniel*, and the Captain of our salvation? our blessed Saviour, *not my will, but thy will be done.*

3. There's a glorious day coming, when God will unriddle all his dark providences, and shew you that there is love in the bowels of them.

4. God hath made a breach upon some of thy comforts, how many comforts hath he yet left thee?

5. Thou art now deprived of thy comforts thou hast enjoyed twenty years, thou hast reason to be thankful it was continued so long, and not to murmur that 'twas taken away now.

6. Thou hast some goods, the best of goods; there's no plundering a man of his grace, no putting him out of Gods favour.

7. God doth thee a kindness in this; ^{were it} ~~where is~~ good for thee, it should be continued to thee: He withholds no good thing, he takes away nothing but what is evil or would be so: this life is a transitory vapour, and hadst thou enjoyed it, thou couldst not long.

8. Compare thy self with thy self, and others: the other day thou ~~was~~ a pitiful poor brat, and what shalt thou be? compare thy self with others; we are low, how many thousands far beneath us?

9. All outward things are not properly formally good or evil; as we fancy them to be good or evil so they are: they are but fancies.

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get but this, and this willevidence, that though he frowns, yet he favours thee, this will make thy Faith appear to be a glorious Faith, it will shew that the Kingdome of God is not only come to thee but in thee, and rules in thy heart to that end. But what shall I do to submit?

1. Let not a day of adversity take thee unawares.

1. Do not overvalue thy self, do not think too great of thy self, that the wind must not blow on thee.

3. Retract the superlative of thy desires, do not look at so much, as what is necessary.

4. Design nothing as thy main end, and business, but the honour and glory of God: mind but his honour, and let him alone, to take care of thy external Comforts: Believer who are so much in his heart, in his book, in his soul, that he numbers the very hairs of thy head; And thus we fall upon.

The Seventh Sermon.

Matth. 10. 30. But the very hairs of your head are all numbred.

From this Text you had this great Conclusion. The special and distinct providence of God, extending to the smallest things and creatures, & in a special manner to the smallest Concernments of Believers, is a very great Argument to remove their fears and inordinate cares, and to quiet and confirm their souls in confidence upon God. The very hairs of, &c. Is it so? then.

1. We have no reason to repine at wicked men when they prosper; let them ruffle, ruff, throw, and swear, what then? they will cut of the head, no, they cannot touch a hair.

2. Be not overmuch troubled with any particular changes or passages in the World; they are all managed

naged by a particular and distinct providence.

3. Fear not man slavishly, this use our Saviour makes of it.

4. This rebukes our inordinate and distracting cares; thou art mighty inquisitive, what shall I eat? what shall I drink? wherewith shall I be cloathed? Friend thy hairs are numbred, content thy self, God will take care, &c.

5. In all passages of the world, observe and acknowledge not only a *general*, but be sure to observe a *particular providence*; and then conclude,

1. That nothing shall befall thee for want of faithfulness, sufficiency, knowledge, love of God.

2. Nothing shall come unto thee, that shall in the least damnifie or injure thee.

3. That all the plots, designs, contrivances, attempts of the Devil, and all his party against Gods Church, are all under a providence, they are all numbred. All the hours of thy sufferings, all thy tears, fears, griefs, pains, wants, every one numbred. Thou tels the clock at midnight under thy pains, and God tels thy pains more than thou the clock; nay more, the *hairs of thy heads are numbred*, therefore not the meanest believer in the greatest croud is overlooked by God. And then all thy worldly concernments, thy relations, diseases, &c. are all numbred. Naymore, remember this Believer, all thy distrusts disquiets murmurings dispondences, the meanest lust unseen, and the most secret sin, are all numbred.

6. Are our hairs numbred? this is sad news for unbelievers; are your hairs numbred? thence certainly your oaths, curses, contempts of Gods people all your sinful thoughts, words, actions, wilful omissions of commanded duties, commissions of forbidden sins, all your disputings against God, his People, his Word,

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7. What an encouragement is there here for poor sinners to come in to God. Do but come in to God, and thou shalt come into such a condition of safety, that the very hairs shall be all numbered: and if thou wilt not come in, certainly thou art wanting to thy self: for, look as well as thou canst to thy self, thou hast not a promise to keep one hair of thy head til to morrow morning: not a promise of a sup of water, bit of bread, not a promise of one minutes safety, til to morrow morning. And if so be that thou hast not a God, no interest in him, if God should turn his back on thee, a thousand to one but afflictions come: & when afflictions come, thy heart's gone, thou having *no spiritual strength* in heart, no eternal Rock of Ages to flie to, no wonder if thou faint under them; and so thou wilt certainly do: if a Believer that hath but little strength, is apt to faint, thou that hast no strength will utterly fal, when afflictions findes thee. And this leads to

The Eight Sermon.

Prov. 24. 10. *If thou faint in the day of Adversity, thy strength is smal.*

THe Observation from hence, was to faint in the day of trouble argues a mans inward strength to be but smal. His judgement weak, his reason low, his graces feeble, his inward comfort peace and joy, not much, but very little, This

1. Shews whence our *mis-givings* of heart, whence our want of *liveliness* of spirit in and under troubles proceed even from hence, *that our strength is but smal.*

2. Teaches us how to judge what our spiritual strength is; namely, this way, how dost thou bear afflictions?

afflictions? how is it with thee in the day of distress? dost thou faint and fail, it argues thy strength is but smal.

3. By way of dehortation: do not thou faint in the day of affliction, of adversity. Take heed of fainting in three things,

1. Under work or duty, be it never so great, grievous, troublesome, or dangerous.

2. Under the with-holdings of mercy, be they never so long detained.

3. Under afflictions, be they, or may they be never so grievous: whether

1. *Publick Afflictions*, the afflictions of the Church of God: suppose *Sion* is now clad in Sack-cloth, there's a time coming when she shall be arrayed in Scarlet, when the *Whores* Scarlet shall be turned into Raggs, the Churches Raggs shall be turned into gold. Or,

2. *Personal afflictions*, faint not under them, be it this, or that, or the other, be they never so great, never so long, or never so many. But *what shall I do to bear up my Spirit, and to preserve me from fainting?*

1. Live in the holy dependance, and filial fear of the great God: he that fears God most, to be sure will faint least.

2. Strengthen grace: there are two graces to be strengthened, *viz.* Strengthen *Faith*, I had fainted unless I had believed, &c. Strengthen *Patience*: dejection of soul usually comes from impatience.

3. *Be much in prayer*: Is any man afflicted, let him (not go and sinfully snivel and complain, but let him) pray.

4. Make use of heart-strengthening considerations; and that is,

1. Turn over the promises: they are left on purpose as Gods Bottle, his Viol of Cordials to keep the soul from fainting.

2. What ever befalls, remember it proceeds from Gods love.

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3. All that God aims at, is, to do thee good.

4. Be the affection never so great, 'tis as necessary as prosperity, as health: this thy Physick is as necessary as thy food.

5. The issue of all, a Crown of glory: These light afflictions which are but for a moment, worketh out for us a far more excellent and eternal weight of glory. And therefore if so be there be such principles from which afflictions flow, and such ends to which they are managed: 'tis no wonder Christ will not pray that we may be taken out of the world, from affliction but keep in this world from the evil: So we fall on

The Ninth Sermon.

John 17. 15. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*

God hath spoken once, yea twice have I heard this, that power belongeth to God. When God is pleased to strike twice upon the same string, it seems he hath something more than ordinary mind that you should observe the tune. The Doctrine was, that it is the will of Jesus Christ, that his Servants should continue in the world, though they meet with nothing but trouble in the world. I pray not that thou shouldest take them out of the world: let them stay Lord, be thou but their *Pilot*, and then keep them at Sea as long as thou wilt. God knows his Saints are very serviceable in their generation: they are as it were, a pillar of fire unto the rest of the world for guide and light: by their doctrine and conversation they instruct the godly & convince the wicked: God will have his people stay in the world, that his power, providence, mercy and goodness in their preservation may more clearly be discovered; that their afflictions here may work out of them an eternal weight of glory:

for these

these are the reasons why God will have them stay in the world. &c. Then

1. Saints carry your selves as becomes such in the midst of such a world, with that Wisdom, faithfulness, carefulness, humility, that may bring honour both to your selves and to your profession; walk as *Lights* in the midst of a crooked and perverse generation; walk closely, warily, innocently, patiently, submissively, &c. all these are necessary while you are to converse here in this wicked world.

1. From that truth, *But that thou shouldest keep them from the evil*: observe, preservation from sin is a greater mercy than exemption from suffering. which 1. Informs us of a truth that carnal men will never believe til they come to Hel, that that is the height of folly, which the men of the world count to be the top of wisdom; they think it wisdom to chuse sin rather than suffering. 2. This will evidence that the people of God are not such fools as the men of the world think they are, but the wisest that will chuse the greatest *sufferings* rather than the least sin. 3. This reproves those that will take more care to have their afflictions removed than *sanctified*. 4. Be more afraid of sinning, and less afraid of suffering: what afraid of a lash, my child, no be more afraid of a dis-inheritance: look on sufferings with *Scripture Spectacles*; Labour for *integrity* and *uprightness* of heart, that preserves when falling; Be *watchful* over thy thoughts and waies; Be a *resolved Christian*, if thou wilt turn an *Apostatizing Christian*. You must set your faces as thornes, *resolution* is absolutely necessary, not only under, but before a day of suffering. Be resolved for God and be resolved against Sin, and that for fear, least in a day of suffering thou shouldest halt and founder, and so lose the things which thou hast wrought; which brings me to.

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The Tenth Sermon.

2 John 8. *Look to your selves, that we lose not those things which we have wrought, but that we receive a full Reward.*

IN these words you have a *Warning-piece* discharged to an *Elect Lady*; A serious Item to an *Elect Lady* and her Religious family, to look well to themselves that they lose not the things they had wrought. And this is grounded on a double reason.

1. From the *Damage* of such as begin well and hold not out, *They lose the things they have wrought.* That were sad, that so much should be done, and all should be lost at last.

2. From the *Advantage* and benefit if we do go on, then we shall receive a full reward. The observation was *It much concerns all those, that have begun well, that are looked upon by Ministers, and those that are godly, as if they were truly godly, that have entertained the Truth and the profession of the Truth, to look well to it how they stand to continue, to go on, to hold out in their holy Profession and Conversation.* Look to your self you *Elect Lady*, you her Religious Family look to your selves, that you lose not the things you have wrought. There's all the reason in the world it should be so; The *Election* of Believers engages us it should be so, we are chosen that we should be so. If we do not look well to our selves we may chance to lose all we have wrought. It too too often falls out that after a hot fit of *Profession*, there comes a cold fit of *Apostasie*, this cold fit of *Apostasie* caused by a sharp wind of *Persecution*, or by a melting, thawing Sun of prosperity, either by our natural inconstancy and mutability within, (we love new changes, we love to be changeable) or else the subtilty of Seducers from without. Again, there hath been, are, and wil come trying seasons: were

were you never so sincere, think not all the work over and done as soon as converted. As soon as come out of Egypt there's a *Wilderness* and *Red-Sea* to pass thorough, *Medeanitish women*, *Gyants*, &c. to contest with: Therefore no wonder he writes, *look to your self*. Then

1. Here see *Election* shuts not out the use of means: You are an *Elect Lady*, yet look to your self.

2. You scandalous *Papists*, the Doctrine of *Perseverance* we Preach, is no *Mother of sloth and security*: Though you shall be saved, yet look to your selves, you shall not perish, yet keep in the Ship.

3. Orthodoxy of Faith and soundness of Profession is not enough to make a good Christian; *Elect Lady*, you make profession you are sanctified, but you must look to your self.

4. It is not enough to have a well ordered Family. Oh Lady! look to your self as well as to your family.

5. The business of Religion is not the work of one day; As long as you have life, look to your self.

2. For *Exhortation*, look to your selves, take heed of *Apostasie*, Take heed of that which occasions cold fits after a cold fit comes a dead fit, as after a hot fit usually comes a cold fit. *Apostasie* is the quartan *Ague* of the Soul, if it be not death tis extream dangerous.

3. By way of *Direction*, Would you look to your selves? Look up to God, begg to be strengthened with all might in the inner man; that he who hath begun a good work would be pleased to finish it. To that end, Lord give strength while in begging, and begging hearts, for continuance of that strengthening Ordinance amongst us, that it may be never said as it was said of those precious *Israelites* the word of the Lord was precious in those daies, there was no open Vision. Which leads me to The Eleventh Sermon.

1 Sam. 4. 1. The Word of the Lord was precious in those dayes, there was no open Vision. The

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THe word of the Lord was precious in those days? Was it not alwayes precious? Yes, but there is a two-fold preciousness.

1. Of worth and excellency.

2. Of want and scarcity. The word of the Lord had not been so precious to the Israelites in regard of its worth and excellency, therefore God made it precious to them in regard of its want and scarcity, there was no open *Vision*. Hence observe,

1. There hath been, there may be such a day overtake a Church and people of God, wherein the word of God may be precious; that is, may be scarce, rare, and hard to come by.

2. Tis most just with God to teach them how to prize the word by the want of it, that know not how to prize the word of God by the worth of it; the use was for direction, what to be done to prevent this judgement of a scarcity & famine of the word of God?

1. Learn to prize the word by the worth of it. 2. Improve the word as to the fruit of it. 3. Adorn the word in your lives and conversations. 4. Be earnest with God in publick and private for the blessed continuance of that word. Learn to prize the word by the worth of it; we do prize the word, &c. Do you prize the word in truth; Then

2. What hath meant that horrible, wicked general contempt of the word of God, and Ministers of the word through the Land, though (blessed be God) they have not taken the vilest of the people, and made them *Priests*, yet the best of *Ministers*, have been esteemed as the worst and vilest of people? 2. what means the want of the word Read repeated looked into, 3. what means that general disobedience to the word? 4. why are you so ready to sel the truth, far more ready than to buy it? 5. what means that easie forsaking of the blessed truths of

of the gospel? That a *Papish Jesuite*, cannot come and vent one of his wicked opinions but presently let it be vomited, it must be sucked up by one or others. 6. what means the having of the faith of Christ in so much respect of Persons, as hath been here amongst us? judge ourselves then for what is past, and for the future learn to prize the word according to its worth, consider what an admirable excellent thing this word of God is, and that may be known,

1. By the *metaphors* unto which it is resembled in Scripture, which speaks either its profit, pleasure, usefulness, or necessity; Thy word is a *light* to my feet, what more precious than *light*, without which the world were but one great Dungeon, &c. 'tis compared to *Bread, Manna, Food, Water, Precious Stones, Rain, &c.* Nay, tis *more necessary*, As they formerly, we can better be without the Sun, then without *Chrysolom*; Love for God makes us sensibly to say we can as well be without fire or water, as without the word of God. And it is the more excellent because compared to those things; what they are naturally, it is spiritually so, it is spiritual Bread, spiritual water, spiritual Pearl, &c. 2. By its precious *Properties* and operations. There is a Scripture to me tastes like honey in my mouth. *Psal. 19 7, 8, 9.* where the word is discovered by its properties & operations. *The Law of the Lord is perfect, converting the Soul, the Testimony of the Lord is sure, making wise the simple, the statutes of the Lord are right, rejoicing the heart, The Commandments of the Lord is pure, enlightning the eyes; The fear of the Lord is clean enduring for ever. The Judgements of the Lord are true & Righteous altogether.* What, are these the *Metaphors* to which the word is compared? Are these the *Properties & Operations* of the word? no wonder then *Job* sets such a high valuation upon them as he doth, in our

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Twelfth Sermon.

Job 23. 12. *I have esteemed the Word of his mouth more than my necessary food.*

IN these words you have the *matter* and the *measure* of Job's valuation.

1. The *matter* of Job's valuation, *i. e.* The words, all the words of his mouth, precepts as well as promises, threatnings and directions, as well as promises and priviledges. 2. The *measure* of his valuation, as his food, as his *necessary food*; nay, *more than his necessary food*. Hence this truth was raised, *The Ordinances of God are exceeding precious to all truly Religious persons*: All the Ordinances of God, and amongst them, his Word, which is not the least part of his Worship: This appears 1. From their desires after the Ordinances; *My soul panteth, longeth after, &c.* 2. From their hearty content, and satisfactions in them. 3. From their bitter lamentation under the want of them. 4. From their diligent endeavours to enjoy them.

Religious persons really understand their *worth* and want of them: They know the Ordinances of God to be the *food*, the spiritual fodder of the soul: The walks of God, where God is pleased to take his turns; The *Instruments of Divine Glory*. The *Legacy* of Christians, their *Christians Armour* and *Accoutrements*, to contest with Sin, Satan, the World, and, as *Stars* that lead to *Bethlehem*, no wonder the Ordinances are so precious in the esteem of all truly Religious. Then 1. Know your priviledge, yet you enjoy Ordinances. 2. Lament the sad condition of those poor titular Christians on the one hand, that have Ordinances, but enjoy them not, they know not the worth of them. And true Christians on the other hand, from whom the Ordinances are gone,

gone, and whether ever they will return they know not. 3. This reproves those to whom they are not precious. But, how shall I know the Ordinances are precious to me? Answer, If thou carries thy self towards them, as towards what thou lookest on as precious: tell me, 1. Art thou greedy of all opportunities of enjoying them? 2. Heartily troubled when hindred of enjoying them? 3. Hast thou a dear respect to those that help thee to the enjoyment of them? 2. By way of *Conviction* to those mad men that tell us of being *above*, i. e. without Ordinances; what, was it ever heard of any of Gods Saints in Scripture, that ever they said they were *above Ordinances*? 3. For *Instruction* to Christians: It will be reasonable to consider what you ought to do if God should deprive you of Ordinances: He did not say, 'tis *probable*, but such a thing is *possible*; therefore make *provision*, lay in provision before-hand, *provision* of Knowledge, of Grace, of Comfort, of Light against a day of darkness. And if it should come here's *Counsel* given to us, and *Consolation* laid before us.

1. *Counsel* given us, if ever it should be. 1. Lament, bewail, mourn over the Lords absence; weep till you can weep no longer. 2. Seek after, pursue them: let them go where they will, be sure follow thou the Ordinances. 3. Be more frequent and serious in the use of private Ordinances. 4. Frequently reflect back on thy former enjoyments; oh the House, the Tabernacle of God, &c. And reflect, 1. To excite your thankfulness to God, that ever you did enjoy them. 2. To suck strength from the Ordinances; to chew the cud, and get strength of them. 3. For humiliation; for sinning away, and provoking God to take them away.

2. For *Consolation*, that the people of God may not

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not utterly fail: then 1. Know in such a condition, that though your condition be exceeding bad, yet better than many thousands, they never had Ordinances. 2. God is able in such a case to support without Ordinances: when he calls into the *Wilderness*, he can carry along without *Circumcision*. 3. Remember those that have had them, but not now, what's become of *Sion*? of the *Church* of, &c. 4. Your salvation may be carried without Ordinances. 5. There's a time coming when you shall have no need of Ordinances. In the mean time, if you cannot get up to the *Ark* of God, take heed of bowing to the Calves at *Dan* and *Bethel*: If you cannot serve the God of *Israel*, take heed you serve not the Gods of the *Amorites*. What you will do I know not, be sure *Joshua* would not, choose you (saith he) this day whom you will serve; whether the Gods which your Fathers served, that were on the other side of the flood, or the Gods of the *Amorites*, in whose Land ye dwell: *But as for me and my house we will serve the Lord*: which brings me to

The Thirteenth Sermon.

Josh. 24. 15. As for me and my house, we will serve the Lord.

IN the words two things. 1. An indefatigable Retortation: Take your own choice, follow your own discretion: If you will go and bow down to a dumb Idol, to a captive God, &c. 2. An admirable Dehortation: we are at a pitch, we are resolved, and if there be any Attractive in me, or my family, you have it in this, *I and my house-hold, we will serve the Lord*. The Observations were,

1. Pious Governours of Families are very zealous that their Families, as well as themselves should serve the Lord. Never hope of thriving in godliness, till

you bring your Families right for God, to be of the same Religion with your selves.

2. *A true sincere Christian is resolved to choose and follow God, whatever else the world choose and follow.*

1. Sincere Christians have much more satisfaction in the judgement and practice of God his Word, Saints, then in the judgement and practice of the World; He knows their judgement to be depraved, their choice and practice corrupt, their end and conclusion worst of all; therefore no wonder he makes a better choice. 2. They have the best testimony in the world for their choice, the Spirit and Son of God, that this is their choice; therefore no wonder, &c. But how do they choose God? Answer, they choose God as the object of their souls, love as the chiefest of ten thousand, as the lot of their inheritance, as the companion of their souls, to converse with him, as the Commander of their wayes, to be guided by him, as a shelter of their hearts, as a refuge to flye unto in the time of danger.

The first Use was by way of *Examination*; is God chosen as the chief object of our souls love? can we truly say, there is none in Heaven but thee, none upon Earth I can desire besides, or in comparison of thee? Can we say in having a God, the lines are fallen unto me in a pleasant place, yea I have a goodly heritage? Is communion with God our Heaven upon Earth? Is God the Commander of our wayes, as well as we hope to be the Saviour of our souls? Is God our shield, or buckler, our retreat in danger?

The second Use was by way of *Consolation*: Believers, have you made choice of God? Happy are the people that are in such a case; thou hast the best assurance in the world, to come to the best possession

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sion in this world, peace, and joy; *Peace without*, if not *Peace within*: And Joy, the best Joy in the world, Joy unspeakable and full of glory. And truly, it so be that this be thy portion, in having chosen God, 'tis no wonder thou dost not apostatize from him: 'tis no wonder that whatever comes upon a Believer, yet for that his heart is not turned back, neither his steps declined from Gods way. And this leads to

The Fourteenth Sermon.

Psalm 44. 18. *Our heart is not turned back, neither have our steps declined from thy way.*

From these words two Observations.

1. *In times of sufferings and afflictions, true Christians are to make a narrow inspection into their hearts, to see how they stand affected.* Thus did the Church here.

2. *To keep stedfast and close with God, notwithstanding all afflictions and sufferings we undergo either from, or for God, is the duty and commendation of Saints.* 'Twas our duty, and 'tis our honour, Lord, &c. In prosecution of this point, these seven preliminary Thesis was laid down.

1. When man was first created, his heart stood rightly bent towards God; as his great center and mark.

2. When man fell, his heart immediately drew off, and turned back from God.

3. Though this be the case of fallen man, yet poor creature he sees it not.

4. The very *Formalis Ratio* of sin, that wherein the *formality* of sin consists, is in this, not so much in sinning against God, by outward Acts, as in the hearts departing from God.

5. All true *Conversion* to God begins at the heart.

6. 'Tis an argument of infinite love in God to bring back our hearts to him.

7. When once the heart of a Believer is brought back to God, no suffering or affliction is able to turn that heart from him.

Qu. *When may a mans heart be said not to be turned back, notwithstanding all sufferings and afflictions?*

Ans. 1. When a man still retains the same esteem and estimate of God that ever he had. When Job looks upon God, as a God fit to be *blessed*, though God be plundering of him.

2. When a man still retains the same affections, the same love to him, delight in him, fear of him, as much as ever.

3. When we hope and trust in God as much as ever: *Though he kill me, yet will I trust in him.*

4. When we have the same resolutions to cleave to God as ever. If a God in *Israel*, as long as a God in *Israel*; 'tis all one, makes not to the Gods of the *Philistines*, this is for a mans heart not to be turned back from God. By way of Use,

1. Learn, the heart of man is very apt to turn from God in dayes of affliction: *our heart is not, though theirs were.*

2. It concerns us in time of affliction and suffering, to see if our hearts be not turned back from God. But, *what means shall I use, that I may not turn a base Apostate?*

Ans. 1. Be watchful over your hearts: they are exceeding slippery and deceitful. The veriest Thieves in the world.

2. Be still bending of your hearts from the world and the flesh, unto God: As you bend a crooked stick to make it streight.

3. Do not only bend but bind your hearts, tye them,

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them, shackle them, as you would one that hath broken Prison, by holy, serious, scriptural, necessary vows.

4. Converse much with God: that man that converses much with God, it is not the frowns of men shall bring his heart off from God. To spur you on to this duty with these Motives.

1. If you turn from God, the soul of God will turn from you: *If any man draw back, my soul shall have no pleasure in him.*

2. Keep close to God in such a time, and God will keep close to you. Here's a people, that not all their sufferings could make them fall from me. *God glories in such a people.*

3. This will be one of the greatest comforts, by way of argument, of your sincerity, that your hearts is upright with God. This will make an *Hezekiah* look up to God in time of sickness, with a *Lord remember now how I have walked before thee in truth, and with a perfect heart.*

4. If you will not turn from God by way of Apostasie, you may run to God, and find in him a *Sanctuary*: and so you have it in

The Fifteenth Sermon.

Isa. 8. 14. He shall be for a Sanctuary.

THe words are an Allusion to a *City of Refuge*, and from hence this *Observation*, *Jesus Christ* will be for a sure refuge to all those that make him their fear and dread. And the truth is, there is the greatest reason in the world *Christ* should be so; Saints stand in greatest need of this *Sanctuary*: there are a poor, weak, helpless generation of creatures, but they have a rock of refuge; *The Conies are but a feeble folk, yet make they their houses in the rocks*: *Christ* bears dearest love to them: they are most pre-

cious to him : they are his *Jewels*, what will a man preserve, if he will not preserve his Jewels ; Will Christ be a Sanctuary ? Then 1. See the true reason why the Saints of God are of such an heroick spirit, even when troubles look them in their faces, and ring in their ears, they have a God to fly to, a Christ to rest on. 2. See the reason of that consternation of spirit that seizes on wicked men in times of trouble. *Hide me from the wrath of the Lamb.* Why ? They have no refuge to go to, and however it is with them now, you shall hear nothing but howling & lamenting, when God shall come to avenge the blood of his Saints. 3. Be exhorted to make *Christ* your *Sanctuary*, get into this City of refuge, and for Motives consider, 1. Your absolute need of a Sanctuary : you are in the power of the world, in the paw of the Devil, in the mouth of danger, in the mouth of Hell. 2. All other things in the world are not sufficient to become a Sanctuary. You may run to the rocks, but they cannot hide you, you may make an arm of flesh your strength, but it will prove an *Egyptian* reed, and run into your hands, you may make riches your refuge, *The rich mans wealth is his strong Tower*, but rather, 'tis a Castle in the air, you may make honours your refuge, &c. All things unable to be your Sanctuary. 3. Consider what a large, free, present, well furnished, unchangeable Refuge & Sanctuary Christ is : There are many, nay, all things in Christ, in which a poor soul may take Sanctuary : Dost thou want Righteousness ? He is the righteous one. Dost thou want Sanctification, Wisdom, Redemption ? He is all ; in him Refuge and Sanctuary mayest thou take, in his *Providence* for thy protection, in his *Offices* for thy salvation, in his *Promises* for thy consolation ; and amongst the rest, that which like the *Diamond* in the *Ring*, see that great Promise in

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The Sixteenth Sermon.

Rev. 2. 17. *To him that overcometh, will I give to eat of the Hidden Manna.*

TO him that overcometh, i. e. Not that hath by one, two, or more acts conquered: but to him that overcomes, that hath, and doth, and is overcoming still, that goes on conquering, and to conquer,

2. To him that overcomes thus, and this way, and this enemy, this greatest enemy that God hath, Truth hath in the world, *Antichrist* especially; that keeps my truth inviolable, that in a scriptural way opposes that greatest enemy I have, and opposes him to a conquest. *To him that overcomes*, that goes on to overcome, that thus overcomes. Hence this Observation; *Believers are all a generation of Conquerours*; all Conquerours; they are all like the Sons of the Kings, but some Believers are more Conquerours than others, some that lay Antichrist upon his back, such as out-shoot the Devil in his own bow, that stand out against Satans greatest batteries, that turn his Canon on himself, and cut off the head of that *Goliath* with his own sword: these are something *more than Conquerours*. But *how comes Believers to be thus Conquerours*? Ans. They are actuated with a six-fold power.

1. With ability to discern all necessary, heavenly mysteries, and this enables them to overcome *Antichrist*, as he is an Erronious, Fawning, Heretical Prophet,

2. With a power to believe all things, even such things, as though they do not contradict, yet exceed the reach of reason.

3. With a power to do all duties, *I can do all things through Christ that strengthens me*. These Conquerours cannot do any thing *against*, but any thing *for* the truth.

4. With

4. With a power to suffer all things: these Conquerours are ready, not only to be bound, but to suffer, to dye for the name of Jesus, and to conquer by dying.

5. With a power to forsake all things. To look upon all things as dung and dross, that they may win Christ.

6. They have not only a power of might, but of right too, as Kings to conquer, &c. But what means are to be used to overcome in the sense of the Text?

Answ. 1. Study well that little book of the *Revelations*, indeed the book of books, the book of sacred scripture, in which we have at once the summ of the Saints duty and privilege, and of Gods care and providence over his Church in the latter dayes of the Church, &c.

2. Concoct this book by a practical belief of what is revealed in it, do not think your own notions to be Divine Revelations.

3. Familiarize the Cross of Christ, by daily expectation of it, and provision for it; do not say (as *Rev. 18.7.*) *I sit as a Queen, and shall see no sorrow.*

4. Labour by a prospect of faith to antedate those great joyes God hath prepared for those that so suffer as to conquer.

5. Buckle on the whole Armour of God, and above all, leave not out the shield of Faith.

6. Let your love abound higher by opposition, that becomes a *Martyrs* spirit indeed. The more the wind blows it in thy face, let that blow up more of thy blood into thy face; let it warm thee more, &c.

7. Live not by example, but by rule, those that follow the most, whither go they? *Wide is the gate, broad is the way that leads to damnation, and many there be that enter therein: The flock of Christ is a little flock.*

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8. Esteem duty above safety. As one, 'tis necessary *Rome* should be revived, 'tis not necessary I should be preserved. 'Tis necessary Religion should be advanced, the power of godliness preserved, 'tis not necessary I should be in this or that condition.

9. Indulge not the least sin, else thou wilt never be a *Conquerour*: that man that will not lay down his *lust* for *Christ*, will never lay down his *life* for *Christ*. A man can never be resolved for *Christ*'s ways without, if not resolved against all impurity within.

10. Harden & annoint your selves with practical improvement of *Christ*'s sufferings, in *Christ*'s death: there was an ⁱⁿestimable price to purchase our conquest, an infinite merit to strengthen, to encourage our conquest, an all-sufficient vertue to strengthen our conquest, a pledge of our eternal conquest, we are *Conquerours* already, we do but gather the spoyl. Make use of *Christ*'s death as the merit, pattern, and motive of your conquest.

11. Labouring for sincerity.

12. Get well acquainted with Divine Attributes, and Divine Promises; and such especially as may be most suitable for your condition.

13. Abhor the *relicks* of *superstition*: the very nest, the very cage of the bird is unclean: not a crum of that old leaven, 'twill sower the whole lump: *Antichrist* is hugely like the Devil, let him get in but one paw, let him but get in his head, he will quickly get in the whole body: if you would avoid the paw of *Antichrist*, avoid as much as you can the very parings of his nails.

14. Get an experimental knowledge of Gospel-Truths: they are your head-Professors that turn Apostates.

15. Let this be your first & chiefest care, your first and

and last, to seek & serve God, which if you do, as all other things, so this privilege of conquest shall be added unto you as your Crown: *Seek ye first the Kingdom of God, and the righteousness thereof, and all these things shall be added unto you:* which opens the door to

The Seventeenth Sermon.

Mat. 6. 33. *Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you.*

FROM this Scripture you had a remedy against *Sollicitous Thoughts and Fears*, given in this Proposition, that a *serious Inquiry and earnest pursuit of the Kingdom of Heaven and the righteousness thereof is an excellent remedy against distracting cares and fears about provision and safety.* *Seek First*, and trouble your selves no more. *Seek first the Kingdom of God, &c.* Two questions was proposed and answered.

1. *What is it earnestly to enquire after, and seriously to pursue, the Kingdom of God, and his righteousness?* In this Question three things included: the *Object*, the *Act*, the *Order*.

1. *The Object, the Kingdom of God, the Kingdom of Heaven, and its Righteousness.* The Kingdom of Heaven, that is the Kingdom of Grace, and the Kingdom of Glory; the Kingdom of Grace, as the means to the Kingdom of Glory: the righteousness of this Kingdom, that is sanctification, sincere holiness in heart and life, which is the beginning, or the way to, and a sign or pledge of our interest in the Kingdom of Glory.

2. *The Act, Seek, i. e.* Bestirre your utmost thoughts about, your utmost time, care, and diligence upon these things.

2. *Seek, i. e.* Set your choicest affections upon these things.

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3. *Seek, i. e.* Strive and labour, goe forth in utmost endeavours for obtaining of these things.

3. The *Order*, *Seek first*; Seek it first, in respect of time, begin with God, remember thy Creator in the dayes of thy youth: seek it *first*, with the greatest care, acquired diligence, industry, with the greatest seriousness. The Kingdom of God is the *most necessary* thing, indeed *that one thing necessary*: 'tis the most *excellent* thing, eternal, all other things are temporal; get this and you get all; you get above the terrours of the world. The best way to have the things of the world sanctified, is this, seek first the Kingdom of God, &c.

2. *How is this a remedy against distracting cares and fears.*

Answ. 1. It is a remedy by *diversion*.

2. Present things seem little, when acquainted with eternal things.

Use 1. This reproves those that observe not our Saviours direction.

1. Those that are drowned in earthly things give them Onions and Garlick, take the Kingdom of Heaven, and Righteousness thereof who will: Let me have my part in *Paris*, what care I for *Paradise*.

2. Others that are for the Kingdom of God, but not for the Righteousness of that Kingdom: they are for the *end*, but they doe not care for the *way*: they would have the *fruit*, but they will not *climb the Tree*.

3. Others that could wish they had a portion in it, but in a slight and perfunctory way; if Heaven could be obtained with a few prayers, this they'd do, but further they will not goe.

2. Is this such an excellent way to cure our carnal fears and cares? what advantage hath a child of God

God above all other men in the world, both in this life, and that to come: in this life, under a watchfull providence; not a hair of his head shall perish; but chiefly the priviledges of an everlasting Kingdom: he hath a Bird in the Bush, and in Hand too: choice enjoyments in the Hand, and in Hope much more, but much more above, and this Hope of his shall not make him ashamed: The vision of his appointed comforts is for an appointed time, and it will come; will come said I? Faith looks out, and sees it coming already; let but Faith look to Heaven, and he sees his Judge coming, which brings me to

The Eighteenth Sermon.

Revel. 22. 12. *Behold I come quickly, and my reward is with me.*

THe Observation from the words was this, *The Lord Jesus will certainly and speedily come to Judgement, when he shall give reward equal to every man.* These two Questions was answered.

1. *In what sense Christ comes quickly.*

Ans. In Gods account, with whom a thousand years are but as one day. In our account Faith sees him coming, though sense cannot: Faith makes future things present; 'tis the *perspective* of the soul. Believers receive part of their reward at death, and that's quickly.

2. *Why doth Christ defer his coming at all?*

Ans. 1. To stop the mouths of the wicked: they will not have one word to reply; they had time and space to repent,

2. Out of his dear love he bears to his elect: there's many of his elect not yet born, and though born, not new born: now these must be born, and new born, and brought all in, and when that time is come, then he will come.

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Use 1. Will Christ come quickly, and with a reward? then certainly remember this *Atheist*, 'tis no vain thing to serve our Lord Jesus: *What profit is it if we serve him, &c.* What profit? infinite profit, there's a reward coming.

2. By way of *Exhortation*, will Christ come? oh then,

1. Prepare for his coming: labour to be prepared by his spiritual coming into thy heart, that's the way to be prepared for his last coming: get thy understanding enlightened in the saving knowledge of Christ, thy will subdued, and brought into subjection unto Christ, thy affections renewed, spiritualized, thy conversation such as becomes the Gospel of Christ.

2. You that have made all things ready for his coming, look out after his coming: the table is spread, the trencher laid, the dinner ready, the guest not come, oh! when will he come; *I desire to be dissolved, and to be with Christ; Come Lord Jesus, come quickly;* every Saint will eccho too, *Come quickly;* to every Believer it shall be a most welcom coming, he shall come with a reward of absolution, and pardon of all sin, of vindication, and clearing up of all names: Believers bodies shall not only have a Resurrection, but their good names. It shall be a reward of Coronation, all their Crowns of Thorns shall be turned into Crowns of Glory.

3. Is Christ coming? will he come? this should bear up Believers hearts in and under the sufferings they fear or feel. Christ comes quickly, therefore *Fear none of those things which thou shalt suffer.* This gives us advance into

The Nineteenth Sermon.

Rev. 2. 10. *Fear none of these things which thou shalt suffer, behold, the Devil shall cast some of you into Prison, that you may be tryed, and you shall have tribulation ten dayes: be thou faithful unto death, and I will give thee a Crown of life.*

WHence observe, 1. *The people of God must suffer.* Through tribulation, through many tribulations they must enter into the Kingdom of God: from a Cross into Heaven: think it not strange, no not of the fiery tryal, thou shalt suffer. 2. *Whatever sufferings the people of God either are, or may be in, they have no just cause, ground, or reason of fear. i. e. of disponding, distrusting, distracting fear.* The Arguments for this Point are in the Text.

1. The consideration of who it is that brings the People of God into suffering, is it God? God is the Disposer, but who is the great Executioner? the Devil, whom God hates more than thou canst, *The Devil shall cast, &c.*

2. 'Tis the Devil in a chain, the Devil hath two sorts of chains, a chain of darkness, in which he is kept to the day of judgement, a chain of providence, he is restrained in that, &c.

3. The *Quality* of the suffering should keep them from fearing: *He shall cast some of you into Prison, not into Hell.*

4. The *Design*, to destroy you? no, but to try you: 'tis well you are gold, else you would be presently destroyed and burnt.

5. The *Duration*, could the Devil have his design, it should be for ever, 'tis but for ten dayes.

6. God over-rules all that befalls us, Christ always stands by the Believer, to take notice of every stripe, as well as of every hair of thy head, to own thee

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thee in thy sufferings, to sympathize with thee, to have a fellow-feeling and compassion unto thee, to compose us, and to sanctifie all unto us, to order the issue of all, that it shall be sure, speedy, and good, and by all these to make us as like God, God-man, as possible.

Use. Then do not fear: Here we were fore-warned and fore-armed.

1. *Fore-warned*, our suffering is like to be great, nay, it may be greater than we may suppose, This to be sure, if our *sufferings* do but keep pace with our *sinings*, I believe never such *sufferings* in *England*: If God lay Righteousness to the Line, and Judgement to the Plummets, never such matter for his justice in *England*.

2. We should not fear, because that is the spring of many other sins, Fainting, Running, Lying, Perjury, and to do any thing in the world, &c.

3. The best of men in such bad times, it will be as much as ever they can do to keep themselves steady.

2. We were *Fore-armed*.

1. In reference to the *Church* of God: Do not fear, the *Church* of God is dear to thee, but 'tis dearer to God. The Interest of God is more concerned in the life, peace, and truth of the *Church*, then in mine, &c. If the great God will not look to his own Interest, can the *Church* be safe? But doubtless he will.

2. In reference to our *selves*. Suppose many sufferings, yet the ways of God are in the dark, as well as in the deep, there's no tracing of him, let him alone, where thou canst not trace him, admire him. God can, and hath done, and I bless God, I can set my Seal to that word that tells me, God will do great things, *Babylon* must sink, his people must be called, the Kings of the earth must hate that *Whore*, when God brings his people low, 'tis but making way for the bearing and magnifying his own mercy, when the praise can be given to none, now is a time for God to work. Now will I arise and shew my self strong. Therefore fear none of those things which thou shalt suffer. Fear not, oh ye *Saints* of the most

most high ! 'Tis true, if you were carnal, natural, unconverted, sinful, idolatrous wretches, well might you fear the wrath of the Lamb, and him that sitteth on the Throne : Wert thou a filthy, drunken, unrighteous, intemperate *Felix*, thou might well fear thou hast no God to run to, but being a *Paul*, thou needst not fear : No, *Paul* can speak and act with so much confidence, even when he stands before a great *Tribunal*, ready to have a sentence of death passed on him, that he makes his very Judge to tremble. And so you have it in The Twentieth Sermon.

Acts 24. 25. *And as he reasoned of Righteousness, Temperance, and Judgement to come, Felix trembled.*

IN these words you have the manner, matter, and effect of *Paul's* Preaching : the manner, why *Paul* was reasoning : the matter, 'tis of Righteousness, Temperance, & Judgement to come : the effect, *Felix* trembled. First, for the manner of *Paul's* Preaching, as he reasoned, i. e. as he argued the matter, he did propound it in a rational way, & pursued it before *Felix*, & this he doth in a double capacity, as he is a Convert, & as he is an *Apostle*, as a *Christian*, & as a *Preacher*.

1. As a *Convert* and *Christian*, and so he had reason to do, and make use of that reason he had to shew, though he became righteous, yet *Paul* had not lost his reason. Hence learn, true Religion will consist with right Reason. Blessed be God for this truth : We are apt to look upon men as bad men, if they will be righteous : 'tis true, before *Paul* was converted, he had reason, but he used it madly, but after Conversion he begins to be sober, and make the best use of his Reason.

2. Look upon *Paul* as a *Preacher*, so he makes use of his Reason. And true Reason may and must be used in Preaching the Gospel, yet with these two Cautions.

1. Do not over-value Reason, do not lift up the Servant above the Master : prize Grace more then Reason ; Piety is better than Parts, though Parts are the Ring of Gold, Piety is the Diamond in that Ring. As if a man in a Pulpit should come

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2. Do not under-value Reason. We have had a strange fancy, that if a man that could not read English, would but come and talk and preach to us, he was far more desirable than a *Black Coat* that hath been at *Univerſity*, and learnt his root there (as they ſay) you will be glad of ſuch as theſe. This Learning hath ſpoiled all the world, do you not know how many Schollers are Atheiſts, and their learning made them the worſe, &c. This is not the fault of their Reason; had they more reaſon they would improve it better. It is want of Reason that makes them not crucifie their Luſts: Because corrupt men many times reprove that which is good, will you therefore caſt it off.

2. For the matter of *Pauls* Preaching, and here obſerve,

1. 'Tis ſuitable to his hearers, *Felix* was a Judge, though a corrupt one, & ſo he reaſons of *Righteouſneſs*: he and his Whore lived in *adultery*, & ſo he preaches of *temperance*, of *Judgement* to come, know God will call thee to judgement: hence obſerve, the Goſpel is then preached aright, when ſuted to hearers hearts, conditions, conſtitutions: A man in the *Pulpit* ought not to ſhoot at random, *Paul* ſpeaks *ad rem* to his hearers, ſuitably tells them of *Righteouſneſs*, *Temperance*, *Judgement* to come.

2. Conſider it with Relation to his *Scope*, which was to bring them unto Chriſt, and what doth he do? He Preaches Grace, Mercy, and Peace, no, not a word of that, but *Righteouſneſs*, *Temperance*, *Judgment to come*. *Paul* was a convincing Preacher, he knows his way to bring home *Felix* and *Druſilla* to Chriſt, was firſt to convince them of their ſin, and the wrath of God due to ſin. The whole ſum of *Pauls* preaching is a preaching by way of conviction: Sin and miſery muſt be preached for this end, that it may bring men unto Chriſt; we muſt not make men half dead and there leave them, but bring them to the Chirurgeon, all our conviction is only for this end, that you might be brought to Chriſt, by Grace to glory.

3. For the effects of Pauls preaching: Paul preached, and Felix trembled: doth not Drusilla tremble? 'tis more than probable, she brought Paul to preach there, that Drusilla had a months mind to hear what he had to say, but Felix trembled? Hence observe, *Those that are first in enjoying, may be last in receiving the Gospel.* Drusilla was a-- yet turns a wicked Apostate, yet when come to hear a Sermon, her heathenish Husband Felix, that served the Devil instead of God, trembled, but not she; backsliding professors from the Truth, are infinitely farther from melting under the Gospel, than profane sinners that never heard of it. A man had far better go to preach to Heathens, than Apostates. Then for the words, *Felix trembled.* Why? there was righteousness prosecuted and convinced, judgement to come threatned against him. Now his knees begin to smite together, now the Writing on the Wall, now Felix trembles; oh! poor soul, wouldest thou not tremble at the hearing of the preaching of Judgement to come? submit to the Judge before he come: wouldest thou not have thy Judge to condemn thee then? let him be now thy King to rule, thy Prophet to instruct, thy Priest to reconcile: would you avoid the terrour of a judgement to come? accept of the offer of a Christ coming; coming did I say? nay he is come already: Do but lay your ear close to the third of the Revelations and the twentieth, you shall hear your Judge knocking, which brings me to

The one and twentieth Sermon.

Rev. 3. 20. *Behold I stand at the door and knock, if any man hear my voice, and open the Door, I will come in to him, and will sup with him, and he with me.*

These are the words of our blessed Saviour, words coined as it were for the close of the Morning-Exercise. A continued metaphor: wherein you have

1. An important thing of weight intimated in that particle, *Behold.*

2. The state of men in the visible Church implied, though they profess a Christ, high thoughts of him, and obedience to

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to him, yet many of them keep their hearts shut against him; behold, *I stand without at the door.*

3. Christs dealing or transaction with the poor Creatures for opening their hearts to him, and that in four things.

1. His standing, waiting, or dancing attendance on the soul, and the place where: *I stand at the door.*

2. His earnest desire & importunity of entrance, *and knock.*

3. His call and invitation, for where a *hearing* is injoynd, there must needs be a calling imploied.

4. The Argument or Motive he uses to perswade poor Creatures to let him in.

1. *Ab honesto*, if he will but open, I will come in and take my abode: an admirable thing to have such a Tennant.

2. *A jucundo*, *I will sup with him*, I will vouchsafe him fellowship and communion.

3. *He shall sup with me*; There shall be mutual fellowship between him and me, what I have shall be his, & what he hath shall be mine: we will walk, love, and lodge together; I will lodge with him, and he shall lodge with me.

4. To whom this invitation is made; to every one, all, if *any man or woman*, that have sleighted my Ministers voice, months or years, if yet he will open, *I will come in.*

5. The Sinners duty and interest.

1. The opening the heart when Christ knocks, that's his duty, because Christs invitation is his command.

2. His interest, because then Christ will come in, &c.

The Doctrine was, *When Christ knocks and calls at the doors of our hearts, 'tis our duty and interest to open, admit, and let him in.* These two questions were proposed and prosecuted.

1. *When, or how, is Christ said to knock and call at the hearts of sinners.*

2. *How sinners are said to hear and open.*

1. *How is Christ said to knock & call at the hearts of sinners?*

1. If you regard the means whereby he knocks, *i. e.* by natural light of conscience within, or by the light of the Ministry and Gospel without.

2. If you regard the manner of Christs knocking or calling, 'tis either externally, by the Word, Ordinances, Providences (his Rod hath a voice as well as his Word) or internally, by the Spirit of God that accompanies that Word, by the means of Grace, by the motions of his Spirit.

2. *How are sinners said to hear his voice, and open?*

1. For hearing, it must not be an external, but an internal hearing, a hearing of the heart, through the heart: it must be a particular, distinguishing hearing, it must know the voice of Christ, it must be a sensible, an humble, satisfying hearing.

2. For opening, it is either

1. *Special* opening, at first, when the door is shut, those everlasting doors are at first open to entertain the King of Glory, in our first Conversion.

2. *Progressive*, i.e. when the soul opens more and more: for there's no door but its shut as close on him when after entrance, that 'tis as much as ever Christ can do to creep in. This opening appears,

1. In parting with, and putting away whatever keeps possession of the heart against Christ: The strong man must be turned out.

2. The soul freely consents to Christ, by an entire resignation to his Will & Spirit, to take him upon those terms. And when Christ doth thus knock & call at the door of our hearts, 'tis our duty and interest thus to open admittance to him.

The *Use* was for *Exhortation*, to plead with poor sinners, that yet, oh! yet they would open to Christ Jesus knocking & calling. Arguments here there was used, if they did not melt, 'twas not because they were not *powerful*; but our souls *marble*.

1. 'Tis a matter of greatest importance, more than your earthly Joyntures, it concerns your everlasting souls, souls that are more worth than ten thousand worlds: whether you will now believe it or no, you will hereafter.

2. Consider the person that comes to call; who is it? 'tis a King that stands at your door; 'tis the King of Kings, God of Gods, that stands there.

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3. 'Tis he that deserves admittance, a God of abundant, superabundant love, by his undertaking he hath deserved admittance: will you keep out your Father? your Mother? thou wretch, that wast rescued the other day, wilt thou keep out thy Redeemer?

4. 'Tis he that hath a great love and affection for you, however you have dealt with him: Thou that brought him to Hell, yet can he never be at quiet till he hath brought you to Heaven.

5. Consider the posture, *I stand*, must you *sit*, and *I stand*?

6. I have stood a long time, I have been staying and waiting for you so many years; I can reckon every day & night I have stood and waited for you: you would have abhorr'd to have waited on the greatest man in the world, as I have waited on you, a worm; nay, I say still waiting for you.

And this one thing sticks yet with me; I stand ready to depart; I have knocked a great while, but now knock no more; what if this should be the last *knock* you should hear? How many did knock, and the last knock'd, yet *I stand*; I knock this once more: 'tis very questionable whether Christ will ever knock again, at least in such a way, and by such means: never did Christ knock more louder.

7. I stand at the *door*, a poor cold place: I stand despised and contemned: but besides many in the mean time are let in, and I kept out, and that out of my own house.

8. I stand at the door, ready to have my patience turned into fury: therefore let me come in quickly.

9. I stand, I that am blessed in my self, I that can make thee infinitely, eternally blessed: I that am, &c. do stand, therefore prethee, prethee *open*. What's that? 'Tis hear and know, remember, believe and do. And this would give me a fair retreat into my *Text*, *If you know these things, happy are ye if ye do them*. I beseech you to consider, you have known these things, cursed, wretched for ever are ye, if ye do not do them, happy for ever if you do them.

Thus I have given you a short account of these things lately

ly delivered to you: you must not impute any of my weaknesses to my Reverend Brethrens labours that went before; the God of Heaven bless you, and reward them a thousand-fold. And oh! whatever God doth, keep up this exercise in the midst of us. You have abundantly reaped Gods Spirit: I hope there is something done in this Congregation, that Eternity it self shall never be able to blot out. I confess this is no *fasting day*, but yet however we may make it such a day, as, since God is pleased to give us an *Ocean*, to return to him some *drops*. Beloved, 'Tis very probable that it will be the last motion that ever I shall make to you while I live in this way; If I were now to go from my Pulpit to my Grave, this would be the double motion I would make to you.

1. For Gods sake prize the Word of God.

2. Labour to prize the Word of God by the worth of it, that you may never come to prize the Word of God by the want of it. And if you would express your prizing of the Word, express your love, charity, bowels, to poor Ministers of the word: never any man repented he had given so much to a good use, doubtless my children wants it now, or my wife wants it now, &c. And I can assure you, I think there was never so many thanksgivings made to God for this City of London, as for their abundant charity in this respect.

F I N I S.

Mr. Calamy's Prayer at Aldermanbury.

O H most Holy, thou ever blessed Lord God, thou fillest Heaven and Earth with thy presence, we pray thee fill all our hearts with the presence of thy grace, and let it appear that thou art in the midst of us, with that powerful assistance of thy Spirit, that we may receive a token of love from thee at this time. It is a singular favour that the doors of thy Sanctuary are open to us, and that yet we may meet together in thy name, we pray thee continue it to us, and sanctifie it to us, that every Sabbath may add to our stature in Jesus Christ. We confess we have forfeited all our mercies, we have heard much of God,

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God, and Christ, and Heaven with our ears, but there is little of God, Christ, and Heaven in our hearts.

We confess many of us by hearing Sermons are grown Sermon-proof, we know how to scoff and mock at Sermons, but we know not how to love Sermons.

It is a miracle of free grace, thou hast not taken thy Gospel from us e're this time, but thou art a merciful God, and though we cannot please thee, yet mercy pleaseth thee, and we have no argument to bring along with us to beg thy favour, but thy mercy in Jesus Christ.

We pray thee, that thou wilt glorify thy Sovereignty, in being gracious to us, & pardon our many & great transgressions.

Thou makest use of the malice of men for thy glory, thou killest Goliath with his own sword, oh help us to put our trust in thee, thou that canst kill, and cure by killing.

Bless these Nations of England, Scotland, and Ireland, and find out a way to save us: pour down thy blessings upon the head and heart of our Sovereign Charles, by thy grace, King of Great Britain, thou hast done great things for him, let him do great things for thee, bless him in his royal Consort, in his royal Relations, in his Counsel: bless the Magistrates and Ministers of this Realm: Lord forgive us, for we live as if we had been delivered to work wickedness, we cannot sin at so cheap a rate as others do, we pray thee humble us under our great and grievous sins, give us repentance unto salvation, and a lively faith through the blood of Jesus Christ: quicken our graces, forgive our sins, make alive our souls, let us be such as thou wouldest have us to be, make us Christians, not only by an outward profession, but an inward conversation: that we may live in Heaven, while we are on Earth, and come to Heaven, when we shall leave the Earth.

To that purpose, bless thy word unto us at this time, and give us all grace to make conscience what we hear, and how we hear, and all for Jesus Christ his sake, to whom, with thy blessed self, and Spirit, be all glory and honour, Amen.

Mr. Nalton's Prayer, July 20. 1662. at Foster-Lane.

Eternal, most Mighty, and most Glorious Lord God, Thou art God alone, and besides thee there is no Saviour or Helper: our strength stands in thy Name, who hast made both Heaven and Earth: of our selves we are able to do nothing that is pleasing in thy sight: we can pollute thy name, but we cannot honour thy name: we can run away from thee, but we cannot run unto thee, unless thou dost powerfully draw us by thy Spirit: we can grieve thy Spirit, but we cannot grieve for grieving of thy Spirit.

Oh let thy strength be manifested in our weakness, look upon us with the favour thou bearest to thy children. Enter not into judgement with thy servants, for we cannot answer thee one of a thousand, no not one thought of a thousand thoughts, not one word of a thousand words.

Most of our actions have been reproveable, and the best of our services have been unprofitable: our omissions, commissions, and presumptions have been multiplied intolerably. Oh, how often have we taken thy name in vain, while we have been confessing our sins? how often have we run from confessing our sins, to the committing of sin, and from committing sins, to the confessing sin again? as if we had but mocked thy sacred Majesty: though we know thy favour is better than life, we have parted with it upon easie terms. Oh! the pride and stubbornness that is in our hearts; all the mercies thou hast bestowed upon us, have not melted us into tears for our unkindness; and all those blows that have fallen upon our backs, have not beat folly out of our hearts: we have been unprofitable all our dayes, some have done thee more service in one year, than we in all our time; we have forgotten thee in the day of prosperity, and sung a lullaby to our own souls: oh that we could speak these things with broken and bleeding hearts: but as in the time of our ignorance, we could sin without reluctancy, so now we can sin without repentance: oh that thou wouldst smite the rock that there may flow out tears.

We can do nothing by way of expiation, if we could weep out our eyes, nothing but the blood of Christ can take away our

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guilt: O that there might be a spring of that blood upon our souls at this time: Oh that that blood may at this time bring a report of love, and a message of mercy to us.

Do we beg any more than thou hast promised? Oh hast not thou accepted of that satisfaction that Christ hath made in his own person? If we had suffered the torments of Hell, it could not have made that satisfaction that Christ has made: give us the witness of thy spirit, and thy love, and we will say we have enough; give us hearts of flesh, crush the head of the serpent in our souls. O Lord Christ, thou camest into the world to destroy the works of the Devil in our hearts, and to build up the Kingdom of the Spirit in us: oh when shall we see the old man decay in us, and the new man to live more and more.

Oh, be wisdom to guide us, and righteousness to cleanse us from guilt, and redemption to deliver us from the wages of sin: let us be nothing in our selves, that we may be all in thee our Saviour: oh honour us so far, that we may honour thee. We pray thee strengthen our weak faith, quiet our consciences, we would not live a day longer than that we may honour thee; tread Satan under our feet, fit us for our places and employments, let not our conditions be so low, but that our hearts may be lower; we are posting to death, oh let sin dye before we dye: let us know our names are written in the book of life, before thou take away our life.

Look upon thy Servant, our dread Sovereign, Charles, of Great Britain, France, and Ireland, King: Oh enrich his royal heart with all those saving graces of thy Spirit, in order to a wise and happy Government of these Kingdoms. Look upon his royal Consort, his royal Relations, the Lords of his Privy Council, and make them blessings to this Nation. Oh sanctifie thy good word, oh give thy gracious assistance to us, both in speaking and hearing: let us hear it as that word by which we must be judged, that we may be convinced by it, and say it is the power of God to salvation to every soul of us. Let our meeting be for the better to all of us, that we may be built up in the most holy faith: and let us know we have not sought thy face in vain, for

For Jesus Christ his sake, our dear Saviour, for whom we bless thy Maiesty, to whom, with thee, and the Spirit, be praise for ever, Amen.

Mr. Jenkin's Prayer at Christ-Church, July 13. 1662.

Most blessed and holy Lord God, thou art infinitely beyond our apprehensions, who wast infinitely happy before the world was made, and wantest none of thy creatures, nor their services to make thee more excellent than thou art in thy self: we daily want thee, thou never wantest us, thou art pleased to make use of Ordinances, Ministers, Sabbaths, as thy Institutions to accomplish, and bring about the great work of thy glory, and mans salvation, yet Lord thou dost not need them, thy Spirit is not made efficacious by these things, but it is that that makes these things efficacious, though thou art pleased to tye us to them, when we may have them, and duly enjoy them, yet thou dost not tye thy self to them: we desire in these our addresses to eye the happiness of Saints that depends upon him that depends upon none. We are here in thy presence by thy goodness & grace, oh whither should we go, but to thee, and how should we come, but by thee? Oh strengthen our faith, kill our corruptions, inflame our love, give us assurance of thy love to our souls: oh that God would teach us how to pray, that we may taste and see how good the Lord is this day, that our souls may be filled as with marrow, that we may by our own experience be able to say, It is good for us to draw nigh to God, and that a day in thy House is better than a thousand else-where: That there may be a communion between us and God, let there be a disunion between us and sin: we confess we brought sin enough into the world with us, to cause thee to withdraw thy blessed self from us, and to cast such unprofitable servants as we are into utter darkness, we have been a long time in thy School, and yet how dull are we? we might have been Teachers of others, but we need our selves be taught which are the first Principles of the Oracles of God, we live less than we know, and we do less than we love, we have neither done that good, nor received that good which we should, or might have done, and received: we have

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Have been Trees that have cumbered the Ground in thy Orchard, but we have brought forth no fruit. Woe unto us, that we have not known the day of our visitation; many of us have one foot in the grave, and yet we have lived without God in the world, we are wise in every thing but in our own salvation; we live as if Hell were a priviledge: those of us that have some knowledge of thee, have great cause to repent that we have walked so unworthily of God: which of us pray continually, and fervently, or live the life of faith: we confess we neither take our afflictions humbly, nor our mercies thanfully, nor want our comforts contentedly, nor fill up our relations fruitfully: we live as if Hell were a scar-crow, as if all the threatnings of thy word were an empty noise, as if there were neither sweetness in Heaven, nor bitterness in Hell. When we come into thy presence, where are our hearts? what earthly dispositions do we bring along with us? the sins of our prayers cry louder than the supplications of our prayers, what hypocrisie and formality cleaves unto us? if thou dost not look upon the iniquities of our holy things with an eye of pitty, what will become of us? O Lord be pleased to smell a sweet savour of rest and peace through thy dear Son. O Lord, it is only his precious blood that can sprinkle our hearts, and quiet our consciences, and no other thing: we do renounce all our own works, and we cry out in our selves, undone, undone.

It is through thy beloved Son that we are accepted, and therefore to that end bring us to him by a saving operation on thy part, and by our lively trust through the Covenant of thy grace on our part: let there be such a unity between Christ and us, that all the power of Hell may not be able to seperate us from thee: speak peace to our hearts, still our consciences, say I have received a sacrifice for you, I shall befriend you; I will be just and faithful to forgive your sins; my Law is fully fulfilled by another, though broken by you; my justice is fully satisfied by another, though provoked by you; my wrath is ceased by the means of another, though incensed by you,

Oh Lord, what a cordial would this be! canst not thou amongst

mongst this great multitude of people espy some that through the spirit of thy Son would worship thee in thine own way, speak peace to every such soul. Is there any soul before thee, O Lord, to whom thou hast given the grace of desire, O Lord give them grace according to their desire: and thou which didst regard us when we were running from thee, do not reject us now we are drawing near thee; and thou which bidst us believe by the command of thy Word, help us to believe by the operation of thy Spirit, draw us, that we may be able to follow thee: Thy loving kindness is better than life.

Some do say, Who will shew us any good? but Lord, lift thou up the light of thy countenance upon us, and that will glad our hearts more than in the time when increaseth corn, or wine, or oyl. Let it be fair above head, when it is dirty below: let us see one contrary in another, let us confute an eye of sense with an eye of faith, and when we come to see nothing here that can gratifie our senses, let us have something to quiet our souls.

We would fain be at war with sin, that we may be at peace with thee: though we cannot return as much as we have received, yet help us to return as much as we can: give us repentance unto life, repentance from dead works: a mourning far greater for the remembrance of sin, than we had pleasure in the committing of sin, those secret distempers in our souls, that no eye sees but thine, let us cry out, Wretched men that we are, who shall deliver us from this body of sin? And as the fear of condemnation doth decrease, so let the fear of transgression increase: and because, O Lord, that thou hast not made us to bleed with thy greatness, O Lord, make us to blush with thy goodness; let us as truly desire that Heaven would enter into us in the way of holiness here, as we desire to enter into Heaven in the way of happiness hereafter.

Let us see that our kindness to sin is cruelty so our Saviour, let not that live quietly one minute with us, that would not let Christ live; let us see there is nothing small, by which the great God is offended, and an immortal soul is damned: we are to be

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in the world but for a while, to take a turn or two and be gone, oh that we might make it the business of our life to get into Christ, though it be the scorn of men, and burdensome to nature, yet this is that which will bring us peace at the last: let us be what we profess our selves to be, let us love Christ, and evangelically keep his commandments, let us live by faith, let us keep thy commandments, let us be above the world in the world, above the love of life, and above the fear of death, let not the smiles of the world allure us, nor the frowns thereof affright us from thee, but in all these things let us be more than Conquerours through Jesus Christ. Let us love him much, whom we cannot love too much: help us to be above the power of Hell, let us ever say, My soul, it is good for me to draw nigh to God. Let us be willing rather to be saved with a few, than go to Hell in a crowd, let us live, as if eternity were long, and life but short: let us thrive in holiness, and be brought nearer to thy self by every dispensation. Let us, in this our day, know the things that concern our peace, before they be hid from our eyes; And know the time of our visitation: and though God suffer long, he will strike at last. O Lord, bow the Heavens, and come down among us at this time, and be with the unworthiest of thy servants, and give unto him a door of utterance, and to this great people a door of entrance, and let them be all taught of God, and let them more truly find that the great God is teaching to the heart, when that a weak worm is speaking to the ear, let all the work be done by thee, and let all the praise redound unto thee, and let him that is with us be greater than he that is in the world, behold us in the Son of thy love, smell a sweet savour of rest on these our poor prayers, speak peace to our consciences, rebuke the Tempter, tread him under our feet shortly, raise us up to newness of life, let us remember when that which is perfect is come, that which is imperfect shall be done away: hear us, and help us, through our dear Redeemer, let us live for him here, and with him hereafter, and all for his sake, whom not seeing we love, in whom believing we rejoyce with joy unspeakable, and full of glory; to whom, with thee, and thy Spirit, glory and honour, now, and for ever, Amen. Mr.

Mr. Cradecot's Prayer, at St. Sepulchres, August 10. 1662.

Most glorious, and most gracious Lord God, who art God, and Father of our Lord Jesus Christ, who hast put thine own name and stamp upon this day, wilt thou be pleased to appear now, and prepare and dispose our unprepared, and indisposed souls, for holy observation of this thine own holy day: will the Lord vouchsafe us the incomes of his spirit, and influences of his grace, whereby we may be enabled to offer up spiritual sacrifices, which may be acceptable to Jesus Christ. Lord, thou requirest praying hearts, but thou hast not commanded us to use Prayer-books, and if thou wilt give us the Spirit of Prayer, we shall not need them. Lord give us praying hearts at this time, let us find by experience that thy Sabbath is a day of souls opportunity, that thine ordinances are full of marrow, that thou hast not said unto thy children, the seed of Jacob seek my face in vain.

We acknowledge we are unworthy to lift up our eyes to heaven, we have cause enough to cry out, God be merciful to us sinners, undeserving, ill-deserving men and women, we acknowledge our natures are blots of all wickednesses, we are by nature enemies to thy Majesty, heirs of death, children of darkness, slaves to sin, captives to lust, dead to sins and trespasses, how are our understandings darkned, & our hearts hardned: what are our hearts but a store-house of malicious thoughts? a brothel-house of adultery? a Pallace of Pride? we are by nature wholly flesh, totally opposite to the holy Laws of thy Majesty, and were it not for thy renewing or restrainig grace, we should break forth into as vile abominations as the vilest of men. Our lives have been a continual piece of rebellion against God who didst make us, and dost feed and cloath us; all thy paths have been paths of mercy to us, but we have requited thee evil for thy good, & hatred for thy love: O foolish men and women that we have bin, we acknowledge our Gospel-sins are of a deep dye; thou hast not bin a wilderness, or a Land of darkness to us, we have been exalted to heaven in the means of salvation, but oh how short do we come of knowledge to the time and means we have enjoyed, and our obedience comes short of our knowledge: we have not walked up to that light which thou hast given us.

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We desire to lay our selves low before thee, oh do thou open our eyes, & present us to our selves, shew us the vileness of our lives: Blessed be thy name, that thou hast laid help upon one that is mighty, to save all that come to thy Majesty by him? and thou hast promised all that believe on him shall not perish, but have everlasting life. Oh help us to receive him in all his offices in our hearts, help us to give him the keys of our hearts, & help us to live and dye to him that dyed for us, and let our souls be united to thee by him, that his death may be ours, and his life ours, and his intercession ours! oh let our unity to Christ be demonstrated to us by our communion with him, and conformity to him in grace and holiness.

And we pray thee, dearest Lord, pardon our sins in the Court of heaven, and in the court of our own consciences, besprinkle our consciences in the blood of Christ, and say to all before thee at this time, that desire to fear thee more, & serve thee better: Sons and Daughters be of good chear, your sins are forgiven you.

And do not only justifie us, but sanctify us, purge our consciences from dead works, inform our understandings, conform our wills to thine holy will, let our hearts and lives be conformed to the Image of thy Son, that beholding thereof, we may be changed from glory to glory, and let us have more knowledge of thy will, that we may do thy will, and suffer thy will with more patience, & be filled with the fruits of righteousness, which are to the glory of God. Let us not be empty Vines that bring forth fruit to themselves, but let us bring forth fruit to God, whereby thou mayst be glorified, oh plant that great grace of self-denial in our souls, and let us take the Cross of Jesus Christ and follow him, wheresoever he goes.

Remember all thine, extend thy favour to those thou hast cast on beds of sickness, and let there be a saving change wrought in them, before that change by death shall come. And that are drawing nigh their time of travel, let the arms of the all-sufficient God be under them, and be better to them than their faith or our Prayers. And look graciously upon poor children, intitle them to an inheritance that fadeth not away, make them a blessing in themselves, and a blessing to their Parents. And those

that desire the conversion of Relations that walk in ways of perdition, do not let them find peace in any way against thy Majesty, and let them know that sin will be bitter in the latter end.

Look upon us that are before thee at this time, before we go hence, and shall be here no more, make thy face to shine upon us; let our coming together be for the better and not for the worse to any of us; let thy poor Servant be able to deliver thy message plainly and powerfully, and give thy people hearing ears and obedient hearts, and let us rejoyce that we did wait upon thee in thy worship this day, and all for Christ his sake, in whose name and words we call upon thee. Our Father, &c.

Doctor Manton's Prayer, at Covent-Garden.

O Lord God; all that we can do, is nothing, of our selves we can do nothing, oh let us have the gracious assistance of thy Spirit at this time, let thy love constrain us, say unto us, thou art our salvation, do not say, that we shall fill up the measure of our iniquities, & there shall be no hope for us. Oh Lord, we are ashamed that we have waited so long in thine Ordinances, & have got no more profit to our poor souls: but we have given up our hearts to the pleasures & vanities of this world, that are but for a season; even those that thou hast drawn out after thee, do not walk worthy of thee (answerable to that blessed hope of future happiness) in the midst of a crooked and perverse generation; Jesus Christ is to many of us become a stumbling-block, and a rock of offence, while our hearts are carried out after the world with such strong affections. Oh when shall we carry our selves so, as those that profess themselves to be seekers of a better life? we come into thy presence now for strength, do thou manifest thy self to us, thou hast promised to pour out thy spirit upon all flesh, oh let it be unto us according to thy promise.

Oh Lord, our hearts naturally are averse to thee, so that of our selves we shall never be able to do any thing that may be well-pleasing to thee: but do thou regulate us by thy blessed Spirit, that we may observe thy statutes & do them, & that thy Commands may not be grievous to us, that it may not be burthensome for us to do the work of God; O Lord, when shall our hearts be made sound in thy statutes? we wait upon thee in the use of thine Ordinances;

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Ordinances, that we may have a new supply from thee, that at length we may come to see that thou art at work with us to save our souls; O help us to be followers of them who with faith and patience do follow thee, and to do nothing unbecoming our holy call: suffer us not to swerve from thy Commandments, but let us have a constant and earnest desire after thee.

Let the choicest of thy mercies come down upon our Sovereign Charles, King of England, Scotland, France, and Ireland, let his heart be guided by thee, and let him always set thee before his eyes, that under the shadow of his Government, we may have peace in all godliness and honesty. Bless him in his Relations, in his Council, teach our Senators wisdom, be with all thy faithful Magistrates and Ministers: let them be a terror to evil doers, and an encouragement to them that do well. Be with us in the way of thy worship, we are here met together to hear & handle thy holy word, oh do thou command it to light upon all our hearts, let it come in the evidence & demonstration of thy Spirit: and all for Christ his sake, for whom we bless thee, to him, with thee, and thy holy Spirit, be praise & glory for evermore.

Dr. Ansley's Prayer at Giles-Cripplegate.

Holy and great God of Heaven & Earth, such is the confession of thy grace, that thou art pleased to manifest thy special presence to thy poor creatures, though thou hatest sin with a perfect hatred, yet thou lovest sinners with an infinite love, tho thou art of purer eyes than to behold iniquity, yet thou art pleased to manifest thy love to sinners that approach to thy service. O Lord, when shall we admire enough thy grace & love, how thou art pleased to communicate thy self to a poor man. Dear Father, raise and fix our hearts, help us to mind the business that we come about, and to deal very faithfully with our own souls in the matters of eternal moment, O that we could pray, so that our prayers through grace might be returned upon upon us with a blessing, O that we could wait upon thee to hear thy word as the Oracles of God, let us hear what Christ will discover to us for our spiritual benefit: Lord grant that our souls may know what it is to be in the spirit upon the Lords day: Dear Father, thou canst deal with such hearts as ours, for the

curing of them, we pray thee to do it; we must needs acknowledge, hadst not thou laid help upon one that is mighty, that is able to save to the uttermost, we must have perished to all eternity, for we do not know any upon the earth more vile than ourselves. The very aggravations of our sins, do render us monstrously abominable, the means of grace we have afforded us, the stirrings of thy Spirit in us, the patience and goodness of God towards us, makes it a wonder that our hearts do remain so blockish. But dear Lord, we do find by experience, that our immortal souls are much debased, all the faculties of our souls are out of tune, our understandings are so dark, our conceptions of God are so low, our consciences are so benumbed, that the stirrings of them are scarce discerned or perceived, our affections are spent upon the creature, that we cannot gather them up again, our wills are perverse, our memories are apt to retain the dross, and let out all that is good. we pray thee for Christs sake, make an experiment upon our souls what thou canst do, what sinners Christ can save, what corruptions the spirit of God can subdue in our souls, teach all our hearts, do not stand behind the wall, and look through the lattice, do so much as may leave us without excuse, but good Lord, put in thy hand in at the hole of the door, and let thy fingers drop honey upon the handle of the lock. And, Oh Set open these everlasting doors, that the King of glory may enter in. Subdue us intirely to thy self, do not ask our wills, whether we be willing or no? but make us willing: do not ask us, what we would have? but give us what thou knowest is good for us. Dear Lord we pray thee deliver us from sin, according to thy hatred of it: and pour out thy grace upon us, according to thy love of grace, that our souls may be refreshed, that we may find thy thoughts are above ours, as high as Heaven is above the Earth. Dear Father, it is thy promise, that those that wait upon thee, shall renew their strengths, we have no might, the Devil baffles us, our own hearts are treacherous to us, the world entices us to sin against God: Oh! deliver us from all these enemies, and especially from the plagues of our own hearts, that we may perfect holiness in the fear of God; give us spiritual blessings, whatsoever thou givest us, or whatsoever thou

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thou deniest us: thou knowest thou art rather willing to give us spiritual blessings, than any other mercies, and we want spiritual mercies most, oh give us spiritual mercies, that we may say, This is the way of God in his Sanctuary, where grace is not wrought, work it; where it is begun, increase it. Dear Father, convince those that are yet not convinced: make thy word a quickning word, an ingrafted word, to the saving of our souls; help us to hear, as for our lives, & as those that long after God. Hear prayers for the King, bless him in his royal relations, and grant under him we may live a quiet life in all godliness and honesty. Bless the Magistrates, and help them to remember, that Causes one day must be heard over again; help thy Ministers to keep close to thee in ways that are well-pleasing. Be with us at this time, Lord assist the meanest of thy servants, let our souls now find, that thou dost magnifie thy word above all thy Name: do us good, receive us, quicken us, that we may live in Heaven upon Earth, that we may know what it is to be filled with the fulness of God, and know the height, breadth, depth, & length of thy love, that passeth knowledge.

Communicate thy self to us, as thou usest to do to thy people; let us feel thy presence, let us not think of any thing but the business we are about, let us with singleness of heart set our selves to mind the concerns of our immortal souls: and all we beg for Christ his sake, who has taught us thus to pray,

Our Father which art in Heaven, &c.

Dr. Bates Prayer, at Dunstons in the West.

O Lord, thou art a most holy high God, the glorious Angels when they stand before thee cover their faces, yet never did violate thy Laws, and if they, how much more need ~~they~~ have we to do it?

We are sinful dust and ashes, our solemn services are sin: we desire to approach thy presence, & to have an eye to thy glory in all our services and addresses!

We beseech thee give us a serious & a deep sense of our own hearts, and vile affections, that we may cast our selves down at thy feet with all humility.

We have infinite reason to be abased in our selves, our God help us.

We came into the world with sin, & as soon as we did breathe in the air, we infected it: there is an infection and pollution in all our faculties; what coldness is there in our affections, and what unbelief in our faith? and our wills do stand opposite against thy holy nature.

We confess we have had ten thousand experiences of those corruptions that are within us; for our whole lives are full of provocations against God.

How many vain thoughts, and how many rebellious actions! Blessed Father, we confess we are out of measure sinful, we have sinned against the clearest convictions of thy word, and the tender compassions of thy Gospel, against the most severe promises we have made of our service to God, against the checks of our own consciences; We confess, the sins of the heathens, who live without God in the world, are small in comparison of ours, and we fear therefore a greater degree of wrath will fall upon us.

Oh Lord, how many ways hast thou used to reclaim us? what arts hath thy blessed Spirit used? how many times hast thou approached to our souls, and showed us something of thy glory, & the glory of Heaven, and the terrors of Hell! the one to allure us, and the other to scare us. But oh, how many times have we grieved thy blessed Spirit, who came to seal us, and despised thy Son, who came from Heaven to Earth, and lived a sorrowful life, and died a shameful death! how often hath he offered us grace and glory, if we would bow to his scepter! but we have preferred a base lust before that excellency that he has purchased us: oh how often hast thou condescended so far as to intreat us to be reconciled! how easie hast thou been to forgive us, and how hard have we been to be forgiven. We confess thou might'st pass an eternal doom upon us, for we are sensible of the dishonour that we have brought upon thy name.

Do thou at this time strike upon all these rocks that are in thy presence at this time: give us hearts of flesh; let our repentance prepare us for conversion, let there be such a thorow conviction, that thy grace and mercy may be admirable in our eyes.

We intreat thee hear us, pardon all our iniquities, let us be monuments of thy grace and favour: speak peace to our consciences.

ences, convey those clear evidences of thy love unto us, that may enable us to scatter all our fears, that we may rejoyce in God, and have hope of glory.

Let the Image of thy Son be engraven in all our hearts, and let our souls be made subject to him, while we are in the world, preserve us from the evil of it.

If thou givest us outward happiness, give us withall inward holiness: and if we do suffer, help us with patience to bear all, knowing we are in our journey, and our passage to a better life: and let our whole time be spent in a serious preparation to appear before thy Tribunal, and let us consider the state of thy unchangeableness of the state hereafter.

Remember thy whole Church, make the name of Christ glorious in the world, shed abroad thy light and thy truth: heal our backslidings, and love us freely: let thine Ordinances continue among us, and let thy blessing descend upon our Sovereign Lord the King of England, Scotland, France, and Ireland, Defender of the Faith, incline his heart to thy Law, make him an Instrument of publick good, protect his Person, and give him prosperous affairs.

Bless his royal Consort, his Relations, his Privy Council, let them promote solid piety, and real godliness.

Bless the Ministers of thy Word & Sacrament, let their labours be precious in thy sight, and remember all afflicted ones: revive thy mourners, & let thy grace answer all their fears. Let thy presence be in the midst of us, & help us to hear as our last, and let us be raised nearer Heaven, and make thy word powerful & effectual to all our souls, & let thy word subdue our lusts, and all we beg for the sake of Jesus Christ, in whose name and words we sum up our imperfect prayers, Our Father, &c.

Dr. Jacobus Prayer, Aug. 10. 1662. at Martins-Ludgate.

Blessed God, thou art a God blessed for ever: thou givest mercy to all returning and repenting sinners, thou art worthy to be praised by all that draw nigh unto thee.

Thou hast vouchsafed to us one Sabbath more, oh that we might all of us be in the Spirit upon the Lords day, that whatever we do, we may do it in the strength of God, that we may

offer spiritual sacrifices to God this day, through our Mediator the Lord Jesus.

It is very great condescension, that thou shouldst suffer such as we are to come unto thee; O Lord, we are unclean, we are unclean, from the crown of the head to the sole of the foot, we are overspread with the leprosie of sin, all the faculties of our souls are defiled, our understandings are darkned, our wills are corrupted: we have affections, but they are carnal; we have hearts, but they are impure; we have consciences, but they are seared. And as our inward man, so our lives are unwolly, as the fountain is, so is the stream, besides that our general guilt, that we brought into the world, we are guilty of innumerable of actual transgressions against thy holy Law. We think, O Lord, there are not greater sinners in the world than we, our sins are attended with many aggravations.

We have sinned against prayers, against vows, and promises; we have had as much light shining before us as any in the world have had: great is our unbelief. Oh that we could lay these things to our hearts! we do refuse to come to Christ, we go about to establish a righteousness of our own, and neglect the righteousness of God by faith in Jesus Christ, how are our hearts grieved to the present things of this world! oh what do we do for thy glory! how unreformed are we under all the wayes of God, that he has taken to make us a wholly people! give us a sight of our sins, O Lord; we confess sometimes we do make some formal confession, but we do not find our hearts melted for sin as they should.

Oh take away from every one of us this heart of stone, and give a heart of flesh, give us tender hearts, make us sensible of all our departing from thee.

Oh let us look upon him whom we have pierced, and let us mourn, that the water of penitential sorrow may flow from us; we are strangers to our selves, we do not see what a Hell there is in our nature: oh how should we put our mouths in the dust, and loath our selves, if so be there might be hope!

Oh Lord, convince us of sin, give us such a sight of sin as may make us fly to thee, give us such a sight of our own guilt, that

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that may prepare us for the grace of God; now we are stung with the fiery serpent, help us to come to Jesus Christ our brazen serpent, give us the holy spirit, to bring us out of the state of nature, oh let that God that made us creatures, make us new creatures, oh Lord we are thine own work, but we are dead in trespasses & sins, give us grace, and speak a word to them that are dead, put out thine almighty power, and draw some sinner to Christ this day, & those that have any breathings after thee, oh thou that gavest them that desire, carry on thine own work in them, where thou hast begun a good work, carry it on, let sin, as the house of Saul, grow weaker & weaker, & grace, as the house of David, grow stronger & stronger: oh increase our faith. Oh Lord, in this time we do not only stand in need of grace, but of a great measure of grace, oh help us by faith to rely upon God, that thou mayst help us at last: bless with us all thine, remember thy people from one end of the world unto the other, thy people are very low this is a time of Jacobs troubles, the bush is burning every day, oh thou the hope of Israel, & the Saviour thereof, shew thy self in mercy to these Nations. We bless thee for all thy mercies, that thy judgments do not seize upon us every day, that thou dost not sweep us away, that thou dost not rain fire and brimstone on England, as thou didst on Sodom: our sins cry aloud to Heaven for vengeance, God is greatly provoked every day, & it is a miracle of patience that yet thou hast not destroyed us. God can pardon the sins of the Nation at once, but we are not fit for pardon, we do not humble our selves, oh Lord humble us, give repentance to England, from the highest to the lowest, that we may return unto thee.

We desire to bless thee, that our enemies have not had their wills over us, they said they ^{would} pursue & overtake, & satisfie their lusts, but God did blow upon them, & they did sink in the mighty water, & thou hast yet preserved thy Church; we pray thee do not leave us, nor remove thy Gospel, whatsoever thou dost. Pour down the choicest of thy blessings upon our Sovereign Charles, by thy grace, of England, Scotland, France, & Ireland, King: bless him with the blessing of Heaven & Earth: make him a blessing to all of us: bless him in all his Relations, the Lords of
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the Privy Council; look on them that have desired an interest in our prayers, known to thee are all of them, know their souls in this time of adversity, make their beds in their sickness, give faith to them that complain of unbelief, give faith to give the Spirit of prayer to those that complain they cannot pray. Be a Counsellour to those that want counsel in their affairs either by Sea or Land, let thy blessing go with them whereever they go, spare the lives of Children if it be thy will.

Prepare us for thy good & holy word, let it be a savour of life unto life, and let it come with power unto us, oh let us hear it as thy word, not as the word of a poor man, but as the word of God, and all for the Lord Christ his sake, for whom we bless thee, to whom, with thee, and the Spirit of grace, be given glory and honour for evermore.

Mr. Watsons Prayer in Walbrook, July 8. 1662.

O Lord God, all our springs are in thee, it is good for us to draw nigh to thee through Jesus Christ; thou art all fulness, the quintessence of all sweetness, the center of all blessedness; thou art the Father of our Lord Jesus Christ, & in him our Father, thou art our light, thou givest us these blessed opportunities of enjoying communion with thy self, God blessed for ever.

These mercies are forfeited mercies, we have abused the blessings of thy house, we have grieved thy blessed Spirit; therefore it is just with thee to deprive us of these comforts, and to make us know the worth of these mercies by the want of them.

Lord, we desire to judge our selves, that we may not be condemned with the world, righteous art thou, O Lord, and just in all thy judgements, we confess we are unworthy to have any converse with so holy a God, we are polluted dust & ashes, not worthy to tread thy courts, & it is of thy mercy that we are not consumed, how often have we pluckt fruit from the forbidden tree? we have sinned presumptuously against the clearest light, & the dearest love, always have we sinned, thy footsteps have dropt fatness, thou hast shown mercy to us, but the better thou hast been to us, the worse we have been to thee; thou hast loaded us with thy mercies, and we have wearied thee with our sins; when we look into our selves, oh the poison of our natures, what ever
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the Leper did touch was unclean, thus do we by our spiritual leprosie infect our holy things, our prayers had need have pardon, and our tears had need have the blood of sprinkling to wash them: how vain are our vows, how sensual are our affections? we confess we are untuned & unstrung for every holy action, we are never out of tune to sin, but always out of tune to pray: we give the world our male affections, and our strong desires, we should use this world as if we used it not, and alas, we pray as if we prayed not, & serve thee as if we served thee not, there is not that reverence, nor that devotion, nor that activeness of faith that there should be, Lord, if thou wouldst say thou wouldst pardon all our sins to this time, only judge us for this prayer, woe unto us: what breathings of unbelief & hypocrisie is there now, when we approach unto thee? we pray thee pardon us for Christs sake: who can tell how oft he doth offend? we can as well reckon the drops of the Ocean, as number our sins, we have filled the number of the Nations sins, but we have not filled thy bottle with our tears; this is that that doth exceedingly aggravate our sins, that we cannot mourn for sin, we can grieve for our losses, but we cannot mourn for our unkindness, we have crucified the Lord of life, sin has not only defiled us, but hardned us, nothing can melt us but the love of Christ, nothing can soften us but the blood of Christ, oh with-hold not thy mercies from us, oh help us to eat the Passeeover with bitter hearbs, let us look on Christ, and weep over him, let us look on a broken Christ, with broken hearts, and on a bleeding Christ, with bleedeng hearts let us mourn for our dis-ingenuity, that we should grieve that: God that is always doing us good, Oh humble us for our unkindness, and for Christs sake blot out our transgressions, they are more than we can number, not more than God can pardon.

Though we have lost the duty of Children, thou hast not lost the goodness of a Father, let us be held forth as patterns of mercy, so shall we trumpet forth thy praise to all eternity; whatever afflictions thou layest upon our bodies, let not our sins be unpardoned, let not sin & affliction be together upon us; let there be peace in Heaven, & peace in the Court of Conscience: we have found this part of thy word true, in the world we shall have trouble,

trouble, let us find the other part true, in Jesus Christ we shall have peace. Oh let peace & holiness go together, make us new creatures, without faith Christ will not profit us: when we can call nothing in the world ours, let us call Christ ours. Lord, draw thine Image every day more lively upon us, a more lively hope, and a more inflamed love to Christ. Let us have a spirit of courage & resolution, keep us from the fallacies of our own hearts, keep us from the defilements of the times, make us pure in hearts that we may see God, that we may have Gospel spirits, humble spirits, meek spirits: as Christ did take our flesh, let us partake of his spirit. Why dost thou imbitter the breast of the creature to us, but that we should find the sweetness of the promises? there is as much in the promises as ever, let us live upon God, let us cast anchor in Heaven, and we shall never sink.

Shower down thy blessings (even the choicest of them) upon the head and heart of our dread Sovereign, Charles, by thy appointment, of England, Scotland, France, and Ireland, King, Defender of the faith: let him see wherein his chiefest interest lies, let him count those his best subjects that are Christs subjects: bless him in his royal Consort, in his royal Relations; the Lords of his Privy Council, let them be a terrour to evil doers, and encouragers of those that do well.

Bless all thine Ordinances to us, make them to be fulness of life to every one before thee, we are come this day to partake of them, oh pour in wine and oyl into our souls, let us be a watered garden; let this blessed Sacrament be a poyson to our lust, & nourishment for our grace. Hear us, be our God, follow us with mercy, crown us with acceptance, & all for Christ his sake, whom none seeing we love, in whom believing we rejoyce, to Christ, with thee, and the holy Spirit, be glory, honour, and praise, now, and for ever, Amen.

Mr. Lye's Prayer July 20. 1662. at Allhollows Lombardstreet.

O Lord, our great God, thou canst do all things, for thou dost dispose & govern all the ways, & works & words of thy creatures to thine own praise. We thy poor creatures, the workmanship of thy hands, the price & purchase of thy Sons blood, do desire this morning to fall down, & humble our selves at the throne

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throne of thy grace, we desire to lift up an eye of faith to thee, that thou mayst dart an eye of love to us, since thou hast commanded us to come unto thee, O bless us now we come, Let it not be in vain for any of us, from the highest to the lowest, from the richest to the poorest, that we have sought thy face this morning. Blessed Father, pour down a spirit of Prayer, a spirit of Preaching, a spirit of rejoycing, a spirit of practising in the midst of us, let us not only be enabled to know what to do, but to do what we know. Thou that didst cure the eyes of the blind with clay & spittle, oh heal that natural dimness that is in the best of us: thy rod in the hand of Moses, brought water out of the rock, oh do thou strike upon these rocky hearts, that our adamantine hearts being softned, may gush out into rivers of tears, O draw our sins in the red sea of our Saviours blood, help us to smite upon our thigh, & to ask our selves what we have been, & what we have done, & humble us under the omission of any commanded duty, & the commission of any forbidden sin, sins of thoughts, words, & deeds, sins against the Law, against the Gospel, of youth, manhood, & old age: sins before, under, & since conversion: sins against prayers, vows, promises, covenants, & oaths. Oh Lord, if thou didst prefer thy bill against us, we could not stand if we were weighed in the ballance of the Sanctuary, we should be found too light. But holy Father, remember not against us our former sins, but rather have mercy us, according to thy loving kindness, cross & blot out our iniquities, blot them out so fully & wholly, that it may be to us as to Judah in the promise, that the sins of Judah should be sought for and not found.

we have read that a flood of sin brought down a deluge of water, that they covered the tops of the mountains. Oh let thy deluge of mercy cover the tops of the mountains of our sins. It is the glory of a God to pardon great sins; we desire to turn unto thee with our whole hearts, do thou subdue our iniquities let us be not only cleansed, but let us have the efficacy of the Spirit of Christ to wash us from the guilt of sin, because we boast we are not under the Law, but under Grace. Be gracious to our Sovereign Lord Charles, King of England, Scotland, France, and Ireland: It is thy promise that Kings shall be nursing fathers to thy Children; grant that under the shadow of his Majesty, thy people may be protected, that we may live a quiet and peaceable life, in all godliness and honesty: oh let thy people possess the Land, from Dan to Bersheba: oh give us Scripture Magistrates, and Gospel Ministers, as long as the Sun and Moon endures. *Let*

thy word be sanctified to us, let it not be only as water to get out our spots, but as a refiners fire to purge our dross, and take away our sin. And holy Father, where thou hast begun a good work, do thou go on, and bring it to perfection; let not the light that is in us, be like the glimmering light of the evening, but as the light of the morning, that shineth more and more to the day. Let our best wine be kept till the last, let the end of our lives be the end of sinning. Thou hast cast our lot in the midst of temptations of all sorts, thou hast brought many of us through the red Sea; but yet we are in the wilderness with Zeba & Zalumna, & those that dwell at Tyre, the children of Ammon, Moab, & Mount Scir, & all the forces that hell can make against us; oh put upon us all the whole armour of God. Now in these days of error, gird us with the girdle of truth: oh now in these days of falsity, give us a helmet of hope. Now the devil darts at us give us the shield of faith, oh give us the sword of the Spirit, of the word of God, that it may enable us to confute the gainsayings of foolish men.

Oh help us to pray with all manner of prayer, constantly, fervently, faithfully, feelingly, that we may stand and not fall, and that not in our own strength, but in Gods. To this end be with us, upon this thine own day, our Manna falls every day, and is doubled upon the Lords day: oh let us be as thy servant John in the spirit upon thine own day: let God by his spirit come into our spirits, understandings, consciences, wills, memories, and affections, that all our conversations without, and affections within, may be obedient to thy word. Enable thy servant to deliver thy word faithfully: God forbid thy servant should stand upon so sandy a foundation as the wisdom of man: one jot of thy word has more wisdom in it, then all men and Angels have. Good Father, give thy people a hearing ear: it is too much they have played by the light of thy candle, & slikted thy Manna so long: oh now therefore to day give us to hear, & know, and believe, & do the things that concern our everlasting peace; hear us for Christ his sake, to whom with thy blessed self and Spirit, be glory now and for ever.

The Prayer of Mr. Cary, at Magnus Bridge foot.

Our Father, what a priviledge is this that we may draw near to thee? all our fresh springs are in thee; the creature is but a dry heap, a barren wilderness; 'tis but a cistern, it has no water of its own, nor can it hold that is poured into it: Oh that our hearts were taken off, and dis-engaged from all things on this side thy self, that we could say with thy servant, whom have we in heaven but thee? and on earth, there is none that we desire in comparison of thee, then though our flesh and hearts fail us, yet God would be our portion for ever. We pray thee manifest thy grace to us at all times, and especially at this time, that we may come before God in this publick worship as we should, let us see thy goings out in thy sanctuary, and let us be satisfied with the fatness of thy house, and drink of those pleasures that are for evermore. Lord, we have given thee cause to withdraw from us, for we have not laboured to be fruitful under fruitful means, and therefore thou in judgement mightst make

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make them hereafter to be fruitless unto us, and because we have taken no pains to get good by them, thou mightst justly say, they shall do you no good; we have heard much of thee, but little we acknowledge: thou mightst judge us because we know so little, and thou mightst punish us because we do so little of what we know, according as that faithless servant was punished, which knew his Masters will, and did it not. Oh! where be those manifestations of God that we have had, have we not had the light of the knowledge of God shining to us in the face of Jesus Christ, but we have not rejoiced in this light, but have compassed ourselves about with sparks of our own kindling, and therefore it is just we should lie down in sorrow.

And yet thou long'st out thy patience to us, and yet we have one opportunity more to come unto thee, oh we pray thee let us understand the things belonging to our peace, before they be hid from our eyes; let our souls be bound in the bundle of life with Christ Jesus; we pray thee that that spirit of thine may strengthen us, that that spirit may guide us, and lead us into all truth: leave us not to our own strength, nor to our own counsel, but shew us the secrets of thy words and works: thou hast promised thy secret shall be with them that fear thee, and thou wilt shew them thy Covenant: and as thou dost give us thy Sabbaths, so give us to thrive by them, and help us to grow as the herb, and send forth our fruit as Lebanon. Let thy word come with power on every one of us, that it may not be as the bearing of the air, but let it fit us for duty, that we may honour our God in the midst of these changes, untill we come to that place where there is no change: and all for the sake of our dear Lord Jesus, to whom with thee, & the blessed Spirit, be glory & honour now & for ever.

Mr. Venning's Prayer at Olaves, before Sermon.

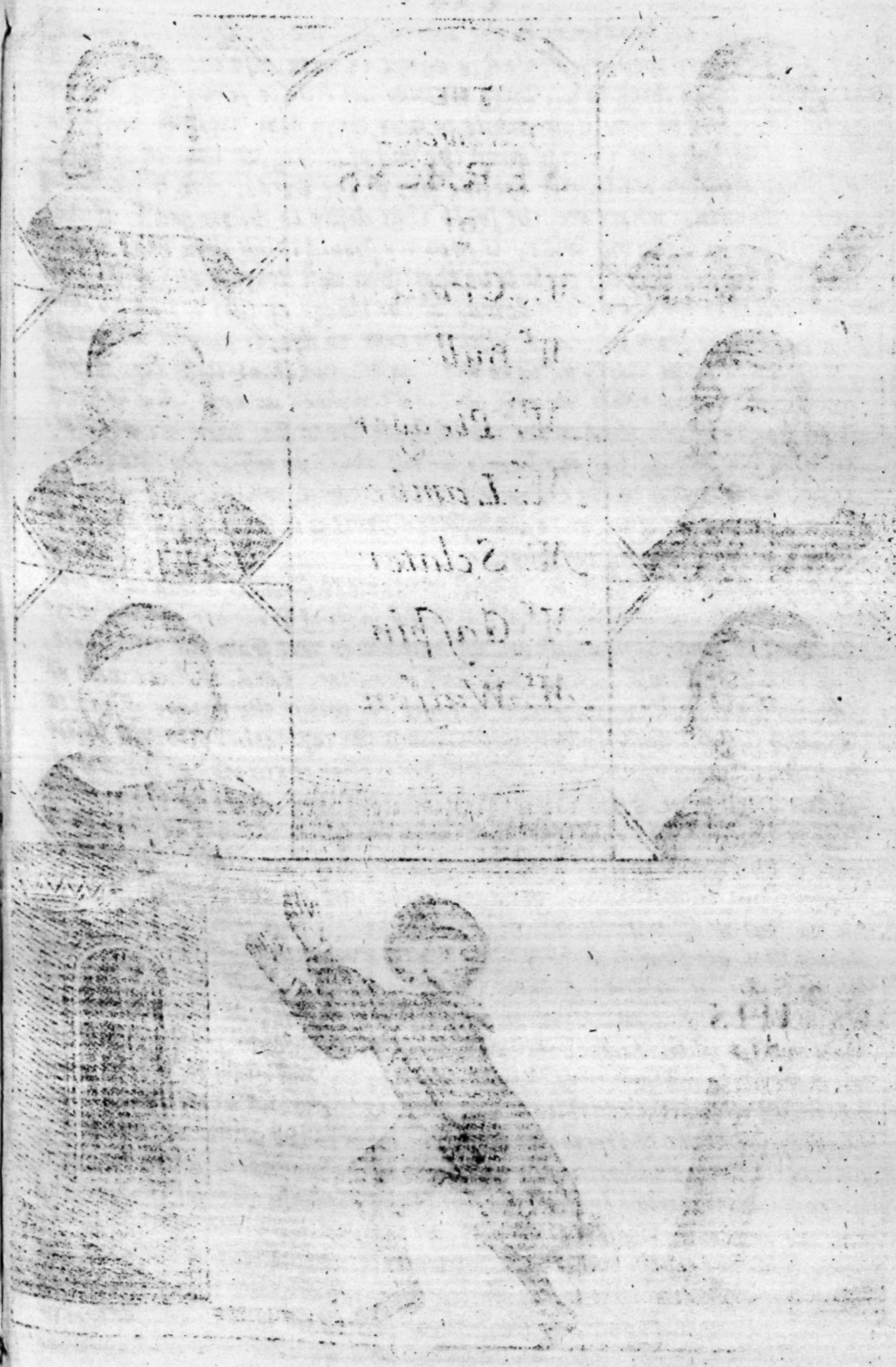
O Lord God, thou art that fountain of life; yea thou givest to all life. It is necessity draws us now unto thee, & we acknowledge it is a very great favour that thou wilt admit us to come into thy presence. Indeed, thy services we do, are not worthy thy acceptance; thou gettest nothing by them, but the gain of godliness is to our selves; but wo unto us, what a loss, and what a curse will it be to us, to have a form of godliness, and yet be ungodly: Oh Lord, how should this indear thee and thy word, and thy service, that thou wouldest have us to do good for our own sakes! thou turnest our obedience into priviledges, thou hast made the means of our happiness a part of it: If there were no other glory but to glorifie thee, oh what a glory would it be, to be found doing thy will! there is a sweetness to be found in it, more than in the honey or the honey-comb. It is a great happiness to be conformable to God, to be loving to God, to be like to God, is the greatest happiness that we can be capable of; If we were now in Heaven, we could not have other happiness but this in a greater degree. Oh Lord! how should our souls be drawn forth to acknowledge thee? may we not cry out in admiration, Lord! what is man! and among the sons of men, what are we, that thou art so mindful of us? thou mightst have said, 'thy

thy word to many thousands in the world, and we left ignorant: but blessed be thy name, thou art pleased to admit even us also thereunto, Oh let it not be a small thing to us, seeing we may not live to serve God, O Lord! in Christ it will be worth our while to live, & in him 'twill be worth our while to dye: oh that we may mind the end of living, & the end of dying, and that whether we live or dye, we may be the Lords. And if we do beg to be pardoned, where are the souls that desire to be purged? if thou shouldst let us have our wills, O then we should think thou wert a good God: whereas it is thy great love that thou dost deny us our wills; we poor wretches we are up and down, as the things of this world do come into us, and go from us. And when we come to dye, it may be we would have a Lord have mercy on us in our mouths, and think it strange if God should not give us what we ask: oh Lord convince us now, that we may be willing to be crucified to the world, & to dye to sin; Lord we may flatter with our selves, but our hearts do but abuse us while we think there is such contentment in the enjoyment of this world; what is this when we come to dye? Alas if we were not besotted, content is sooner gained by self-denial, than by pleasing our selves.

Can we think we shall be at ease till we come to God? is it like to be well with us while our ways are contrary to the ways of God? are not thy ways the ways of peace? oh unlust us, we had better part from our Idols here, than that they should part us from God hereafter. Lord, if there were no other hell, this is damnation to be a sinner, for this is the nature of sin, to separate us from God; oh help us to account the reproaches of Christ, better than the honours of the Cross of Christ, better than the Crown of the world. we are Lord as yet great strangers to the life of God, oh let us know what it is to live for thee, and to thee, and with thee, that we may say, for us to live is Christ, and to dye is gain, and that we may say, whom have we in heaven but thee, O Lord? we depend upon thee, let thy goodness be seen, do not put us off with the means of grace, but give us grace it self. And seeing thou art pleased to make use of such a poor thing as the preaching of the Gospel is, and seeing this is the means to bring our souls to eternal life, oh let it be so to us, that we may repent from sin, and believe in the righteousness of the Gospel; oh Lord, thou know'st all our frailties, and all our necessities, find out them that are dead in sin, and quicken them; find out the hard hearts, and soften them; find out the proud hearts, and humble them; find out the formalists, & bring them to the power of godliness, and pour in wine and oyl into the wounds of the wounded in spirit; and let the administration of the Gospel, be in the demonstration of the spirit; that as the truth is delivered to us, we may be delivered to the truth, that while we touch the hem of thy garment, virtue may come out from thee, thou hast said that mercy pleaseth thee, we are sure it will pleasure us; oh let us not lose our time, but do thou teach us to profit and supply our wants, for the sake of our dear Lord, to whom with thee, and the Spirit, be given more glory from now unto Eternity.

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THE
Farewell
SERMONS
of

M^r. Cradecot

M^r. Bull

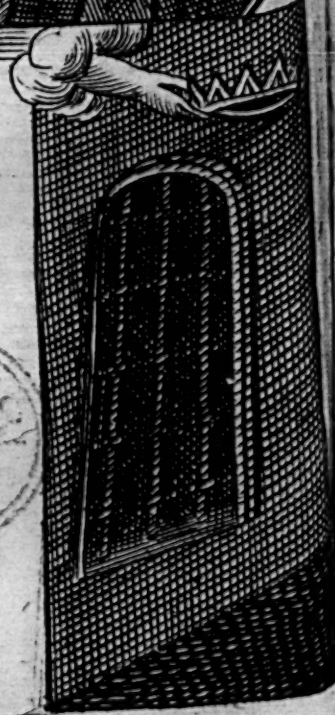
M^r. Pledger

M^r. Lambe

M^r. Sclater

M^r. Gaspin

M^r. Watson



THE THIRD
VOLUME
OF
Farewel Sermons,

Preached By

Some LONDON and Country Ministers,
VIZ.

Mr. Cradicot.

Mr. Bull.

Mr. Pledger.

Mr. Lamb of Dorsetshire.

Mr. Slater. And

Mr. Gaspine of Somerset-sh.

With a late SERMON of Mr. Watsons
against Popery.

Whereunto is added eighth SERMONS
Preached by way of farewel to a Country
Auditory, by Mr. Joseph Cooper.

Rev. 3. 11.

*Behold I come quickly, hold that fast, which thou
hast, that no man take thy Crown.*

London, Printed, 1663.



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To the READER.

Reader,
THE kind acceptance the two former VOLUMNS of Farewel SERMONS Preached August 17. 1662.

B Y

Mr. Calamy.	}	Dr. Jacomb.
Dr. Manton.		Dr. Bates.
Mr. Caryl.		Mr. Watson.
Mr. Case.		Mr. Lye.
Mr. Jenkins.		Mr. Mede. And
Mr. Baxter.		Mr. Ash, Funeral Ser.

Dr. Seaman.	Mr. Beermans.
Mr. Venning.	Mr. Nalton's Funeral Ser.
Mr. Brook.	preached by Dr. Horton
Mr. Collins.	Mr. Calamy's, Preached
Mr. Newcomen, of Essex	Decemb. 28. 1662.

Together with Mr. Lyes Sermon and Rehearsals
at the Conclusion of the last Morning Exercise at
All-Hallows Lumbard-street. And the prayers of
several

To the Reader.

several Divines) hath found amongst the people
* Now of God in this Kingdom * and else where, hath in-
Printed in Dutch encouraged us to publish these which makes this Col-
in Hel- lection much more compleated then any yet extant,
land. and to the end, that those that have already bought
any of the parts, might not be necessitated to have
the same over again; it is so ordered in this Col-
lection, that any of the three Parts may be bought
alone, or all bound up together.

Reader, It may be thy expectations are
that something might be said in commendation
of the ensuing Sermons; which task we shall not
undertake to do, but rather, make it our request
that thou wouldest lengthen out thy patience to the
thorough perusal of them, and then thou wilt have
cause to do it thy self; These their Labours will
praise them in the Gates, Prov. 31. 31. They are
indeed so plain, as that the simple may understand
them; Yet not so unpolished, as the friendly, and
judiciously curious may scorn them, what is here
presented to thee, is expressed in their own words
as well as could be taken, and are published by, and
compared with the exactest Copies that could be
gotten.

Let not any prejudice fore-stall thee, as that
some of them thou never heardest of, or the like
but rather as Philip said to Nathaniel, Come and
see, and then thou mayest find further Cause of
Lamentation that Englands sins (for her non-im-
provement of such choice Mercies, and rich Pri-
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To the Reader.

viledges) hath laid aside in so many places in the Land, such eminent sons of Sion, whose Counsels, Prayers, Experiences might have been very useful in the directing, helping, and comforting many weak, doubting, and despondent souls in their journey Heaven-wards.

But herein thou mayest likewise reckon it a great Mercy (that although the Authors of these ensuing Sermons are laid aside) thou mayest thus see them and read them, take heed of slighting this Mercy likewise: But let thy Eye affect thy heart, be watchful and sober, keeping thy Lamp shining, thy Loynes girt, thy Conscience awake, thy Garment unspotted, and thy spiritual Armor constantly on, fearing God more then men, Sin more then sufferings, thy self more then others, living basely, more then dying Christianly.

Farewel.

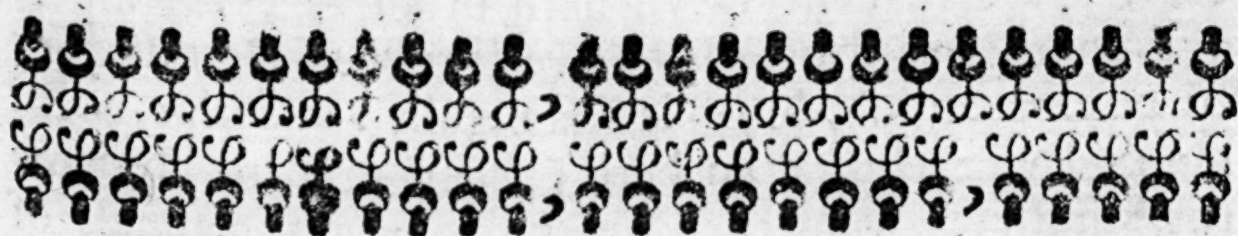


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Mr. Cradecots Farewell Sermon.

Phil. 4. latter part of verse 9.

— *And heard, and seen in me do, and the God of peace shall be with you.*



From this Verse we may observe three Doctrines.

Doct. 2. *That the Peoples eyes must be taught by the Ministers holiness of life; as well as their ears by the Ministers soundness of Doctrine.*

Paul did not teach one thing, and practice another; he practised as he preached, and he both practised and preached the forementioned Duties in the Verse before the Text. And to this end the Lord appointed a Ministry to be perpetuated through all ages of the World: And it is the Lords appointment, that peoples ears should be taught with sound Doctrine, to the matter and manner of it; and it is the Lords appointment, that the peoples eyes should be taught by the Ministers holiness of life, as well as their ears by their soundness in Doctrine: And this is necessary for the Minister himself, and necessary for the people. No marvail then that a faithful Ministry is the But of the Devils malice, of his craft and

cruelty, and that the Devil hath in all Ages attempted and endeavoured utterly to overthrow the Ministry, or to poyson and fly-blow it shamefully: and this is the method whereby Satan hath endeavoured to fly-blow the Ministry. Why then see the folly and madness of those people who affect or cry up those Ministers who do not teach their people with sound Doctrine, or a holy life; and whether there be not such Ministers which do not teach their peoples ears with soundness of Doctrine, or their eyes with a holy life? and whether there be not such people as do cry up such Ministers? and whether or no such people as are not guilty of spiritual folly and madness? judge ye.

Doct. 2. *A Ministers soundness in Doctrine, and holiness of life and conversation, doth lay a very great obligation on a people to a due consciencious practice of every commanded duty.* The Apostle we see, maketh his Preaching and Practice an argument to excite the *Philippians* to the forementioned commanded duties, as in the Text, and the verse before the Text.

As first of all, the Appellations and Titles given in Scripture to such Ministers whose Doctrine is sound, and whose Lives and Conversations are exemplarily hol.

They are called, 1. *The Salt of the earth*, as *Matth. 5. 13.* read that, saith Christ to those great Teachers of the Gospel, and Dispensers of his Oracles, and in them to their Successors. Salt hath two things in it, namely, Sharpness and Savouriness: and thus Ministers, first must rebuke sharply, that people may be found in the Faith, as *Paul* joyns *Titus* as in *Titus 1. 13.* And secondly, Ministers must speak savoury things to every person, and to every palate, that their people may be savoury both in heart and life; but to be as unfavoury as stinking carion in

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in the nostrils of the Almighty God, under such a favour-
ry and seasoning Ministry, this is woful. It is the na-
ture of salt to cause barrenness where it seasoneth not;
therefore we read of *Abimelech*, *Judges 9 45.* that he
sowed the City with salt: So that the people who live un-
der a sharp and savoury Ministry, and are not seasoned
therewith, and preserved from putrefaction in their sin
and corruption thereby, their case is very dangerous.

2. They are called again *the Light of the World*, in
Matth. 5. 14. read that. As for their Doctrine, *the*
salt of the Earth; so for their Lives, *the Light of the*
World; and they must therefore lead convincing lives, as
John 5. 35. read that; it is there said of *John the Bap-*
tist, our blessed Lord and Saviour gives him this com-
mendatory Character, or Testimonial, *That he was a*
burning and a shining light; burning in himself, and shin-
ing to others: Or as it was said of *Basil*, *Thundring in*
his Doctrine, and lightning in his Life and Conversation.
Now if good Ministers be the light of the world, then
hence we may infer.

Inference 1. That without a godly faithfull Ministry
the world lieth in darkness, ignorance, error, sin and
misery. It is said of *Galilee*, in *Matth. 4. 16.* *That the*
people who sate in darkness, saw great light, read that.
Why, had they not Priests and Levites? I answer, they
had indeed sorry Priests, but they had not a faithful Mi-
nistry; and therefore the Evangelist tells them *they sate*
in darkness, yea, *in the region and shadow of death*, not-
withstanding the sorry sottish Priests they had: But
when they had a faithful Ministry, they are said to see a
great Light. Again, If good Ministers be the light of
the world, then we may draw this Corallary, That to
be offended at the light of a faithful and powerful Mini-
stry, argues and speaks a very sinful and wretched frame
of heart. Nothing is so excellent, but some will be
B 2 displeased

displeased at it and with it, as *Eccles. 11. 7.* Even the light it self we know is offensive to sore eyes; and thus the burning and shining light of a godly and faithful Ministry is offensive and terrible to some; but who are they? sore diseased souls, the Lord knows. The Ark of God, which was the monument of his presence, whom did it smite with Emrods, but the *Philistins*? What then is the Ale-bench more easie to thee then thy pew is to thee in this place? then a Conscience, Soul-searching Sermon? what, art thou offended at a powerful faithful Ministry? Oh fearful plague-tokens!

3. To do all that man can do to put out the Light, this is worse. It is the most horrid, hellish plot that can be assigned or named; and of this I am sure the Church of *Rome* cannot plead Not guilty, which like the Scribes & Pharisees, take away from the people the key of knowledge, and shut up the Kingdom of Heaven against men. How terribly doth our blessed Lord thunder-strike those stupid Pharisees for this! *Matth. 23. 13.* And as did the Pharisees, so did the Papists: For 1. Heretofore they made it a mortal sin to read Gods Word. 2. Afterwards, they clogged the liberty they granted with such cautions and restrictions, as that very few escaped of those that were within the reach of the Inquisition. 3. Those clogs contented not; but now it is thought fit utterly to deny liberty; and can there be a more horrible hellish plot assigned then this, to take from people their knowledge of Salvation? And thus the Church of *Rome*, whether they have Church-snuffers or not, to be sure they have Church-extinguishers, and various means to put out the light. O fearful is this! as in *John 3. 19, 20.* *That is the reason men hate the Light, because their deeds are evil.*

Again, If good Ministers be the Light of the world, then hence may we draw this Conclusion, That it concerns

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cerns people very neerly to believe in the light, and to walk in the light, and to work while the light lasteth, as our blessed Saviour exhorteth in *John* 12. 35, 36. read that. God sets up his Ministers as Lights, as Candles on the candlesticks of his Church, to awaken men, and to light men unto eternal life: And ought not people to pray hard, and to work hard while the light lasteth? God removes many times the candle and candlestick, and makes the Sun to go down at noon-day, as *Amos* 8. 9. so darkens the Earth at clear day. Good Ministers they are called the light of the world, and they are called,

3. Stars, as in *Revel.* 3. 1. And who are meant by the seven Stars? *Rev.* 1. ult. they are the Angels, that is, the Ministers of the seven Churches. Now the Stars are said to affect those inferiour bodies. 1. By their influence. And thus godly and faithful Ministers, by the influence of their lips they feed many with the bread of life. 2. By the regular motions of their lives they confirm many. 3. By the light of both they confirm many: One while their employment is to instruct poor souls, and so they are like Stars shining in a dark winter-night; another while they are to converse in their courses, *Judg.* 5. 20. Now to enjoy and live under the Ministry of such Stars, and yet to walk in darkness, and to have fellowship with the works of darkness, to remain unconvinced, unconverted, unhumbled, unmortified, unfruitful, this is woful, this is a very lamentable state.

4. They are called the Lords Messengers and Embassadors, *Mal* 2. 7. and the Ministers of the Gospel: for indeed the Ministers of the New Testament they are nowhere called Priests, they are called Embassadors for Christ, *2 Cor.* 5. 20. Godly, faithful Ministers are the Lords Messengers and Embassadors in matters concerning the Soul, the precious, immortal, never-dying soul

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of man, not in the matters of this life, but for the soul. Now this is no mean employment to treat with God for the soul.

5 They are called the Lords Husbandmen. Gods Church is his husbandry, 1 Cor. 3. 9. and Ministers are Gods husbandmen: naturally we are like a barren wilderness; now the Lord sends his husbandmen to those barren wildernesses, to make it a fruitful Paradise: Now for Gods husbandmen to plow, sow, and harrow, and yet no fruit, no crop, Isa 5. 6. when Gods Vineyard brought forth no fruit, *I will take away all their rainy clouds*, saith God; you shall have clouds, but you shall have clouds without rain; you shall have Ministers still, but such as shall never do your souls any good.

Well, you see the Titles given to them in Scripture: They are called the Salt of the Earth, and the Light of the World, and Stars, and the Lords Messengers and Ambassadors, and Husbandmen; all which doth import a very great obligation lying on a people who live under such a Minister, and who live under and practice every commanded duty.

Inference 1. Dangerous and fearful is the estate of those who have enjoyed and lived under, and have not been wrought upon by such a Ministry: And this will appear, if we consider, 1. How fearful a sentence the Lord Jesus Christ hath given to those that live under, but despise and profit not by the Ministry of his faithful Servants, *Matth. 10. 14, 15.* And do not think that Christ said this touching the Ministry of the Apostles only; certainly the Lord Christ would have it to be understood of the Ministry of all his faithful servants, whom he sendeth to teach his people, *John 13. 20.* whomsoever he sends; and so, *He that despiseth whomever I send, despiseth me.* Then is the message of the Lords faithful mes-

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messengers received aright, when people do not only hear it, but receive it, and bring forth fruit, as our blessed Lord speaks of good hearers, *Mark* 4. 20. Those are they that hear and receive the fruits sown in good ground; And thus our blessed Lord expounds himself, *Matth.* 11. 24. he telleth us there that they of *Caper-naum* shall be in a worse case then they of *Sodom* and *Gemorrhah*; and why? because they repented not at Christs Sermons and Miracles; they were not to be seen in their lives, notwithstanding Christs Ministry, notwithstanding Christs Preaching and his miracles among them, they did not amend their hearts and wayes: Oh how fearful a sentence hath our Lord Jesus Christ denounced against such!

2. If a people be not wrought upon by such a Ministry, what hope can such a people have that any thing shall do their souls any good? for is not the Ministry of Gods faithful Servants the power of God to Salvation, and the ministration of the Spirit? *2 Cor.* 3. 8. That is that Ministry whereby the Spirit of grace and holiness is infused into the hearts of the Fathers chosen ones in Christ Jesus. The Poet speaks of excellent Musicians, who by the power of their musick made stones to leap into a wall. A godly, faithful Ministry hath done more, it hath taken the stone out of mans heart, and hath given them new hearts: it hath made all the commandments of God easie to many a poor soul, because it loves its Father, its Redeemer and Comforter. There is a kind of obedience in a godly faithful Minister: and if this will not do, nothing will, as in *Luke* 16. 31.

3. Is not the cause of the non-proficiency of such a people under such a ministry in themselves? Oh men do hinder the fruit of the Word in their own souls, the powerful operation and working of the Word on their own souls! The Lord prophesies that sentence on the

Jews, *Matth.* 13. 14 he layes all the blame on themselves, and assigns their own sins as the reason and cause of it, as in *verse* 13. And thus our blessed Saviour expounds the parable of the Sower, shewing how many that hear the Word are never the better for it: and he layeth the blame on themselves, as in *Luke* 8. 14. What then? hast thou not profited under the ministry of the Lords faithful servants? Oh lay the blame on thy self.

4. Consider, hath not the Lord himself a hand in the proficiency or non-proficiency under such a ministry: surely the Lord hath a chief hand in making the ministry of his servants fruitful or not fruitful to them that enjoy it: Now to enjoy and not enjoy, is it not fearful sign that ye are not of God? as *John* 8. 47. is it not a sign that thou art not of Gods Elect, at least of Regeneration? But you will say, Did not the *Jews* hear Gods Word? Yes, they did with their bodily ears, but they heard it not with faith, submission, and fruitfulness, and therefore our blessed Saviour tells them, they were not of God, that is they were at least in an unregenerate, if not in a reprobate condition: And so *John* 10 26. *Ye are those goats* (saith Christ) *that must stand at my left hand in that great day;* and then unbelievers shall reflect on themselves, not on Christs Ministry by the mouths of his servants.

But if any should say, What then, will you say that all of us are reprobates that are not wrought on by your Ministry?

I say not so: for that seed which hath been sown on you, may do your souls good hereafter, though it hath done them little or no good as yet.

But secondly, this I may boldly say, That if any of you die in your present state, unconverted, unregenerate, you will carry with you to your grave as fearful marks of reprobation, as any we can find in the whole

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Book of God. *John* Baptist compares the Ministry of the Gospel to a Fan, *Matth.* 3. 12. When the Lord Jesus maketh use of the ministry of his faithful servants among the people, when he maketh use of those fans, it will appear who among them are wheat, and shall be gathered into the Lords Garner; and who among them are chaff, and shall be cast into the fire. And now whether the present state that you have lived under, and are not yet wrought upon by a faithful Ministry, be not very dangerous, judge ye. And so much may suffice for the Doctrinal part.

If it be so then, *That a Ministers soundness of Doctrine, and holiness of life and conversation, doth lay a great obligation on a people conscientiously and duly to practice every commanded duty*; Then first of all, the first Use we shall make of this Doctrine shall be by way of Trial and Examination, and that in two particulars.

First, Whether you in this Parish, in this place, you here before the Lord *do make conscience of the due practice of every commanded duty.*

Secondly, Whether the Ministry you have enjoyed and lived under, doth not lay a great obligation on you so to do?

For the first of these, *Whether you here before the Lord do make conscience of the due practice of every commanded duty in obedience to Almighty God*: you may try yourselves by these three excellent ingredients.

First, *Universality*. Canst thou in the witness of thy conscience say, that through grace thou dost every, as well as any part of the Lords revealed Will so far as thou knowest it?

2. *Uniformity*; Dost thou do *all* without prejudice or partiality?

3. *Ubiquity*; Art thou the same at home as abroad, in

in thy closet as well as in the congregation? and dost thou mind inward and secret, as well as open and outward holiness? What saith conscience to this?

As first, Have commanded duties a Throne in your own souls and conscience? Secondly, Have they a throne in thy Family.

First, Have commanded duties a throne in your own souls and consciences? Is your hearts tully posselt with the power of those divine and heavenly Truths, which you have often heard, which hath been again and again inculcated upon you as it was upon the *Thessalonians*, 1 *Thess.* 1. 5. their carnal principles were confuted, their passion moderated, their lusts mortified, their self-ends confounded; are yours so? Have commanded duties a throne in your souls and consciences? Oh that all your consciences could give a satisfying answer to this Query.

Secondly, Have commanded duties a throne in your Families? do you make conscience of Family duties? are your houses *Bethels*, that is houses of God, houses of prayer, are they habitations of Holiness and Righteousness? do you make conscience of relative as well as of personal duties? Oh that all your consciences could give a satisfying answer to this Query!

But now the second Branch of this Use of Trial and Examination is this, Whether the Ministry you have enjoyed and lived under, doth not lay a very great obligation on you to put in execution every commanded duty? as *Rom.* 10. 6, 7, 8. that is, the Word of Faith we Preach; read that place: And may not we take up that with some variation, and say, You have heard of the disease, the misery and remedy; When the great God shall arraign thee at the great and fearful Day, and shall say thus, Thou rebellious wretch, why didst thou
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not forsake thy evil wayes, thy drunkenness, thy tippling, thy covetousness, thy snuffing at purity, thy inveterate heat and spight against my holy wayes and Ministers? why didst thou not forsake thy evil wayes? wilt thou be able to say, Lord, I lived under 1. a soul-betraying, non-resident Minister, one that made it his business to fleece indeed, not to feed the flock; or 2. Under a soul-poysoning Innovator; or 3. Under a soul-pining dry-nurse; or 4. Under a soul-misguiding guide; or 5. Under a soul-unsetling temporizer; or 6. Under a soul-destroying discourtenancer.

1. Canst thou say that thou livest under a soul-betraying, non-resident Minister, one that made it his business to fleece, and not to feed the flock, one that looked after the wool and fat of the flock; the fleece, but never minded the flock: but non-residency hath been hitherto decried, as that as breeds a Minister idle and erroneous, or licentious? but wilt thou be able to say, Lord, I lived under such a Minister, that was a soul-betraying Minister, one that was greedy of Livings, and had perhaps two, or three, or four, but so bad a man, that the worst was too good for him? or wilt thou be able to plead, or canst thou say,

2. Lord, I lived under a soul-poysoning Innovator, one that was for formality more then reality of true worship; one that preached such Doctrine as did not season, but poyson and destroy the souls of his hearers; such are Romish Teachers, Jesuits, Priests, and Seminaries, who so affect the outward pomp, as they neglect the inward power of it? Wilt thou be able to say, Lord, I lived under the Ministry of such a one, who was more zealous for the formality of thy worship, then the reality: more zealous for those things that will not endure the trial of the Lords day of appearance, then for the substance of Religion: Or

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3. Canst thou plead that thou livedst under a soul-pining dry Nurse, one that did not, or could not feed us with the sincere milk of the Word, one from whom thou never heardst a soul-solid, a soul-working Sermon all thy life? I appeal to your Consciences: have you not heard often of your miseries, and Gods mercy, and Christs merits? Have you not heard often of the necessity of a holy life? Oh the convictions, informations, exhortations, perswasions, directions, you have enjoyed and lived under! Hath not thy state by nature been ripped up, and the Anatomy, (not of the Council of Trent) but of Gods Book, been shewed to thee? What shall I say? hath not Hell and Damnation to all rebellious, and Heaven and Salvation to all true penitent souls, been preached to you?

4. Or canst thou say that thou livedst under a soul-misguiding guide, as 1. A blind Seer, a blind Watchman, a blind Leader of the blind, one who knew not Heavens way? Canst thou say thou livedst under such a creature that is not to be found in Christs Catalogue, an Idol-preacher, as in *Psalms* 135. 15, 16, 17. verses, read that. Or 2. If not ignorant, yet one so vicious, that he pulled down more with his foul hands, then he built up with his fair tongue? Canst thou say thou livedst under one, who by his conversation gave his Doctrine the lye? Wilt thou be able to plead thus at the great day? or wilt thou be able to say,

5. That thou hast lived under a soul-unsettling Temporizer. What would he not do rather then he would lose his Living? which made me think Religion to be but a fancy. Wilt thou be able to say at the great Day, Lord, it was my sad lot and portion to live under the Ministry of such a one, who tuned his Fiddle to the times of every one? I, or lastly,

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destroying, dis-countenancer of all purity and holiness? one (perhaps) though no dunce, or drunkard, yet a profane scoffer, one that preached holiness out of his Pulpit, and Parish, and House, and the like.

But first of all, we can through grace appeal in this cause both to the Lord and to your selves, that it hath not been so with you.

2. Consider how unexcusable you will be, if you live and die in your ignorance, impenitency, and unbelief.

1. Consider, we can in this case appeal both to the Lord and to your selves. 1. To the Lord: we are able with an humble boldness to appeal to him, and say, Lord, thou knowest we have given this people warning, *Ezek. 3. 18*. Now blessed be the Lord, we can humbly appeal to his Majesty, Oh Lord, thou knowest we have warned the wicked to turn from his wicked way, and the profane from his profaness, and the superstitious from his superstition, and the schismatical from his schism, and the formal from his formality, and the civil honest man from resting in his morality. Oh blessed be thy name, we have endeavoured to take off this people from all their sandy, quagmoiry foundations! Lord, thou knowest our prayers for them. And so

2. To appeal to you: And this was a very great comfort to St. Paul, that he could appeal to the people themselves, as *Acts 20. 26, 27*. This was a great comfort to him; and blessed be the God of Grace, it is a great comfort to us, that we can take you to record, that we are pure from your blood; we have not ceased to declare all that the Father hath shewn to us; we have not been affrighted by any man, or mens frowns, nor debauched to conceal any part thereof by any mans smiles.

2. Consider how inexcusable you will be, if you live and die

die in your ignorance, impenitency, and unbelief, Ezek. 3. 10. Observe it, if you miscarry for Eternity, the blood of your souls will not be charged on us; nay, it will be on your own heads: And therefore the Apostle Paul, when he preached Christ to the Jews, and they opposed and blasphemed, their blood was upon their own heads, as Acts 18. 5, 6. Oh consider it! if your Ministers have been faithful, they are clear, and free, and guiltless; the Lord will never charge the blood of souls on them. Consider it therefore, how speechless will you be at the great day, if you live and die in your sins? may not the Lord say of this place, as he did of Capernaum? Matth. 11. 23. for thou hast enjoyed the Ministry of many of my servants: Dare any of you meet us in the day of judgement, under whose Ministry you have lived in an unregenerate estate, and say that you have lived under a soul-betraying, non-resident one; or under a soul-poysoning Innovator; or a soul-pining dry nurse; or a soul-misguiding guide: or a soul-unsettled Temporizer, or a soul-destroying discountenancer in an unregenerate estate? The Lord will then make you to know what it was to have a faithful Labourer among you, as Ezek. 33. 33. Then, when you shall be convinced in your own Consciences, you shall then say, you heard all those things, and we cannot say we were unwarned, either in sin or danger: we cannot say we were untaught our duty either to God or man: we had precept on precept, but we slighted all warning, and exhortation, and direction, therefore now are lost and undone everlastingly. So much may serve for the first Use.

The second Use is a use of Direction, which will fall into many very suitable and practical particulars, where-to I do beseech you to hearken unto, as the words of a dying man do commonly take the deepest impression on

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on the surviving hearers. Now this may be, for all that I know, my last words to you in this place: therefore I beseech you to hear me: An interruption, a suspension of my weak worthless pains and labour among you there will be, for any thing I know, from this day; but observe, it is no Resignation from me, or my Reverend Brother: and therefore what other dissolution of the property and relation between your Pastor and you, there may be, as of that mutual intercourse, I shall not account or call it a forfeiture of his place, whatever others may call it, let them call it what they will. Then hearken to my words, as the words of a dying man, yet not dead, but alive, and perhaps shall not die, but live and declare the Word of the Lord, and hold forth the Word of the Lord to you many a time in this place, when ever it pleaseth God to set open a door for me.

If it be so, *That the Ministers soundness in Doctrine, and holiness of Life and Conversation, do lay a great obligation on a people duely and conscienciously to practice every commanded duty:* Then from this Doctrine I would suggest and leave with you several words and hints of counsel: And oh that the Lord God of Heaven would effectually engrave and set them home on every one of your hearts!

My first Counsel is this, *That when the Lord taketh away such Ministers, whose Doctrine is sound, and their Lives exemplarily holy, you would then be duely apprehensive, and deeply sensible, both of the inflicting cause, and also of the meritorious deserving cause thereof.*

1. *For the inflicting cause;* and that is the Lord himself, *Isa. 3. 1, 2. Who is it that taketh away from a people the natural staff, the civil staff, and the spiritual staff?* saith the Prophet: *The Lord, the Lord of Hosts.* Who ever it be that is the instrument, it is certain it is the Lord himself that is the principal efficient cause of this
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judgement on a people: and this will appear, if we consider,

1. The Lord hath threatned this judgement on a rebellious people, *Amos 8. 11, 12. I (saith the Lord) will bring this judgement on them.* A most dreadful spiritual judgement! Gods Word is the spiritual food of our spiritual lives: and therefore, as the granting of it is a blessing indeed, so the withholding of it is a judgement indeed. This direfull, dreadful judgement of the Lord, we see threatned; yea, that is not all; the Lord hath not only threatned it, but

2. Inflicted it. As the Lord hath taken away his faithful Messengers and Embassadors,

1. Sometimes by death, out of the world, out of the land of the living. And thus the Lord took away the Prophet *Enoch, Gen. 5. 24.* And

2. Sometimes by removal. Thus the Lord took away the Prophet *Jonas* from *Israel*, and sent him to *Ninive*, as *Jonah 1. 2.* And thus *Paul* and *Barnabas* went away from the *Jews*, and turned to the *Gentiles*, as *Acts 13. 4.*

3. Sometimes by deprivation. A time there was, when the good Priests and Levites were forced to flee their own places and possessions, *2 Chron. 11. 13, 14.*

4. Sometimes by Suspension. Thus a time there was, *When it was said to the Seers, See not, and to the Prophets, Prophecie not, Isa. 30. 9, 10.* Thus a time there was, when people would have Pastors, but would not endure faithful *Jeremiah*: and a time there was that that was a Law made, *Look ye speak no more in the name of Jesus, Acts 4. 18.* and a time there was, when *Paul*, and *Timotheus* and *Silvanns* were forbid to preach to the *Gentiles*, as *1 Thes. 2. 15, 16.* Thus we see the Lord himself hath inflicted this dreadful judgement on a people: and the Lord

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Lord hath divers wayes, and methods and means to inflict it.

3. Consider, *The Church and people of the Lord hath been very sensible of the Lords hand in this Judgement*, as we may see in *Psalm 74. 1. & 9. verses compared*. Why, what is the matter? as if they had said, God was wont heretofore to give us signs and tokens, he would even work miracles for us; the Lord would send us some Prophets to converse with; and instruct us; we had those that could tell us how long our troubles should last; but now we see no sign, the Lord leaveth us as it were to the wide world: and how sensible was the Lords Church in this judgement! as ver. 1. of that *Psalm*. This is the first endeavour, *We are to be duely sensible, and deeply apprehensive of the inflicting cause of such a Judgement; and that is the Lord himself.*

2. Of the meritorious Cause, and that is Sin. Say not we, It is long of such or such, but it is long of our selves: we may thank our selves for this, and we appeal to your selves whether this judgement may not be charged

1. From the general inflexibleness and untractableness of people under the Ministry of the Word: For this very cause the Lord plagued and poured his vengeance upon the Ten Tribes, as in *2 Kings 17.* from ver. 13. to 19. *The Lord testified against Israel by all the Prophets, and by all the Seers, saying, Turn you from your evil wayes; notwithstanding they would not hear.* And for this very cause did the Lord afterwards plague all *Judah*, as *Jerem. 29. 17, 18, 19.* And for this very reason did the Lord Jesus Christ remove *Paul* from *Jerusalem*, because the people were a stiff-necked people, and they would not receive *Pauls* testimony concerning Jesus, as *Act 22. 18.*

Paul had a great desire to stay at *Jerusalem*, as appeared by his reasoning with the Lord, as *ver 19, 20*. But what saith the Lord Christ? *ver. 21*. Now can *England*, can *London* plead Not guilty of this heinous provocation, a general unflexibleness, untractableness under a Conscience ransacking, Conscience-searching Ministry? What shall the Lord do with such a people, under such a Ministry? Is it not just with God to let them alone that are profane and superstitious? let there be like People, like Priests: let the blind lead the blind, and let the wicked, rebellious Minister lead a wicked, loose people, that both may perish together everlastingly.

2. The unfruitfulness, formality, lukewarmness, declining of Gods own people: and for this the Lord threatens the Church of *Ephesus*, *Rev. 2. 4, 5*. I have (saith Christ) somewhat against thee, thou hast left thy first love; though not absolutely for nature, yet eminently for measure; And can *England*, can *London* plead Not guilty of this sad provocation? Now indeed we cannot but observe, and approve of your flocking to the Lords Ordinances, as Doves to the holes of a window; but did you do so some months ago? Oh your voluntary and fearful distractions, avocations diversions from the worship and service of God! And is it not just with the Lord to take away that abundance, and choice of spiritual helps a people had, when they approved not of them, yea, when they undervalued, and despised, and abused them? Oh the Lord God help us all to affect our souls, and to lay our selves low before his all-seeing Majesty for our provoking him to do this! and endeavour to be duly apprehensive, and deeply sensible of the *flitting* cause, and meritorious cause thereof.

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2. *Take heed of a prophane delight in loose, lewd, wicked, dissolute Ministers.* And here we will premise two or three things.

1. *Too many people are too ready to cavil at many Ministers without a cause.* The life of our blessed Lord and Saviour, was it not traduced? did not some say that he was a friend to Publicans and sinners? We see Christ was cavilled at, and quarrelled with by some: And thus the holy Apostles, their lives were traduced, they went through evil report, as well as good report, 2 Cor. 10. 2. And thus *Athanasius*, who was traduced for an Adulterer by the *Arians*; and so *Luther* and *Calvin* are represented and reported by the Papists, as if they had been the vilest creatures in the world: The wicked man cavils at, and finds spots, at least does what he can to find spots in the Sun; and some who are not so wicked, do look for an Evangelical perfection in Ministers, and all theirs, their wives, and their children, and their servants, and their company: How ready are people grossly and uncharitably to censure a Minister for any spot, yea, the least they discern in him, or his! and is this their vertue? nay, is it not their vice and corruption?

2. *It is no breach of the Churches peace, no argument of a contentious and unquiet spirit in a Minister, to speak vilely of vile Ministers and enemies of the Churches peace.* Why, who are they? *John Baptist* tells us; he calls them vipers, a generation of vipers: why, were they not Preachers? *Mat. 3. 7.* and will you say that *John Baptist* was a man of a contentious spirit, of an unquiet spirit? And who are they whom our blessed Saviour calls a generation of vipers? as *Matth. 12. 34, 38, 39.* and who were they that our Saviour calls a generation of vipers, and an evil and adulterous generation? were they not Preachers? and

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it is very observable, both *John Baptist*, and our Saviour did call those Preachers thus, even in the hearing of them who were their ordinary hearers; and do but observe what strange terms of disgrace *S. Peter* gives them, *2 Pet. 2. 12.* to certain Preachers in his time, *ver. 14.* what strange terms doth the Apostle give those Teachers, whose pernicious wayes many would follow, as in *ver. 2.* of that chapter! but did not the Scribes and Pharisees sit in *Moses* Chair? and did they not preach some good Doctrine, insomuch that *Jesus Christ* bids the people hear them, and observe what they said, though not what they did? as *Matth. 23. 1, 2, 3.* Therefore may some say, It seemeth strange, that *Christ* should thus disgrace the Scribes and Pharisees: was not this the way to make their Ministry contemptible?

First, It is very clear and undeniable, that there were a generation of pittiful sorry Teachers, as in *Matth. 9. 36.* Why, did not the people enjoy the teaching of the Scribes and Pharisees? yes, they did; but the Scribes and Pharisees were Idol Shepherds: they knew not how to feed their flock, and therefore *Christ* lookt on the people, as sheep scattered abroad for all the Scribes and Pharisees. They did not understand that there was heart-murder, or heart-adultery, untill our blessed Saviour instructed them. The Scribes and Pharisees they did but strike at the bough only, but our Saviour preached with authority, and not as the Scribes did. And withal I answer

Secondly, That beyond all peradventure our blessed Saviour saw that although the Scribes and Pharisees did teach some truths, yet by their life and doctrine they did more mischief then good, and therefore the more credit they had among the people, the more mischief they were like to do; and therefore

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fore from hence our blessed Saviour calls them a generation of vipers. But I hope you will not count it an argument of the Churches peace, to speak vilely of a vile Ministry. It was no more then *John Baptist* did, and then our Saviour did.

Thirdly, No mans sin deserves so sharply to be re-proved as the sins of Ministers; because their sins of all others are chief sins committed in a land; at the Sanctuary prophaneſs too too often begins. Therefore when Gods people met in their publick faſts, made ſolemn confeſſion of thoſe ſins of the firſt magnitude, by which they had moſt provoked the Lord, they do make confeſſion chiefly of the ſins of their Magiſtrates and Miniſters, *Neh. 9. 33, 34.* The *Jews* there bewailed the ſins of their Magiſtrates and Miniſters, as the particular cauſe of their plagues. Oh the ſins of Teachers are the teachers of ſin: and therefore no mans ſin deserves to be ſo ſharply re-proved, as the ſcandalous ſins of Miniſters. Now if you love your ſouls, take heed and beware of a profane delight in lewd, looſe, diſſolute Miniſters. We find the Lord complaining of the wickedneſs of the Prophets, and of the Priests and People, as *Jer. 5. ult.* the People did take a prophane delight in falſe Prophets, and in polluted Priests; and ſo likewise in the Prophet *Micah, ch. 2. v. 11.* the people, although they did oppoſe the Prophet *Micah* and other true Prophets, yet they did approve of, and delight in falſe Prophets, ſuch as were of their own leven, their own way and mould, ſuch as would flatter them and promiſe them wine and ſtrong drink: and are there not many ſuch people in the world, that had rather hear ſuch a Miniſter, than ſuch as preach cloſe-walking with God, and of getting to Heaven under pain of damnation? Will you cry up, and will you

profanely delight in a Ministry that shall preach Peace, Peace, to all profane rebellious people? in short such a one as will poyson you in his Doctrine, or in his example.

Thirdly, Take heed and beware of a sinfully idolizing of godly, faithfull, Ministers; the Apostle decries this with much zeal, ardency, and fervency of spirit; what is *Pauls* planting, and what is *Apollos* watering? 1 Cor. 3. 5, 6. as excellent gifts, parts and graces as these men had, yet they look higher: so it is your duty to look above mens parts, and above mens gifts and graces: *Paul* and *Apollo* cannot give increase; *Paul* indeed may plant, but there is no rooting indeed of these plants, but by Christ. And read ver. 7. it is God, and he only that can give increase: as *Elisba's* Servant could carry his Masters staff, and lay it on the dead child, but the child could not be raised to life, untill *Elisba* came himself: thus godly faithful Ministers can but lay Gods Message before you: but unless the Lord set it to the heart, never a dead soul can be raised from the death of sin, to the life of grace and holiness. Remember, godly and faithfull Ministers, although they have the Lords Sword, yet they have not the Lord Christs Arm: and alas what can the Lord Christs Sword do without his Arm?

Fourthly, Take heed of being leavened with prejudice against the Ministry of the Word, because of the misdemeanour or miscarriage of the Minister. Surely the efficacy of the Word and Sacraments doth not depend on the quality of the Minister. It is the Word of the Lord that converts, not the person of the Dispenser or Speaker. A seed that is sown in a good soyl, may, yea will grow and thrive, although perhaps the Sower had a very dirty hand; as

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2 Cor. 3. 2, 3. the Apostle tells the *Corinthians*, that they are, saith he, *the Epistle of Christs Ministry by us*; the Hand is Christs, Ministers are but the Pen. Hence it was, that the Ministry of the Scribes and Pharisees was not to be rejected, but to be esteemed so long as they failed not in the substance thereof; and hence the Apostle rejoyceth that Christ was preached of the false Apostles, *Phil. 1. 15, 16, 17, 18.* though out of envy; take heed therefore and beware of a total separation from, dissenting of, and forsaking Church-assemblies: and yet I conceive it is a very rare thing for unconverted Ministers to convert some. For what saith the Lord by the Prophet *Zephania*, *Zeph. 3. 1, 2, 3, 4.* *Oh saith the Lord to Jerusalem, that hath such Prophets and such Priests, woe to such a City, to such a Country to such a Parish;* and what saith Christ himself in *Matth. 15. 14.* *Let them alone*; oft times it falls out so: that it made Archbishop *Abbot* speak in a Lecture of his, and profess, that his heart did even bleed within him, to think of the precious souls of many people who had such Ministers, that if they had not been in the Ministry, they would not have been fit Hogherds for Swine. And yet we must remember not to tie the efficacy of the Word and Sacraments to the goodness or badness of a Ministers person.

Fifthly, Take heed and beware of being leavened with prejudice against all Ministers, because of the vileness and monster-like unbeseeming carriage of some Ministers. It hath been granted over and over and over, that some Ministers evil, licentious carriage and conversations are notorious; the Lord knows, too many Ministers have *Esaus* hands with *Jacobs* voice: what then, must this redound to the general disgrace of all Ministers? Because some professors

of the Law live lawless, must therefore all be censured and condemned for lawless livers? Because *Judas* was a Devil, and a son of perdition, will you therefore say that all the Disciples of Christ were naught? Perhaps you do know some Sir *Johns*, some blind Seers, some blind watchmen, who know not Heavens way, some blind droans: or secondly, some that carry themselves insolently, as *Jer.* 20. 1, 2. as *Pashur* did: or thirdly, some that are too too like that evil servant in the Gospel, as *Luke* 12. 45. or perhaps you know fourthly, some apostatizing *D. masses*, who embrace this present world, and revolt from their principles and profession, as *2 Tim.* 4. 10 Or perhaps you know, fifthly, some aspiring and climbing *Diotrephes*, as *John* 3. 9. perhaps you know some such as these as I have instanced; what then? is there any profession as it were, but it hath a certain skum? why then in the face of some, who thorow grace are free from these miscarriages, take heed and beware of being leavened with prejudice against all Ministers, because of the villainess and miscarriage of some.

Sixthly, Be earnest with the Lord for a godly, faithful Ministry, whose labour and pains among the people the Lord useth to bless. The Lord Jesus Christ is the great Patron of all Livings, as a Reverend man, now in Heaven, once said; He can present whom he will to a Parish, and he can restore whom he will to their people, as *Acts* 12. 5, 6, 7. as he did *Peter* out of prison by the peoples prayers; and thus when *Paul* was in prison at *Rome*, observe how he writes to *Philemon*, in *ver.* 22. of his Epistle; and thus when the Author of the *Hebrews* was restrained from preaching, observe what an Exhortation he useth, *Heb.* 13. 18, 19. Oh pray therefore, pray for
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godly faithfull Ministers, their pains, their labours, the Lord useth to bless among a people; as *Mal. 2. 6.* we read that the Lord blesteth the labours of *Levi*, so that he was an Instrument in the Lords hand to turn wicked men from their iniquity; and *ver. 5.* so it was said of *Barnabas*, that by his Ministry much people were added to the Lord, *Acts 11. 24.* And if we would have godly faithfull Ministers, as we must pray for them, so we must first repent us of our sins, *Jer. 3. 14, 15.* repent we must of our sins, and particularly our contempt of the Ordinances and Worship of God. Secondly, We must prize the Gospell more than we have done; the Gospell loves to come and stay where it is welcome. Of all the seven Churches of *Asia*, the Church of *Philadelphia* was the best: that Church used the Word best, and that Church enjoyed the Word longest. Be earnest with the Lord for godly faithfull Ministers, whose pains and labours among the people the Lord useth to bless and prosper.

7. Be earnest with the Lord, that the refining Work of a Nationall Reformation, a City, a Country, a Family Reformation, a personall Reformation may begin at the refining and purging of Ministers. None will deny, but that there is great need of a Reformation; there is none of you but will confess, that the seed of leaven had need sometimes to be winnowed out from among us, as *2 Chron. 29. 48.* *Hezekiah* began at the Priests and Levites, *Hezekiah* began his reformation at them: and thus at our first reformation, the Protestants did then affirm, that there could never be any good Reformation, unless they began at the Court of *Rome*: and it is very observable, that when the Prophet speaks of the Lord Christs coming, as a refining fire, and as Fullers soap, this

this also is prophesied, of refining the sons of *Levi*, *Mal. 2. 2.* when he shall purifie the sons of *Levi*, when he shall purge them as gold and silver; as it was in *Judah*, in that good Reign of that good King *Hezekiah*, *2 Chron. 29. 34.* the Priests were too few there; and as it was in *Judah* then, whether it be not so in *England* now, I affirm not, but leave you to judge. But a Ministers soundness in Doctrine and holiness of life and conversation, should lay a great obligation on a people, duly and conscientiously to practice every command or duty. And this may suffice for the second Doctrine. Come we now to the third Doctrine deducible to be handled from this Text; and that is this, *That in the due practice of commanded duties, Gods people may warrantably and confidently expect much of the gracious presence of the God of peace, even in the worst of times.* These things think on, saith the Apostle, *ver. 8. these things do*, saith the Apostle in the Text; and what then? *the God of peace shall be with you.* In the due practice of commanded duties, Gods people may confidently expect much of the gracious presence of the God of peace in the worst of times: Then take counsell from this Doctrine, that you may have the gracious presence of the God of peace with you; and if this Pulpit were my death-bed, I should give such counsells as these following to you.

First, Crown the Prince of peace, the Lord Jesus Christ in your hearts and lives: I say, crown the Prince of peace, the Lord Jesus Christ, in your hearts and lives; receive him as your Lord and King, set a Crown on his head here in your hearts and lives, and he will crown you with peace in this life, and set a Crown of Glory, a Crown of Immortality on your heads in the life to come. If you have Christ, you have all things, all heavenly graces, all spirituall comforts,
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all temporall blessings : if you have Christ, God will, God can then give you all things that are good for you ; without Christ, you are not, and you can do nothing that is acceptable with God.

Therefore this is my first Counsell to you, *Crown the Prince of peace, the Lord Jesus Christ, in your hearts and lives.*

Secondly, Then maintain a constant and conscientious intimate communion with the God of peace. It was good counsell which *Eliphaz* gave to *Job*, *Job* 22. 21. Would you have much of the presence of the God of peace ? Oh then frequently fall down and lye at the foot-stool of the Lords Throne, for grace, and for peace ; and when you do so, be not unmindfull of us, who have often been your mouths to God, and Gods mouth to you. And to engage and encourage you herein, consider,

First, The Lords Jesus Christ hath promised to be with his poor Ministers alwayes, even to the end of the world, *Matth.* 28. ult. If allways, not in the Pulpit only : no, the Lord hath promised to be with his faithfull servants out of the Pulpit as well as in the Pulpit : in the prison sealing the truth, as well as in the Pulpit preaching the truth : Oh then, will you put this in suit by prayer, That the Lord Christ will be with his poor Ministers to the end of the world ? 2. *We shall not fail to pray for you*, 1 Sam. 12. 23. Our sequestering from our preaching-work from you, will give us advantage to lay out more time to fetch sighs from our hearts in praying-work for you : and I trust the Lord will give us hearts, so to improve our time for you, as *Samuel* said : so God forbid we should sin against the Lord in ceasing to pray for you, as *Peter* did to the people with a promise, as 1 Pet. 5. 10. and not only for you : but

Secondly,

Secondly, Even for such as have treated us somewhat uncivilly and unkindly, to say no more of them, although the number of them are very inconsiderable: but for such, I trust we shall not forget in our prayers: as *Moses* fell down on his face for the children of *Israel*, when they treated him very unkindly, and spit in his face; I trust we shall not forget *Moses's* prayer for the people: And so, when they danced before their Idol. *Jeremiah* wept for those in his time, as *Jerem.* 13. 17. And that we shall not to get *Jeremiah*, weeping for you: And I trust likewise, that we shall remember *Stephen*, being on his knees for his persecutors, pouring out his life and prayer together, *Act* 7. 60. I doubt not but my Reverend Brother, and my self, shall remember *Pauls* willingness, to spend, and to be spent both in prayer and preaching for you all. Though the more abundantly he loved, the less he was beloved, *2 Cor.* 12. 15.

Thirdly. Maintain and nourish all tenderneſs in your Conſcience all your dayes: Oh go not without, much leſs againſt the dictates of Conſcience! rebell not againſt the light of it: beware of ſtiffing and ſuppreſſing a warning conſcience, leſt a warning conſcience prove a growing conſcience, and prove a tormenting conſcience: And conſider, Firſt, Remorſe of conſcience hath an eye againſt all ſin paſt. Secondly, Terrors of conſcience, which hath an eye to all ſin to come. Take heed then of all calmneſs of heart.

Fourthly, Take heed of Apoſtaſizing. *Chryſoſtome* hath a notable ſaying, namely, That Miniſters have a greater trouble, becauſe they never find their work as they leave it, as other workmen do. Oh in how ſhort a time doth a poor Miniſter find all his work
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put out of frame and order ! Did not *Moses* find it so ? *Exod.* 32. 8. *Moses* had no sooner turned his back as it were, but the people were turned out of Gods way of worship. And did not *Paul* find it so ? *Gal.* 1. 6. The *Galathians* were quickly removed : *Paul* was but lately gone from them, and they were quickly apostatized. Now this commeth to pass.

First, It is by Reason of a crafty, subtil, deceitfull Devil: As in the Gospell we read, *While men slept, the Enemy came and sowed tares*, *Matth.* 13. 25. And who this Enemy is, we may see in Christs expounding the Parable, ver. 39.

And secondly, Partly by Reason of mens own deceitfull hearts, as *Heb.* 3. 12. observe it. There is an evil heart of unbelief in the best ; it dwels in the best, but it reigns in the wicked ; And what is that ? one of these evil hearts of unbelief, in apostatizing, in departing from the living God.

Thirdly, It is partly by Reason of deceitfull workers, as the Apostle calls false Apostles. Is it partly by reason of such ? Then take heed of apostatizing, either from truth of Doctrine, purity of Worship, or practice of Conversation.

1. From truth of Doctrine. Be not weary of old truths ; take heed, and beware of itching after novell Doctrines ; take heed and beware of admiring this or that opinion, which, as new lights, drop down from Heaven, but indeed is but the smoak of the bottomless pit.

2. From purity of Worship also. Let not your zeal be cold, but kindled against every bracelet of the Scarlet whore. How often doth the Apostle call the people adulterers and adulteresses, because they apostatize from the Word and Worship of God!

3. In Practice and Conversation. Prize the Gospel, love it, and live accordingly to it ; With constancy look on every motion of thy soul, and every action of thy life, as a step to life, or a step to death ; as a step towards Heaven, or a step to Hell, *Heb. 10. 38.* To close this Counsell, the Author of the *Hebrews* bringeth in the Lord, protesting against Apostatizing; If any man draw back from Gospel-principles, and Gospel-worship, or from a Gospel-conversation, saith the Lord, *If any man draw back thus, my Soul shall have no pleasure in him.* Tremble then at this, thou Apostatizer, whoever thou art, wherever thou sittest or standest, *My Soul shall have no pleasure in thee.* I loath and abominate that person, saith the Lord.

5. All of you then study peace, and particularly you who do unfeignedly set your hearts and faces towards Heaven, study peace, and follow after it ; though it run from you, pursue after it. You profess your selves to be them that are truly fearing God, and truly honouring the King, and truly loving one another, Oh then seek peace.

You who do unfeignedly set your hearts and faces towards Heaven, study peace alway, and decline all dividing principles and practices among you, and that you may not either breed or feed circumstantiall differences, or substantiall divisions, consider, God is the God of Peace; our Saviour is the Prince of Peace; our Comforter is the Comforter of Peace; our Calling is the Calling of Peace; our Way is the Way of Peace. Oh that we may so live in Peace, that the God of Love and Peace may dwell with us; and that the God of Peace may live with us here, that we may live with the God of Peace hereafter!



Mr. Bull of Newington-
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John 14. 16.

pray

*And I will ~~send~~ the Father, and he shall give
you another Comforter, that he may abide with
you for ever.*



HE Observation that I commended
to you out of these words, was
this,

*It is the great work for which the
Spirit of Christ is given by God, to
comfort the hearts of his people.*

You may remember that I have formerly opened
the truth to you, and have shewed you what this
Spirituell comfort is, that the Spirit of Christ works
in the hearts of his Disciples. I gave it you in this
Description.

It is that inward, spirituall satisfaction, that the heart of a gracious person finds in, and through Jesus Christ, in all the various dispensations of God towards him, whereby he is enabled to go on in cheerfulness in the way that God would have him, whether it be by a way of doing or of suffering. And herein I shewed,

1. The nature of the spirituall satisfaction.
2. The Author of it, It is God by his Spirit.
3. The Object of it, God through Jesus Christ.
4. The proper Subject of this inward spirituall comfort, the people of God.
5. And lastly, The Effects of the spirituall comfort; it is to strengthen the heart, both to do and suffer.

I came the last time, to shew you how the Spirit of God doth this.

1. He doth it as an enlightning Spirit, by shewing where comfort is to be had, by opening the eyes of understanding, as he did *Hagars* bodily eyes to see the well of water.

2. He doth it as a quickning Spirit, bringing the soul into that capacity to take in the comfort; for what comfort can a dead man receive? a Cordiall and a puddle is all one to a dead man.

3. He works this inward spirituall satisfaction, by discovering the truth of this vitall Principle in the Soul; for a man may have a principle of Grace and spirituall Life in him, and not know it, that though he has the spiritual comfort, yet it is all one as if he had it not.

Now this is the great Question that is debated in the heart of a Child of God, Whether he be regenerated and born again? whether he hath grace in his soul, that grace that will qualifie him for glory? and

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and if he was satisfied as to this, he would not be a moment without comfort: but he is afraid that he is dead in sin, that he is a stranger to the life of grace; hence ariseth all his spirituall trouble; now the Spirit of God comes in, and resolves the case, comes into the soul by his bright Reflections, and fills our souls with comfort: Now we have received not the spirit of the world, but the Spirit which is of God.

4. The Spirit of God is a comforting Spirit, as he openeth the vein of godly sorrow in the soul: Truly this is the next way to spirituall comfort, when a man can once spiritually mourn for sin. *Matth. 5. 4. Blessed are they that mourn, for they shall be comforted.* Godly sorrow opens the vein, and lets out the matter that hinders comfort, and causeth inward trouble in the soul: A gracious man takes a great delight in godly sorrow; oh! its matter of marvellous comfort to a child of God, when he can kindly mourn for his sins.

5. The Spirit of God comforts the soul as he is a mortifying Spirit. Thus he takes away that that is the ground and matter of Believers trouble, mortifying that sin that is the cause of his sorrow; pride, unbelief, inordinate love to the world.

6. The Spirit of God works comfort in the hearts of his people, by setting their own spirit to seek for comfort in Gods own ways.

The last thing I did for the Explication of the Doctrine, was to add some Propositions,, and they were such as these.

1. *Many a gracious heart that hath fellowship with the Spirit of God in his sanctifying work, may feel and find none in his comforting work.* The Sun may operate where it doth not shine: A man may be in a

state of salvation, when he doth not feel the joyes of salvation, *Isa. 51: 3.* You shall find those that feared the Lord, and had the comforts of the Holy Ghost, yet walked in darkness.

2. *Even those gracious souls, that have the fellowship of the comforting Spirit to day may want it to morrow.* This is not daily bread, while the Saints are on this side Heaven. The Solstice of a Christians comfort doth not last all the day long; they are not feasted with this every day; they have the night as well as the day; there is a night as well as a day in the heart of a gracious soul; as it is naturall in the common course of nature, the Sun may shine to day, but it may be clouded to morrow. Thus it was with that holy man, *Psalme 30. 7.* *Lord, by thy favour thou hast made my mountain to stand strong; thou didst hide thy face, and I was troubled.* And God doth this in infinite wisdom, to put a difference between Earth and Heaven, this valley of tears, and that state of glory, that so the hearts of Gods people may be kept in a frame of longing after the state of Heaven: God will have his people be groaning here, that his people may groan after that condition when all sorrowing and sighing shall flee away. God reserves perfect comfort to be the reward of perfect holiness: while our graces are imperfect, we must make account that our comfort will be so too: Tears will be never wiped from our eyes, till sin be quite taken out of our hearts.

3. *Those that have had this spirituall comfort in their souls, they may lose not only the impression of the Spirits comfort, but they may feel the impression of Gods anger.* *He man complains, that the Wrath of God did hang upon him, and that the terrors of God had cut him off.* A gracious heart hath real grounds of

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of consolation, though he hath not present sensible comforts.

A child of God hath alwayes that, that if he did see, he could not be without comfort; the Promises are his support, he hath the first fruits of the Spirit, and right to eternall life: A child of God shall alwayes have so much to keep up his hopes and affiance upon God; a child of God, in the darkest condition, though he doth not see enough to make him rejoyce in God, yet he sees enough to make him trust in God: though he walk in darkness, and see no light, yet he trusts in God. *Job sayes, Though the Lord slay him, yet he would trust in him. David was in great trouble, while he was in that disquiet expostulation, Why art thou cast down O my soul! and why art thou disquieted within me! trust in God.*

5. *Those that have inward comforts from the Spirit, may at the same time have little comfort from Gods outward dispensations.* It may be dark without, when its light within; while Stephen sees nothing but blood here below, he saw Heaven above: And Christ tells his Disciples, *In the world they should have tribulation, but in him they should have peace.*

6. And lastly, *Though this be one great work of the Spirit of God to comfort the hearts of Christs Disciples, yet there are some speciall seasons wherein the Spirit of God gives out this comfort.* There are seasons of sadness, there is a season of heaviness, and there is need of it; *There is a time to weep, and a time to laugh; a time to mourn, and a time to dance.* I shewed you some of the Seasons.

1. One speciall season of the Spirits comforting the renewed soul, is presently upon the souls first salvation. After the Spirit is become a Spirit of Adoption, presently it becomes a Spirit of Consola-

tion; after the Spirit hath come into the soul in the Law, it then nextly appears a Spirit in the Gospel.

2. Another Season when the Spirit gives out this comfort, is just before the Lord layes upon his people any great affliction. When was it that Christ was transfigured, and his face did shine as the Sun? it was immediately before his bloody passion. Christ was first taken into the Mount, before he was lifted up upon the Cross. When was the voice heard, *This is my beloved Son, in whom I am well pleased*, but just before he was led into the wilderness to be tempted. When was *Paul* lifted up into Heaven? it was immediately before Satan was sent to buffet him. Thus God gives his people something before-hand to support their spirits, that they may not faint; the Disciples were full of comfort, *Act. 5. 41.* And when was this? immediately just before they were carried before the Council, and whipt up and down like Vagabonds and Rogues, for preaching the Gospel.

3. Another Season when the Spirit gives out this Comfort, is in the time of Suffering. God comes in the nick of time, especially if a man suffer for righteousness sake; if his suffering be upon the account of Christ, he seldome fails to send the Comforter for the relieving of his spirit, *1 Pet. 4. 13. But rejoyce, in as much as ye are partakers of Christs sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.*

Bodily confinement, and inward streights, are the time of the Souls greatest enlargement. *John* had his Vision in the Isle of *Patmos*. When a child of God is brought to a piece of bread, then is the season for God to feed him with heavenly *Manna*;

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Jacob had glorious Visions, while he was flying from the wrath of his Brother, when he had nothing but a heap of stones for his pillow. It was in the wilderness that God speaks to his Church thus. I told you of Mr. *Glover*, a prisoner, who found no comfort in the time of his imprisonment; but when he was going to the stake, he cryed out, *He is come, he is come*, meaning the Spirit, the Comforter.

4. Another Season of Comfort is, after some speciall exercise of Grace, godly sorrow for sin, fresh actings in the pardon of sin, and new Engagements, and Resolutions, and Promises of more close walking with God, after declining from him.

5. Another Season of Comfort is, After some great Trials and Afflictions. Light is then most pleasant, when we newly are come out of a dark place; after Thunder, comes Lightning; after a storm, comes a calm: God led his people first into the wilderness, and then into the Land of *Canaan*: It is often so in Gods Dispensations towards his people, their greatest Afflictions go before their greatest Deliverances: And therefore let not the Saints of God despair when they are at the lowest: when they walk in darkness, and see no light, yet let them trust in the Lord.

6. Another Season of Comfort is, When men are conscientiously diligent in their particular Callings, then they walk with God. To this I gave you an instance in the Shepherds, they were faithfull and diligent in their callings, they were watching over their flocks by night, and then the Angel comes, and tells them, *To you is born this day in the City of David a Saviour, which is Christ the Lord*, Luk. 2. 11.

A company of poor Shepherds, keeping of their sheep, God appears unto them, and manifesteth his comforting presence, when the Scribes and Pharisees, notwithstanding all their long Prayers, and their strict Rites and Ceremonies, hear not a word of him.

7. Another Season of Comfort is, When we are either preparing for, or in the spirituall act of some duty. When grace is exercised to prepare the heart to pray, and in attendance upon such an Ordinance, then oftentimes the Spirit of God is with them, to let poor souls in their endeavours find acceptance with God. *Hannah* had been praying to God, but what melody did she find in her heart! When *Mary* sat at Christs feet, how doth Christ fill her heart with comfort, sealing up her Salvation to her! I now come to close with some Application.

Use. *If it be the work of the Spirit of God to comfort the hearts of Christs Disciples*, then by way of information I gather this, *That a poor soul is very hardly settled and satisfied in point of Comfort*. Sure it is a hard matter to comfort a poor soul, when one of the Persons of the blessed Trinity must be employed on purpose to do it. This is an Office belonging to the Holy Ghost, when he is to be the *Paraclete*, the comfort of the Holy Ghost. This sure is a hard matter, to comfort the wounded spirit, when the soul is full of the spirit of bondage. Oh! the hesitancies, the jealousies, the doubts and fears, the objections that a poor soul makes against his spirituall peace and comfort! Now it begins to take comfort, then it doubts again; now he believeth, and takes courage, but anon he is afraid; there is a great deal ado to fasten comfort upon a poor soul, 2 Cor. 1. 21, 22.

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What a heap of words are there together! and it is all little enough to comfort a poor soul, *Now he that stablisheth us with you in Christ, and hath anointed us, is God, and hath also sealed us, and given the earnest of the Spirit in our hearts.* It is not without much tugging and drawing that the soul is first brought to believe, and then, when it doth believe, it is a hard thing to perswade it that it doth believe; There is a strange kind of squeamishness upon the heart; he thinks that there is no comfort to be taken that doth belong to him. *Luther* sayes, *It is a harder thing to comfort a troubled Conscience, then to raise the dead.* Surely it must be as hard, when nothing but the same power must do it.

The Soul is hardly convinced, but all the glad tidings of the Gospel are gilded streams, and all the Promises are but pleasant Fancies, without any Reality: but that these things should belong to him, this he cannot believe, for want of Faith: So that the Spirit of God is fain to come in, and end the controversy, before the soul will be satisfied.

2. If it be the work of the Spirit of God, to comfort the hearts of his people; then all the comfort of Christless and graceless souls is nothing worth, there is no true peace; for they are not the Disciples of Christ, which are the proper subjects of this comfort; they will not hearken to Christ, nor learn of Christ, but they *cast his words behind their back, and break his bands asunder.*

Those that do not learn Christs Precepts, and follow Christs Canons, and obey Christs Commands, they are none of Christs Disciples; and to be sure, they have not the spirit of Christ which is the Efficient in this comfort, and without the root there cannot be the fruit; for this inward peace is the fruit of

the Spirit. And therefore what comfort they have, it is either a finfull comfort, which to be sure will end in sorrow, or else at best, it is but a carnall comfort, which will soon vanish like the crakling of thorns under a pot; *There is no peace*, saith God, *to the wicked*; there is no peace with God as long as you are at peace with sin.

3. Here they are stumbled with the riddle, that the people of God should be sorrowing, yet alwayes rejoycing; *as sorrowing, yet alwayes rejoycing*; the carnall world think this to be a contradiction; though they be troubled without, yet they have peace within; though they have matter of sorrow in respect of outward affliction, yet they have fellowship with the Holy Ghost the Comforter, which gives peace in affliction, joy in sorrow, light in darkness, which fills them with joy unspeakable, and full of glory.

Secondly, If the Holy Ghost be the only Comforter of the hearts of Gods people; then let me exhort every one of you to labour for an interest in this Comforter. Friends, I beseech you be restless till you have got some evidence of the Comforter in your souls by the inhabitation of the Spirit in your hearts; without you have an interest in Christ, there is no comfort, no true comfort to be expected; no comfort in prosperity, no comfort in adversity, no comfort in life, nor in death, no peace with your consciences, Men may make a shift to keep themselves at quiet for the present, by lulling conscience; they may have a kind of peace from a false principle; Ah but what will you do when storms arise? what will you do when death and affliction comes! *Jonas* lay quietly asleep till the storm came; O my Friends, we must shortly lie a dying, the Lord knows how soon; O what will you do for comfort in a dying hour? all other

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other comforts may forsake you, and before that time you may meet with sorrow and heavy afflictions, so that all your friends in the world will not do you good: your friends may fail, your hearts may fail, and then no comfort but the comfort of the Holy Ghost will do you good; the time may come, that all your friends may prove miserable comforters, when God comes to deal with the soul, to set sin home upon the conscience, to lay sin before us; then what will you do? We are all guilty of sins of omission & sins of commission: when these come to be charged upon the soul, what will you then do? then no plaister of comfort will stick, but those of the Spirits laying on: unless the Spirit seal up the pardon of sin, the love of God to the soul, nothing will quiet and comfort the soul: however men may be merry for a time, yet there is a time of sorrow that will come, when they shall reflect upon their ways, when they shall see nothing but sin behind them, and terrors before them: Oh! what amazement will seize upon their souls! they have no interest in God, in Christ, they have no interest in the Promises: there is nothing that will comfort you, unless you have a interest in the Spirit.

But then, what shall I do, that I may get this comforting Spirit into my Soul?

First, *Thirst earnestly after it.* The promise is made to those that thirst after it, *Isa. 44. 3.* Thirst after him in his convincings, in his humblings, in his sanctifying mercy: Oh let the desire and longing of thy soul run out this way! no matter for an Estate, no matter for Friends and outward comforts; if thou hast the Spirit of God, thou hast that that is paramount to all outward comforts.

Secondly, *Pray earnestly for the Spirit.* You are not so willing to give your children what they want,

as

as God is to give his Spirit to them that ask it. Cry mightily, *Lord, give me thy Spirit*; and cry to the Spirit, and say, as *Laban to Abicam, Come in*, so pray the Spirit to come in to thy Soul.

Thirdly, If you would have this Comforter to come and abide with you, *You must resolve to become Christs Disciple*. It is only for such that Christ prays that God would send the Comforter: You must hearken and obey him, and follow him where-soever he goeth. You know the terms upon which you must be Christs Disciple, *Matth. 16. 24. He must deny himself, and take up his Cross, and daily follow Christ. He must deny himself*. There is two selfs in a man, nay, three selfs, and they must be denied: but however the first two must be denied, if you intend to be Christs Disciple.

1. *A mans righteous self*. If any thing that we are, that we have, or can do, from our works or duties, any thing of our own, all must be denied in point of Justification.

2. *Sinful self*. A mans corruptions must be denied, pride, passion, and love to the world.

3. *Natural self*. Friends, estates, relations, credit, and honour, and outward comforts, these may be denied, you may be called to part with them; but if they come in competition with Christ, they must be denied.

2. You must take up the cross of Christ, rather than forsake his honour, or disobey his commands. You must resolve to follow Christ wheresoever he shall lead you, either in a way of active or passive obedience; you must take up Christs load, you must undergo his burden.

Now Christians, are you resolved upon this? now sit down and consider what it will cost you to be
Chri-

Christians: and if you would have the best, you must be contented with the worst; and if you are resolved upon this, then you are the true disciples of Christ, and you are under the promise of his comfort, and *Christ is praying the Father to send you another Comforter, who shall abide with you for ever.*

2. Use. Is of Exhortation, wherein I shall apply my self to the true disciples of Christ, those that have had communion with Christ in his sanctifying presence; labour after communion with him in his comforting presence. To all others, that are without the Spirit of God, I may say, as *Jehu* to *Jehoram*, *What hast thou to do with these things?*

Labour to be convinced of the need and want of Christ; but such as have been partakers of the Spirit of Christ as a sanctifying Spirit, labour after communion with him as a comforting Spirit; and to this end I shall stir you up to this,

1. By way of Motive.

2. By way of Comfort.

First, By way Motive. Though you have some comfort, it is but little in comparison of what you may have, and in comparison of what you may stand in need of; though a Saint would not change the saddest hour of his life for the sweetest hour in his former condition. If the Saints of God did enjoy the comforts that they might, oh what blessed lives might they live! but they are so full of trouble, as if there were no Holy Ghost the Comforter. The people of God are oftentimes troubled without a cause, as that holy man, *Why art thou cast down oh my soul?* He could not render a true account of his trouble; he was sad, but he could not tell why or wherefore.

2. When there is cause, they are apt to be troubled without measure. In those cases, where it is a sin
not

not to be troubled at all, the people of God are apt to be troubled overmuch, as the *Israelites* in their bondage in *Egypt*. It were a sin for them not to be troubled; but they were so full of troubles, that they could not hearken to *Moses* and *Aaron*. And so the Disciples in the Text, it were a sin for them not to be troubled for the absence of Christs body; but so to be troubled, as if God could not comfort them without him, this was their weakness: And to come to our case, it were a sin to slight this Dispensation of God that is coming upon us, if we should not be troubled for the loss of the Ministers of Jesus Christ; but to mourn before God under the sense of this Dispensation, to mourn so much, as to think that when these are gone, all is gone, to be so much troubled, as not to hearken to the words of the Text, *That we may have a Comforter*! I remember an admirable expression of a child to his Mother, when his Father was dead, to shew, *That out of the mouths of babes and sucklings God can manifest his praise*: Why Mother (sayes the Child) *though my Father be dead, yet God is alive*. May not I say to you, Though your Ministers be as it were naturally dead, yet is not God alive? is not the Spirit of God alive? Though you have some comfort, yet you have little in comparison of what you may have, if you seek for it.

2. Study the excellent nature of the comfort, how little soever a man hath of this spiritual comfort; it will sweeten his condition, be it what it will be. When a man hath communion with the Spirit of God, he hath comfort in all conditions; then, though a mans condition be never so bad, yet it is very good, *Hab. 3. 17*. *Though the Fig-tree shall not blossom, though the fruit be not in the Vines, the labour of the Olive shall cease,*
and

and the fields shall yield no meat: the flock shall be cut off from the Fold, and there shall be no herd in the stalls, yet will I rejoyce in the Lord, I will joy in the God of my salvation. He can fetch Hope, and ground his Faith upon the Promises, though the Providences and Dispensations of God be never so mysterious; the comfort of the Spirit doth make up the want of all other comforts: The comforts of Ordinances are sweet comforts, Sermon-comforts are sweet comforts, Sacrament-comforts are sweet comforts: Ah, but the comfort of the Spirit can supply the want of all these! all outward crosses cannot hinder these inward comforts; a man that hath these comforts, may have a Feast with bread and water; a little of this comfort is able to sweeten a whole Ocean of sorrow: *In the multitude of my thoughts within me, thy comforts delight my soul,* Psalm 94. 10. So that when the hearts of Gods people are filled with sad thoughts, what will become of themselves, what will become of their Families, what will become of the Church of God, what will become of the Ministry of the Gospel, and of the Ordinances of Christ, they are full of sad fears and distracting thoughts; when they have a multitude of thoughts, in the midst of all, these spiritual comforts can comfort and refresh the Soul: Oh labour after a greater share of this comfort.

God hath cast us upon sad times, wherein we shall have need of more then ordinary comfort: We are like to have troubles without, if we have not peace within, it will be very sad: we are like to lose much of Christs bodily presence, I mean in his Ordinances; how many of those Messengers that represent the person of Christ, and stand in his stead! if

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we should not enjoy the other Comforter, our estates would be doleful; if we have darkness without, and darkness within, how sad will that darkness be!

3. Labour to get more communion from the Spirit of God. This will raise and sublimates your natural comforts, and turn them into spiritual comforts. A man never relisheth these outward comforts, till he come to taste the ravishment and sweetness of the Holy Ghost, till he taste the love of God; these give them a higher lustre then the men of the world; though they enjoy much comfort, yet they do not enjoy half that a child of God doth; the little that the righteous hath, is better then the great revenues of the wicked; to a child of God a dinner of green herbs is more savoury and pleasant to him then the stalled Ox, because a child of God hath better sauce with it.

Worldly men they smell to their flowers, it is the only godly man that sucks out the hony; that all things are given to him in love, out of this he sucks comfort: A gracious heart sees all these outward comforts, that they are purchased with the blood of Christ, and therefore these should do him good, and he may take comfort that he hopes for what he hath not, as well as for what he may have; and he may take comfort in his condition, be it what it will, he sees all is for his good; such a one believeth what he readeth not: So he believeth Gods wayes are wayes of Truth, though some more sweet, and some more bitter.

4. Labour after communion with the Spirit in his comforting work, is another. This is the best preservative against all intanglements of sin whatsoever; It is a great hour of temptation, and if our comforts do not lie above the world, we shall be great-

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ly ensnared by the world. If a man eat sweet meats, he cannot relish ordinary food; so while these sweet comforts lie upon the soul, he cannot relish these ordinary things in the world: What, do you tempt me with these things, sayes a child of God? what are these to the comforts of the Holy Ghost? The heart of man will seek comfort one way or another; and if he hath it not from the Spirit of God, he will seek it some other way; if he hath not comfort from the Spirit of God, he will seek some sparks of his own kindling; rather than they will sit in darkness without comfort, they will light their candle at the Devils fire: And as he delivereth from temptation on the right, so he delivereth from temptation on the left hand; he that is filled with the comforts of the Holy Ghost, what are sufferings to such a man? he hath that within him that will carry him through all danger; here is that comfort, and that life by Christ, which may ease us in our greatest crosses; this will make a child of God speak of the sufferings of this world as a light matter. Our light affliction, which is but for a moment, shall work out for us a far more exceeding and eternal weight of glory: They took joyfully the spoiling of their goods, because in Heaven they had a better and more enduring substance, *Heb. 11. 35*. Some were tortured, receiving no deliverance, because in Heaven they had a better substance. Oh, if you would be kept from the snares of the world, let your comforts be above the power and danger of temptation from any thing here below.

3. By way of Direction. How shall we have communion, and act faith upon the Holy Ghost as our Comforter? The Holy Ghost is designed and appointed by God the Father to this Office: Now you know

none

none love to be slighted in their Office: and if we do not act faith upon the Holy Ghost, we slight his Office; therefore we should have recourse to him in a way of believing: As we should act faith upon Christ for the pardon of sin, so we should act faith upon the Holy Ghost, for a sense of that pardon.

2. Go often to Jesus Christ, and beg him, and beseech him to intreat the Father for you. Go to God the Father in the name of Christ, and beg it upon the account of Christs prayer and intercession, that he would send the Comforter; and you have good argument to inforce the Petition, the very same as the Disciples, *That Christ would*, when he went away, *pray the Father, and he should send you another Comforter*. Christ tells them, that some there were that would kill them, and in so doing, think they did God good service; therefore Christ, in compassion to them, in the state that he left them in, *prays the Father that he would send the Comforter*. So now we must go to God; those Ministers that were wont to comfort us, are now to be taken from us; our *Barnabas's*, sons of consolation, their mouths are to be stopped: though Ordinances are now to be dammed up, the houses of God made places of defilement, our Teachers are removed into corners, our Troubles increase, and we have none to tell us how long; the light of our eyes, the comfort of our hearts, in respect of outward means, are going from us; whither shall we go? we want bread for our souls, we want cordials for our hearts: Blessed Saviour pitte us! and since thou wilt not come to us in thy own presence, as thy Embassadors, come to us by thy Spirit; do now in Heaven as thou didst on earth, *Pray the Father for us*: do not leave us as so many Orphans, without Father or Mother, but send thy

thy Spirit to refresh our souls : See how we are hated and reviled, and we must suffer these things ; now, *Let us have thy Spirit.*

3. If you would have communion with the Spirit of Christ in his comforting work, *Take heed that you do not lay up your comforts in the creature.* This is for to seek for the living among the dead ; those that rejoyce in the creature, rejoyce in a thing of nought ; and you that have an interest in God, God will not take it at your hands, to seek it anywhere else, no, not in Ordinances ; though God would have you to seek comfort in Ordinances, yet he would not have you to seek comfort from Ordinances.

4. Set down, and be much in duty, *Psalms 63. 5 6. My soul shall be satisfied as with marrow and fatness, my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night-watches.* If you look at the beginning of the *Psalms*, you shall find that this *Psalms* was penned when *David* was deprived of the Ordinances of God. Many a man complains that he lives uncomfortably : no wonder, when he little thinks on Christ.

5. Be much in the exercise of grace. *Then they walked in the fear of the Lord, when they walked in the comforts of the Holy Ghost.*

6. Take heed of quenching and grieving the Spirit, your Comforter, by neglecting his motions, or by acting any thing against the mind of the Spirit : Do not sin against him as your enlightning Spirit : that will hinder him as your Comforter.

I close with a word of Comfort to the people of God. If it be one of the great works of the Spirit of God, here is matter of great comfort to those that stick close to Jesus Christ.

1. Sure your comforts will be satisfying comforts,
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sufficient, because they are comforts of the Spirits working. The Lord Jesus hath promised to make up the want of his bodily presence, by sending his Spirit: He was now going from them, and tells them, *That he could not stay*; and this was sad news to the Disciples, who were ready to break their hearts; and the best comfort that he could afford them, was to tell them, *That he would send the Comforter*. If Christ can comfort his people in the absence of himself, surely he can comfort them in the want of all other comforts that relate either to soul or body; and so in the want of mercies, in the want of outward Ordinances, he can comfort the soul. It is the Spirit of God that can comfort in the use of these: and if he will, he can do it in the want of them: he can comfort us in the wilderness, where no water is: when he doth deny the means, he can comfort us without: where he denyes us the stream, he can make us drink out at the Fountain.

7. And Lastly, The people of God find hereby, that their comforts are abiding. Your liberty, your friends: Ah, Ordinances and Ministers may be taken from you: your Ministers may be banished, your Ministers may be imprisoned, but here is a *Comforter that abides for ever*. And though they may keep your Ministers out of the Pulpit, yet they shall not take the Comforter out of your hearts: So that when I shall not Preach any more to you, I shall pray the *Father, that he would send you another Comforter, that he may abide with you for ever*.

Mr.



Mr. Bull of Newington-
Green, his Farewell Sermon
in the Afternoon.

Acts 20. 32.

*And now Brethren, I commend you to God, and
to the word of his Grace, who is able to build
you up, and to give you an inheritance among
them that are sanctified.*



His words are part of St. Pauls Fare-
well Sermon, or Discourse to the El-
ders of the Church of *Ephesus*, one
of those famous seven Churches of
Asia, that we read of in the Book
of the *Revelations*. It is not to be
doubted, as *Calvin* doth Comment upon the place,
that though the Apostle speaks immediately to the El-
ders, yet doth comprehend the whole Church in
the Speech.

Our holy Apostle had been a long time with the
Church preaching among them, taking pains with
them,

them, both in publick and private, as you may see in the 20. *verse*, and declares to them the whole Counsel of God, *ver.* 27. and now being called away, taken off by Divine Providence, by the will of his Master, the last and best office that he thought he could do for them, was to commit them to the care of God, and to leave them in his Arms, and to recommend them to his Grace.

It would be more then the time would permit, to look over the whole Apostles Sermon, which is partly Narrative, and partly Consolatory: Narrative, to put them in mind in what manner he had preached to them, from *ver.* 17. to *ver.* 27. And its partly Consolatory, from the 27. to the Text, wherein the Apostle could hold no longer, but his love constrains him, and makes him to break forth into this patheticall wish, or rather prayer, *And now Brethren, I commend you to his Grace.* As if he had said, I am just now going from you, not knowing that I shall see your face any more; now I am a dying man, as to my conversing with you any more; now I am departing, this is the best Legacy I can bequeath unto you, *To commend you to God, and to his grace.* And he speaks to persons as standing in the same relation with God and Christ, and having the same Father, and the same elder Brother: As if he should have said, you are as dear to me as my own flesh, as if you were my brethren by Consanguinity, and it is my sorrow that I must leave you; but as it is my greatest grief to part with you, yet I must leave you; and this the comfort, that I shall leave you in safe hands; I do not leave you to the wide world, I do not leave you as Orphans without a Father, as sheep without a Shepherd, but *I commend you to God, and to his grace.*

O happy word ! Though I must leave you, yet I trust God, who is able, will keep you ; as God is present everywhere by his Essence, so by his gracious presence more especially God is present with his people. I commit you, I commend you to God: I commit you to his care, to his keeping ; so the word signifies, so *Ravanelus* interprets the words, I trust you with God, I leave you as a *depositum* in Gods hands, as a dying man leaves his children in a friends hands to look after them ; as Christ did his Mother in *Johns* hands, so the Apostle leaves the *Ephesians* in the hands of God, and to the word of his grace ; that is, the Gospel that he had declared to them. The Word of God in Scripture is often called his grace, *2 Cor. 6. Ephes. 3. 5.* because it is a Declaration of the free grace of God to poor souls, and because it is the Spirits Instrument to work grace in the hearts of sinners.

This is remarkable, that after the Apostle had recommended them to God, he adds one word, of his grace : He doth not think it enough to mention recommending them to God, but to the word of his grace. The Expression is not for *Euphonia gratia*, it is no tautology, it is not for more then needs, but to shew how needful, and how necessary the word of Gods grace is, as well to the building up, as for the converting of poor sinners : and though God can build up a Saint immediately, yet ordinarily he doth it not but through the word of his grace, which is able to build you. *Beza* and *Calvin* refer this Clause to God, answering to that of the Apostle, *2 Cor. 9. 18. God is able to cause all grace to abound in you.* But *Erasmus* refers this word to the words of Gods grace, which is able to build you up. And this Construction is favoured by those two places

o Scripture, and may very well be meant both in 2 Tim. 3. 15. James 1. 21. both which places attribute o the Word of God, as this doth: and in the second place, *Receive with meekness the ingrafted word, which is able to save your souls.* So that both these words may be referred to this Clause, *The Word of God, and the Word of his grace*; to God as the Principal, and to the Word of grace as the instrumental cause to build them up: as much as if he had said, *I commend you to the grace of God, which is able to build you up.* The Apostle tells them, that he left them to such a God, as through the Gospel was sufficient to build them up, till he brought them to the full fruition of the Saints in light. The Apostle commends this to his Church, that were ready to weep, and say at his departure, *O Paul! God hath made thee a happy instrument of laying a good Foundation among us, of doing a great deal of good to our souls, and we may bless God that we ever saw thy face: but now, alas! thou art going from us, we are afraid all thy pains will come to nothing; we should hope, that if God had pleased to continue thee amongst us, then we should have been built up: and surely, if God had intended good to us, and brought us to Heaven at last, he would not have taken thee from us.* No, sayes the Apostle, be not discouraged, though I leave you, yet *I commit you to God, and to the word of his grace.* If I be here, it is God alone that must build you up: I am but a poor, weak instrument in the hand of God; and when I am gone, God can build you up by some means or other, and carry you over, or thorow all oppositions, temptations, and discouragements, till he hath fitted you for himself, and given you an inheritance amongst them that are sanctified.

Thus

Thus you have the words explained in that familiar Paraphrase, and being thus opened, you may take notice that

The words hold forth the special care of the blessed Apostle of Jesus Christ: though he must leave them, yet he takes care to leave them in safe hands, that was able to give a good account of them: You have the Apostle making a deed of trust for the securement of the Saints at *Ephesus* after his departure: or if you will, you have the Apostles last Will and Testament.

1. You have the Person making over this Trust, *St. Paul.*

2. You have the Trust its self, and those were the Saints of *Ephesus.*

3. You have the Trustees, those to whom this trust is committed; and they are twofold. 1. To God. 2. To the Word of his grace. 3. Here is the time of making this Test, *now I am leaving of you.* 4. Here is the commendation of the Trustee, from the power and ability of him to manage this trust, and this is expressed in two particulars.

1. He is able to build you up; and then

2. To give you an inheritance: As if he should have said, I will leave you with such who are able to build you up. I might raise a multitude of Observations from the word: As first of all;

Doct. 1. *That it should be the care of a faithful Minister, when he is by the providence of God taken from a people, to recommend them to God, and to the Word of his grace.*

2. As it is the duty of a faithful Minister to do it, so it is his comfort that he may do it; that he may leave his people in the hand of God, who is able to build them up in grace.

3. It may be the comfort of any Church of Christ, that when they are deprived of faithfull Ministers, that yet they are left in the hands of God.

4. Though God can by his infinite power perfect grace, and bring men to heaven without the use of means: yet we have no ground or warrant to expect one or other, but through the Word of Gods grace.

5. And lastly, Though there be a glorious inheritance purchased and prepared by Jesus Christ, yet it is to be expected by none but those that are built up and sanctified: Or thus,

None must look for an inheritance hereafter, but such as are born of the Spirit, and built up in grace.

I might speak to many more, but I shall gather all that I have said into this one general Proposition, which is this.

Doct That the best Farewell that a Gospel-Minister can give to his people that he loves and labours amongst, when he by the providence of God is taken from them, is to commend them to ~~the Gospel~~, and to the Word of his grace.

God

Thus doth our holy Apostle when he was taken from his people, and left to preach to them no more, he recommends them to the hands of God. And thus doth a greater then St. Paul, even Jesus Christ himself, *The great Shepherd of the sheep*, as St. Peter calls him; when he was leaving the world, and could no longer preach to them, he commends them to God, *John 17 11.* And now sayes Christ to his Father, *I am no more in the world, but these are in*
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the world, and I come to thee. Holy Father, keep through thy own name those whom thou hast given me, that they may be one as we are. And in the 14th, I have given them thy Word; he commends them to God, and the Word of his grace.

In the prosecution of this truth, I shall explain these particulars.

1. Shew you what it is ^{for} ~~in~~ a Minister to recommend his people to God.

2. What it is that he should recommend them to God for.

3. Why he should be so carefull to recommend them to God.

4. How he should recommend them to God.

Lastly, Apply.

First, It is to leave them in the hand of God, to give them up unto Gods care and keeping, as I shewed you in the opening of the words; to commend them unto God, is to do that for them effectually, which he would fain do Ministerially, if he had been suffered to continue among them. As when a dying Father, or Husband commends his wife and children to some surviving intimate friend, it is a leaving, a committing them to that friend, to deal, and to do that for them, which he would have done if he had lived.

Now let us consider what it is that faithfull Ministers Designs and endeavours are to do for that Congregation that is committed to his charge. These four things especially every faithfull Minister endeavours to do while he is amongst his people.

1. Their conversion unto Sanctification.

2. Their building up, their Edification.

3. Their

3. Their Protection and Preservation.

4. Their Comfort and Consolation.

First, Their Conversion and turning to God. This is that that a faithfull Ministers heart is set upon, that he may convert poor souls that are in a sinful state; that he may turn poor souls to God; that by often preaching, and praying, and counsell, he may bring them into a state of salvation, *Rom. 10. 1.* The Apostle there speaks of the *Romans*, that they were the people of God in profession; ah, but this was not enough: fain he would that they should be the people of God in truth; this is the hearty desire of every faithfull Minister, not only to bring his people to the outward profession of godliness, but to the work and power of it in their hearts; not only to have the name of Christian, but Christianity its self; and this is the end of all his studying, to get them to God by little and little, till Christ be formed in them, *Gal. 4. 11.* *My little Children*, sayes the Apostle, &c. *St. Paul* travels in birth with the *Galatians* from a state of nature to a state of grace; he would get grace wrought in their hearts, he would get them ingrafted into Christ; this is the end of his commending them to God, which he would fain have done, if he might have been suffered to preach to them. This is the language of a Ministers heart; Lord, thou knowest that it was the desire of my soul, that every one of this people should be made holy by the Word; I would fain have begotten them by the Ministry to Jesus Christ; but now by the providence of God I am taken off before my work is done; and thou seest yet there is a great many in the gall of bitterness, and in the bond of iniquity, in a state of death, and I am now likely not to do any thing more: now it

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it is my care, that those that belong to the election of grace, may be gathered home to thee.

2. To build them up in knowledge and faith. He endeavours that those that are already sanctified, may be further built up in their most holy faith; where there are the most eminent Saints, yet there is a great deal lacking. The Apostle gives great commendation of the *Thessalonians*, 1 Thes. 3. 10. They were a famous Church, and there were a great many eminent Christians, yet there was somethink lacking in their faith, and in their knowledge. Christ speaks to one of his most eminent Apostles, *Oh thou of little faith!* Though the Foundation-stone be laid, yet there is a superstructure behind, and this is the work of Christ, the building them up, *Ephes. 4. 12.* This is the end of every faithfull Minister, to make his people meet for Heaven; he would be feeding of them, that they may grow to the full measure of the stature of Christ: And therefore every godly Minister desires that he may be the Finisher, as well as the Author (under God) of their faith, that they may be built up to Christs heavenly Kingdom.

3. A Ministers aims are, that his people may be kept from danger. The people of God, after they are effectually called, they are continually in danger: they are as a Lilly amongst thorns, as sheep among wolves, as a besieged City in the midst of her Enemies.

They have enemies without, and enemies within: Enemies without, the Devil is their adversary.

1. They are in danger in respect of the Devil, who is a very potent Enemy, a roaring Lion, and a malicious Enemy, malicious against God: an industrious Enemy, he goes about seeking whom he may devour;

devour ; he compasseth the Earth, to do what he can to keep souls from Christ ; he is a subtil enemy, that hath his Stratagems to catch and insnare poor souls. Now it is the endeavour of every true Minister of Jesus Christ, to secure his people by his counsel, and his prayers ; for we are not ignorant of his devices, 2 Cor. 2. 11. As if he should say, I have most experience of the Devils subtilty, Satan sets to oppose them most ; and this is one thing, to rob Ministers of their mediation, of their prayer ; and therefore it is the design of Ministers to strengthen their people in regard of Satans temptations.

2. They are in danger in respect of Seducers, that lie in wait to deceive.

3. They are in danger by the world, lest they should be frightened by its opposition.

4. They are in danger by their corrupt lusts, that war against their souls : Therefore every faithfull Minister warns his people of those, that their souls may be secured ; this being that that a faithfull Minister would do among his people while he is with them ; when he is taken from them, he commits them to God to be secured from all danger, as Christ in that place before, *Father, keep them in thy own hands.*

Lastly, Every faithfull Ministers seeks the comfort and consolation of his people. It is their desire to comfort the feeble hands ; they are not Masters of your grace, but Helpers of your joy, 2 Cor. 4. 21. Where the Gospell appears in power, many will stand in need of comfort, under doubts, fears, and afflictions ; and this is the desire of every faithfull Minister of Jesus Christ, in their departure from their people, to support the weak, to resolve the doubting, to succour the tempted ; and when he is
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taken from them, and can contribute little to this work, he recommends them to God. A departing Minister may say to his people, If God has made me an instrument of speaking comfort to your souls, you have cause to bless God for it. Now I can do no more, I must recommend you to God, who (I hope) will be the God of your comfort when I am gone.

2. This is the best Office that a Minister can do for his people when he is taken from them; and that whether we look upon Minister or people; certainly it is the best office that a Minister can do for his people, *To commend them to God.*

1. God is omnipotently, infinitely able.

2. God is gracious and faithfull, therefore willing to do it.

First, God is infinitely able to manage this trust, he is God all-sufficient, *Gen 17. 1.* sufficient to make himself happy, much more to make his people happy.

1. God is all in all in the enjoyment of mercy.

2. God is all in all in the want of mercy.

First, He is all in all in the enjoyment of mercy. When a people have a faithfull Minister placed over them by the providence of God, he can do nothing of himself, *2 Cor. 3. 6.* Our Preaching is from the assistance of God; and when we have done all, we cannot make this effectually, we cannot give the success; *Paul may plant, and Apollos may water, but its God that must give the increase, 1 Cor. 3. 6.* Why do you keep such a stir? one would have this Minister, another that; one would have *Paul*, another would have *Apollos*, another *Cephas*; are they not the Ministers of God, by whom you have believed? Our
profit

62 *The Pastors Farewell to his people*

profit depends not upon the parts and gifts of a creature, but upon the blessing of God; it is God that must put this heavenly Treasure into the heart, and it is God that must disperse it at last for the good and benefit of his people. The most eloquent *Apollos* cannot perswade obstinate sinners to lay hold upon the Gospel; they may speak to the ear, but it is God that must carry the word to the heart, either for Conviction or Conversion.

Secondly, God is all in all in the want of means. Let the instrument be never so weak, if it be in the hand of God, it shall prove effectuell: God can make a poor Fisherman instrumentall to catch three thousand souls at one time; and God chooses to do his work by weak instruments, that the praise may be of God; It is not the Ministers parts or gifts, but only the power of God that strengthens the soul, and sanctifies, and builds them up and comforts them. God is able to Convert all unconverted sinners in a Congregation; God can say, *Ephata*, Be opened.

2. God is able to build up those that are converted; God is able to make all grace abound, *2 Cor. 9.8*. Those that have little grace, God is able to make it increase; God is the God of all grace, God can make every Saint perfect, entire, lacking nothing; he can fill all the void places of the heart.

3. God can keep us in all trials and troubles; God can keep up his people in the midst of Apostacy, *Matth. 16. 13*. *The gates of Hell shall not prevail against them*. God can keep them, that all the power of Hell shall not hurt them.

4. God is able to comfort the most disconsolate soul. Ministers may speak comfortable words, but they

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they cannot speak them further then to the ear; but God can speak them to the heart; *I will allure her into the wilderness, and speak to the heart.* God can comfort the poor soul, let the case be never so sad, 2 Cor. 1. 4.

2. As God is infinitely able, so he is infinitely gracious, and faithfull. See his Name in *Exod. 34. Full of power, and tender mercy.* Is not God willing for the conversion of poor sinners? willing as Ministers? yea, a thousand, and ten thousand times more. Hear how pathetically God speaks, *Turn ye, why will ye die? hear, and live.* He calls upon all men everywhere to repent.

Secondly, God doth not only desire it, but purposes it, and resolves. God that hath begun a good work, he will finish it; and so for their preservation, he hath said, *That the gates of Hell shall never prevail against them. Of all thou hast given me I have lost none.* Joh. 17. 11. Though God may suffer his people to be led away for a time, yet they shall be brought back again, and shall be kept through the power of God unto salvation: *Heaven and earth shall pass away, but not one jot or tittle which God hath spoken.*

How willing is God to comfort all his comfortless ones? what Mother can be more pittifull to her sick child, then God is to them that are under affliction? *Though a Mother forget her sucking child, yet God cannot forget his people.* And then he is the Father of all comfort, and there are many gracious promises God hath made to this purpose, that they may be as so many *Aqua vita* pledges of Consolation to his people; So that this will appear, That it is the best Office of a Minister, both to Minister and people, *To commend them to God.*

1. To Ministers, it is the highest expression of their love ; what greater testimony of their love can they shew to their people, to do all that for them, that he would willingly have done, and ten thousand times more? Is it not an expression of love from a dying Father to his children, Dear children, I am now dying, I can provide for you no more ; I shall leave you such a friend that shall provide for you in more abundant measure than if I had been with you. It is the best demonstration of their faith.

1. That he will not leave them to the wide world ; and then

2. He will not take any one ; he will trust his people with none but God, who is able and willing to give account of them.

3. It is the great satisfaction to his heart. A Ministers leaving his people can never be satisfied in his own breast, that he should leave them, and commit them, and not to know to whom ; but when he knows with whom he hath committed them, when he hath delivered them over to God, that first committed them to him, this is a great quietment and satisfaction to a Ministers spirit : Every Minister takes a care of souls ; God layes the people as a *depositum*, and will require an account of them at the last day. Now when a Minister is taken from his people, he cannot be satisfied, till he hath delivered back his trust to God : Lord, here they are, and while I was with them I did what I could : but now I am taken from them, here I surrender them back into thy hand ; when I was in the world, I kept them in thy Name : and so it is best for the people to be left to such a one who will keep them in all their dangers, and comfort them in all afflictions.

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3. How should a people be commended to God?

1. By Exhortation.

2. By Prayer.

First, by Exhortation. Thus the Apostle before and after my Text. And then by Prayer, for so doth St. Paul. Calvin looks upon these words as a prayer brought in, *Alwayes making mention of you in my prayers*, Rom. 1. 19. Philip. 1. 4. Col. 1. 3.

And I trust that I shall not only now, at this solemn parture, but as long as I live, still recommend you into the hands of God; though I shall not preach to you, yet I still shall make mention of you in my prayers, that God would stablish, and comfort, and preserve you to his heavenly Kingdom.

4. Why doth the Apostle commend them to the Word of his grace? For these two Reasons.

First, Because all the good that any people can look for, is from God: it is declared and laid up in the Promises, and in the Gospell: there is the Treasure of God, it is in the Gospell: *The grace of God, which hath appeared to all men, bringeth salvation*, Tit. 2. 11. We could never have known the glorious mysteries of Salvation, had it not been for the grace of God: we could never have expected good, but from the Gospell; that is the great *Magna Charta*, wherein God hath made over whatsoever concerns the eternall good of his people: We have nothing to shew for grace, and comfort, and heaven, and glory, but his Gospell; that is the great deed of gift that God hath given to his people; poor sinners might look a Saviour, if the word of God

had not revealed it : those people would have no ground to expect salvation, if God had not declared it in his Gospel to bestow it upon them.

2. The Gospel is the only instrument by which God brings, and conveys all that good to the soul that it stands in need of; all spirituall and temporall good that accompanies Salvation.

God works nothing immediately upon the soul, but by the Gospel.

First, If any soul be converted to God, it is by the grace of God; And as Conversion, so Sanctification, that is effected by the word of God; so likewise is Edification, Salvation, and Preservation.

Use. I come now to the Application. It may be I have been too long already; but God knows that it may be the last time that I may trespass in this kind; and I have the Apostles example, who preached at *Troas* till midnight: but I promise to have done in a great deal less time.

Use. In the Application I shall in the Apostles Example, *Commend you to the grace of God.*

My Brethren, and dearly Beloved, and longed for, now God by his providence is taking me away from you, in the exercising of my publike Ministry, *I commend you to God, and to the word of his grace.*

This I shall do, First, by exhorting and counsel; and then by prayer.

First, By way of Exhortation.

1. In reference to God; and then

2. In reference to the word of his grace.

First of all, my Exhortation in reference to God, is, that you would commit your selves to God; If it should be so much a Ministers care to commend his

his people to God, its good reason they should commend themselves.

1. All a Ministers commending you to God will be to no purpose, if you do not commit your selves. *I shall alwayes make mention of you in my prayers, as long as God shall continue me in this valley of tears ; I shall pray that God should build you up, and sanctifie you ; I shall pray for you, but God will not hear my prayers, if you do not hearken to my counsel, To commit your selves to God.*

2. Consider, If you can so commit your selves to God, as to get God to take charge of you, you are made for ever.

1. God will be an All-sufficient God : instead of all thy friends in the world ; you shall not need any that shall provide for you to protect you ; God will be All in All, instead of Father, instead of Mother, Houses, Lands, Relations ; God will be better to you then ten Husbands, then ten Ministers ; Ah, better then ten thousand Worlds.

God can sweeten all your enjoyments, God can provide for you, and make you happy in the midst of the wants of creature-comforts ; God is a Sun and a Shield ; he will give grace and glory, *and no good thing will he withhold from them that fear him.*

God contains all in himself *Eminenter* ; get God, and you get all : Let the World frown or smile, let it turn upside down : though the Mountains be thrown into the midst of the Sea, though the World be set on fire, yet a Soul that is in Gods keeping is happy ; *God is a present help in time of trouble.*

2. As God is an All-sufficient friend, so he is a firm and a fast friend to them : *My Father and M-*

ther forsook me, then the Lord took me up, Psal. 27. 10.
 My flesh and my heart fails, but Gods fails me not ;
 though my Minister and my friends leave me, yet
 God will not leave me ; he is engaged by his own
 promise, truth, and faithfulness, *I will never, never,
 never, &c. leave thee nor forsake thee.*

If you do not forsake God, God will never forsake
 you ; if once you have so committed your selves to
 God, as God accepts the charge, he hath undertaken
 that you shall never depart from him : It is part of
 the Covenant, and he is engaged to all the Relations
 wherein he stands to his people, as a Husband, as a
 Farther, as as Master.

But you will say, How shall we commit our selves
 to God, that God may have a charge of us ? I will
 give you one direction for all.

1. Take God to be your God, and give up your
 selves to be his people ; if you will, before you and
 I part, heartily and unreservedly give up your selves
 to God, to be his people, it will be the comfortablest
 day that ever I saw, though in other respects it may
 be the saddest ; as certainly God is your God, so
 certainly he will keep you ; if you will avouch
 your selves to be Gods, I will avouch God to be
 yours.

1. You must take God to be the portion of your
 souls inheritance, lay up all your happiness in God :
 for if you choose any thing else for your happiness
 but God, God will have nothing to do with you :
 God will be All or nothing ; Your hearts must say
 as *Davids, Lord thou art my portion ; whom have I in
 Heaven but thee ? and there is none upon earth that I
 desire besides thee.* He accounted all nothing for
 God : God was his happiness, God was his portion,
 God was his All in All.

2. You

2. You must make God the center of all your love and delight : God will have all from you, or nothing ; you must not divide your affection between God and the world : you must love nothing in comparison of him, love nothing but in subordination to him : as you would have God to be wholly yours, so you must be wholly his.

3. You must take God to be the strength and shield of your hearts ; if you would have God to take care of you, so you must cast your care upon God : if you place your hope any where else, there will be no sure hold, the Anchor of your hope must be cast no where else ; if you lay your burden anywhere else, God will not lend you a finger to help you ; but if you place your hope in God, God will help you ; your extremity shall be his opportunity.

4. You must take God to be the guide of your hearts ; if you would have the priviledge of Gods guard, you must keep in Gods way ; keep in Gods way, and you will be sure of Gods protection ; do you keep Gods precepts, and God will keep your persons ; do what God commands, and avoid what God forbids, and then you need not fear what will become of you.

Let the World frown, and Friends forsake you, resolve that you will follow God wheresoever he leads you : then he will be your God all your dayes, and he will guide you here by his counsel, till at last he bring you to his glory : And this leads me to the second Exhortation, in respect to the Gospel.

Secondly Brethren, *I commend you to the word of Gods grace.* I commend you to the Precepts of God, to be obeyed by ~~them~~^{you}, I commend you to the Promises of God, to be believed by you.

1. Keep them, and hold them fast carefully ; it is
F 3 your

your Treasure, it is your Life ; keep it, and it will keep you : it is all that you can shew for Heaven ; I leave it as a *Depositum* : if you part with it, take heed how you will answer it at the last day ; it is the Talent which God hath committed to you, for which you will be commended for keeping at the great day. Hold fast the Word of Gods grace, there is old tugging by the Devill and his instruments, either to pull you from the Word, or the Word from you. Let go any thing rather then the Gospell, let go your Friends, your Estates, your Lives, rather then let go the Gospell.

Study Gods Word : do not keep them by for no purpose ; *Search the Scriptures, for in them you hope for eternall life.* There's the Pearl of great price, there is Direction, there is Comfort ; this Book of God will make you wise unto Salvation.

If you never hear Sermon more, you have enough by the use of the Bible to carry you to Heaven ; There's Divinity, there is holiness and heaven almost in every syllable, when you cannot have it preached to you. Be much in the study of it.

Then practice it conscionably ; Be not only hearers, but doers of it ; let your conversation be such as becomes the Gospell. It was the Apostles advice to the *Philippians*, and its mine to you, *Let your conversation be such as becomes the Gospell.* Let your conversation become the Precepts, the Priviledges, the Promises of the Gospell. Having then thus commended you to God, give me leave before we part, to commend God and his Gospell to you.

I. Make it your daily business to walk with God, make him the companion of your lives ; converse with God every day in the inward of your hearts ; He that is a stranger with God, God will soon be a stranger

to him; and if you neglect God one day, you may be to seek him when you may most need him.

2. Live in the daily exercise of grace and godliness.

1. Live in the continuall exercise of Faith, live by it, you have need of the exercise of that grace every day; you can as well live without food, as live without faith; it is that grace which feeds upon Christ.

2. Be much in the exercise of the fear of the Lord all the day long; be afraid to sin against God; in the secret of your souls mind his presence, in all places, in all company, in all businesses.

3. Be much in the exercise of Humility; live humbly, and think better of others then your selves; Humility will exceedingly adorn your profession.

4. Be much in the exercise of Repentance. Be frequent and constant in prayer, *Pray continually*; do it spiritually, and do it exactly, as to the season of it.

5. *Be fervent in spirit, serving the Lord.* Whatever you do for God, do it with all your might; do not put off God with the skin, but give him the marrow.

6. Be carefull, not only to keep up secret, but Family-worship; the less preaching there is in publick, the more catechising and instructing there should be in private. I know no more likely means then the setting up the worship of God in private families.

7. Prize the Sabbath; be strict and exact in the observation of the Lords day. I have shewed you many times wherein the spirituall observation of it doth consist; it is your seed-time, your market-day;

it is a sign you shall one day celebrate an everlasting Sabbath with God in the highest Heavens.

8. Be stedfast in the wayes of God in a backsliding Age ; Keep your ground, while others fall away ; stand fast in faith ; be not ashamed to own Christ before all the world ; reckon upon the reproaches of Christ, and count them greater riches then the Treasures in *Aegypt*. Do not place Religion in a few shadows, when the substance is neglected : do not think that God will be put off with the skin without the substance ; and by your holy conversation labour to put to silence the foolishness and ignorance of wicked men, that men may have nothing to accuse you but in the matters of Jesus Christ, that you may cut off occasion from them that seek occasion. Let no reproach make you lay aside holiness : and say, *If this be to be vile, I will be vile still.* And love all those that have been instrumentall for your spirituall comfort.

Forget not to contribute to the necessity of the poor Saints ; think that God hath given you your Estates for such a time as this, for this is acceptable to God ; *Bless them that curse you, pray for them that despightfully use you : so shall you heape coals of fire of fire upon of their heads ; when you are reviled, revile not again.* Do your duty to your Superiours, to those that God hath set over you, and so carry your selves as it was in the case of *Daniel*, that they may find nothing against you save in the matter of your God. In all things let your conversation be as becomes the Gospell of Jesus Christ, *That I may rejoyce in the day of the Lord Jesus, that we have not run in vain, and laboured in vain.*

And labour to keep up that Christian love which in this place hath been more eminent then any where

I know. I would preach St. *Johns* Doctrine, *Little children, love one another* : And that my expression may be pathetical, I shall speak it in the words of the Apostle, in *Phil. 2. 1, 2.* *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.*

I now have but a word more, speaking of yours and mine own comfort under this sad dispensation.

1. It is a Ministers comfort, that when he is taken from his people, he can yet commend them to God, and to the Word of his grace, which is able to build them up, and to give them an inheritance among them that are sanctified.

And truly, my dearly beloved in the Lord, this is my great work now, when I am a dying to you as to my publike Preaching: My Beloved, I am very sensible that it is a very sad and solemn thing for a Minister to be rent from a people that he loves as his own soul, that he hath laboured among; for to bid adieu to these solemn meetings, wherein I have preached to you, wherein we have mingled our sighs and our tears before the Lord, wherein we have rejoiced and sat down together before the Lord at his Table, now to think that I must minister with you and for you no more in these Ordinances, methinks it is a heart-breaking consideration; to think that I am now dying in this Congregation; to think that I am now dying whilst I am preaching; but this is my comfort under these sad thoughts, that I can commit you to God, and to the Word of his grace; to one that is able to keep you, and to build you up, and to give you an inheritance among them that are sanctified. Like a dying Father, I can commend you to the care
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of such a Friend, infinitely able to supply all that I could not do for you.

It is the comfort of a dying Father, when he sees his children weeping round about him, that he can commend them to a faithfull friend, willing to do that for them that he desired to do, and a thousand times more.

I would hope that I have some children that I have begotten to Christ by my Ministry, towards whom my bowels yern ; but this is my comfort, that I can put them into the arms of their and my heavenly Father, and their and my blessed Redeemer, to be kept by the power of God.

There are many poor souls that are yet in the gall of bitterness, and in the bond of iniquity ; and if the Lord had seen good, I would fain have seen of the travell of my soul in their salvation ; but I can commend them to God, who knows them who belong to his Election: he can either restore me, or can do it by another hand ; and you that are in any measure grown in grace, I would be willing to be helpfull to your joy, and instrumentall to your comfort ; but *I commend you to God, who is able to give all grace to you, and to keep you stedfast.*

It will be some alleviation of sorrow, that though I must leave you, and die to you as to your publick Ministry, yet I hope I may a while go up and down, and converse with you, to be among you. The Lord grant this favour, that ~~he~~ **I** may behold your steadfastness.

2. This may be your comfort as well as mine ; this may be the comfort of all those poor Congregations that are like to be made Widdows by the Metaphoricall death of their Guides and Pastors ; but I leave you into the hands of all grace and of all comfort.

This

This is a black day upon *Israel*, when so many faithfull Ministers are slain at one blow ; this is a day of gloominess and darkness in many Congregations, for so many Ministers to be beheaded in one day !

What hath *England* committed ? is it not some High Treason ? If we look to the cause of it, why so many Ministers are as dead in one day, as so many children without a Father.

And if we look upon the cause, what hath caused God thus to deal with us, we must complain, Oh ! our unfruitfulness ! our fearfull unthankfulness under the mercies of God ! This will be the *Emphasis* and sting of our grief ; and this should be the matter of our grief.

And then, if we consider the sad Prognostick, what it doth seem to foretell ; It is a sign, that when God layes aside so many faithfull Ministers, of some scourge and calamity that is coming upon us.

But you that can lament this Judgement, you that can lament the sad deprivation of these powerfull Ordinances, Remember, that though your Ministers be dead, God can raise you up others in their stead ; and where instruments are wanting, he can do it without them ; and those that are begot in Christ, shall be preserved ; and those that are yet unbrought in, who belong to the Election of Grace, shall in Gods due time have the effectuall work of the Spirit wrought upon their Souls : *For he is able to build you up, and to give you an Inheritance among them that are sanctified.*

And though I take this solemn leave of you, as to this publick Exercise, yet if the Lord shall open the door, and take off those bands of Death that the Law hath laid upon my Ministry in regard of Conscience, who cannot conform, for which our publick

publick Ministry is suspended, I shall cheerfully and willingly return to you in this place.

But now, though your dying Minister, in respect to the Exercise of his publick Ministry, is leaving of you, yet I commit you into a safe hand, I commend you to God, and to his Grace. Amen.

Mr.



Mr. Pledger's Farewell Sermon.

Rev. 2. 9, 10.

*I know thy works, and tribulation, and poverty,
(but thou art rich) and I know the blasphem-
y of them which say they are Jews, and are
not, but are the synagogue of Satan.*

*Fear none of those things which thou shalt suffer;
Behold, the devil shall cast some of you into pri-
son, that ye may be tried, and ye shall have tri-
bulation ten dayes: be thou faithfull unto
death, and I will give thee a crown of life.*

Mr.



IN the former verse you have the su-
perscription and description of this
Epistle: the superscription by the
mouth and hand of John, to the Angel
of the Church of Smyrna (that is)
the ministry of the Gospel, or the Colledge of Pres-
byters:

byters : As the whole Tribe of *Levi* in *Malachy* is called *the Angel of the Lord* : so here, the whole Tribe and office of the Ministry is called the Angel : Angel is not a term that signifies a single person, but a name of Office. Then for the Description (*These things saith the first and the last, which was dead and is alive*) He is described by his eternity, by his suffering, and by his reviving ; I shall not speak of this, nor of the verses following the Text. I shall speak of the Inscription or Narration of the Epistle in these two verses, wherein you have, 1. A Commendation : 2. An Admonition, a piece of heavenly Counsel.

1. You have a Commendation, *I know thy works, &c.* I like it well, the pains thou takest in my service for my servants sake ; I know how thou hast suffered ; I take all well, I consider all the reproaches that are vomited out against thee.

2. Then you have the Counsel. 1. Fear none of these things. 2. The Arguments to set it on.

1. 'Tis the Devil that shall trouble you : he is the prime Agent, he that never took a good cause : Thou hast certainly God for thee if thou hast the Devil against thee.

2. This Devil shall be checked and restrained.

1. As to the number of them he shall deal withall ; [*The devil shall cast some of you into prison*] He aims at all, but he shall come short of many.

2. In respect of the kind of the Affliction. [*Cast some into prison*] He aims at our souls, to disturb the peace of them, to cast us into hell : I but it shall be but into prison.

3. For the design of this Affliction [*Not for destruction, but to try us*] It shall not be as wood in the fire, to be consumed : but as gold in the fire, to be tryed.

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4. For the term of duration : it shall not be for ever [*But for ten dayes*] for a time, for a set time, for a short time ; perhaps thou shalt lose thy life : But *be thou faithfull unto the death, and I will give thee a crown of life.*

Before I go out I shall endeavour to shine in the whole light of this Text, in these six or seven Propositions.

Pro. 1.

First, Jesus Christ takes notice of all the work, and trouble, and losses that we endure for him. There cannot be a godly word spoken but the Lord hears it, takes notice of it : not a day of humiliation, not a tear, not a prayer, not a sigh, not a cup of cold water, but the Lord sets it down : *Item* at such a time thou didst lose a thing, hazard such a concernment. Now this knowledge lies in two things. 1. It implies an Approbation. 2. A Recompence : *I know what thou dost*, what thou sufferest, so as to approve it, and so as to recompence it. Now then if God takes notice of what we do and suffer for his Name, then either we must say he hath not good enough, or not time enough to bestow that good upon us, or not faithfulness enough to perform his promise, before we can be moved from his service.

Pro. 2.

Secondly, I observe. Believers in their poorest condition, when they have lost all, they are rich : *I know thy poverty, but thou art rich.* The only wise man is the only rich man (so saith the Philosopher) but the Believer

Believer is the rich man (so saith the Wisdom of God in the Text.) And the riches of a Believer lies in five things.

1. In his interest; he hath a God for his portion: Faith doth unite and implant into the Lord Jesus Christ; so that we are become spiritually rich to the utmost degree of happiness: saith, *David, The lines are fallen to me in a pleasant place, I have a goodly heritage.* All that rich Love of God which is stronger then death it self: a rich Covenant of grace shines in the Promises as so many pearls: he will not withhold any thing that is good; nor suffer any thing that is evil to fall upon us, that shall not turn to good. How rich are they that are rich in God?

2. Believers must needs be rich in their Relations; *Our communion is with the Father, and with his Son Jesus Christ;* They that are married to Christ, and have an interest in him, they must certainly contract very honourable Allies, the Brother of Jesus Christ, a Member of Christ: she that marries a Prince or King, is a Queen; What title of honour shall we give to one that is espoused to Jesus Christ?

3. The Believer is honourable in his possessions: To name but two, possession of Grace, possession of Peace: Grace and Peace, there is your riches: so the Lord salutes you in his Word; the least drachm of grace is more then all the world: and this is the character of one that hungers and thirsts after Christ. And then for comforts which are grounded upon grace and the work of grace: for the spring of grace is a spring of joy: *In the world you shall have trouble, but in me peace: and in the midst of my troubled thoughts (saith David) thy comforts delight my soul.*

4. A Believer is rich in regard of his expectation, that

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that reversion, that blessed hope that is reserved for him. A Believer his Character is, to long and look for the appearance of Christ: The Believer is rich in the everlasting Kingdom of glory.

5. A Believer is rich in the things of this life: he can live above these things, he can be content without them: contentation is your riches: you shall want nothing that is good; why then have we not enough? and if we have enough, why do we not see our riches? Because God doth not shake down the Acorns from the tree of common Providence, which he does to the herds of the world, but feeds us with childrens bread, shall we therefore repine? Let us see our riches even in the things of this life. He that beleives on Christ, is in such a condition as can know no want: He that is not in Christ, cannot be rich: He that is in Christ, cannot be poor. Judge not of his condition by what he appears outwardly. A Believer is worth as much as the Promises come to, which are his Charter; as much as the Kingdom of Heaven comes to, which is his reversion.

Prop. 3.

Christ takes notice of all the reproaches and blasphemies of his Adversaries: *I know the blasphemy of them that say they are Jews and are not, but are of the Synagogue of Satan.* Christ counts himself reproached when his servants and wayes are reproached: *The reproaches of them that reproached thee are fallen upon me.* A Christian doth quarter Arms with Christ; therefore all the reproaches of the black mouths, they are especially taken notice of

of by Jesus Christ. There is not a word they can speak, but is presently recorded among the *memorandums* of Jesus Christ. Repent, if it be possible: the word in thy tongue, the thought in thy mind may be forgiven; I say, if it be possible, though a malicious scoffer does seldom return.

Prop. 4.

Whatever the Children of God suffer at any time before the Grave, they must suffer still [*I know thy works, and Tribulation (nay yet the wind is not over)* in the next verse *thou shalt suffer*] After great expences of blood and treasure, still more heavy calamities: the water of Tribulation doth rise higher and higher, till the believer resists unto blood striving against sin: you must expect it, you must go with your lives in your hands, resolving upon the greatest trouble, to wade through a deep flood of calamities, not one piece of the Cross excepted.

Prop. 5.

Christ usually gives notice to his people in their sufferings, he tells us before hand. So *John* 16. 7. *Matth.* 24. 9. *Acts* 9. 16. There never did befall any great tryal, but the Church of God had notice of it: *Abraham* had notice of *Sodom's* destruction: *Noah* had notice of the old worlds destruction: *Abraham* again had notice of the ruine of *Egypt*; So the Anti-Christtian trouble must come upon the Church, rise higher and higher, specially in the last dayes: they are set down exactly in the book of the *Revelations*: And the Reasons are,

1. That

1. That Gods people may not be offended when troubles come, *John 16. 1. I told you that you might not be offended.* Look for them that you may not be terrified by reason of the unexpectedness of them.

2. That he might convince us that there is nothing befalls us without his privy; he that foresees them, he must needs see them; he that forecasts them, he must needs have the ordering of them; *not a hair of your heads falls to the ground without his Council, without his hand.*

3. That we might provide for them; *know you not the coming of the Son of Man?* When Christ comes with notable mercies, usually he sends his harbingers; we must therefore be as *Noah: being warned of God, believing his word, he was moved with fear and built an Ark.*

Prop. 6.

What ever troubles come upon the people of God, they have no cause to fear; *fear none of these things thou shalt suffer: be carefull for nothing* (its very comprehensive) There is a fear that we cannot be without, and there is a fear we may not admit; A fear there is of dependance, this furthers our preparation, prayer, renouncing our selves, flying to the Lord Jesus under his wings; that's a blessed fear of trouble that makes us to come neerer to God; But then there's a fear of dispondency, Apostasie, a fear of distraction, so as to be dismayed, discouraged. There is no ground of slavish fear as to God: no ground of fatal or fear of man, of any thing that man can do to us; And the Reason is,

1. All our sufferings are ordered by a Father: it

is the potion that thy Father gives thee to drink: what ever bitter ingredient there is in it, still its of thy Fathers procuring: why wilt thou suspect it to be poyson and afraid of it? no, be encouraged.

2. Fear not: Christ stands by thee in all thy sufferings: The Angel stood by Christ in his Agony to comfort him: but Christ stands by us in our Agony, in our contending for the Faith: fear not (saith God) *O worm Jacob, I will be with thee*: He is alwayes with us, though sometimes as to sense it is otherwise: nay if Christ be neerer to us at any time, it is when trouble is most neer us. (*O Lord be not far off, for trouble is neer, saith the Psalmist*) That trouble is blessed that engages God to be neerer to us, that engages us to come neerer to God.

3. Fear not what ever it is that we suffer: there shall be sufficient strength given to bear it, to go through it: God will never lay more upon thee then he will enable thee to bear: and if thy strength be increased proportionably, it is all one for thee to lift a pound weight, and to lift a hundred pound weight.

4. Fear not any of these sufferings, because none of them shall hurt thee: God hath said he will stave off all evil from thee (*no evil shall come nigh thy dwelling*) and he that fears the Lord shall not be visited of any evil, Prov. 19. 23. No hurt shall come, nothing shall come to thee amiss (that is) as to thy soul, and the soul is the man: there shall be no impairing to thy soul, to thy best interest: thou shalt lose nothing but that thou canst not keep, nothing that enters into the other world to make up thy happiness, thou shalt lose nothing to do thee good: no loss of communion with God; no loss of grace, peace and comfort; thy interest shall not be shaken, thy

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thy Communion shall not be diminished.

But why do I speak of no hurt? there shall come a great deal of good by these troubles. When God calls thee to suffer, and thou wilt put him off with doing, make it up that way, God lofes by it, and thou dost lose that thou dost: but if you would buckle your self to that service God calls for; active when it is active; passive when its passive; this is that piece of godliness that is *great gain*. Thou wilt either live or dye, and shalt gain both wayes; if thou livest, thy Graces shall be better, the spirit of God shall rest upon thee; if thou dye, thy glory which is weighty, shall be double; the weightier the Cross, the weightier the Crown; be content to go as Christ did from the Cross to the Crown. Let us strive against our carnal lusts, those few things that are ready to choak our faith, disparage God, and cut the Sinews of our endeavour to any service God calls us to.

1. Consider our troubles are like to be great: here is the Symptoms of Gods displeasure upon us, here is the pouring out of such a providence among us, as is usually attended with destructive Judgements. *Sodom's* calamity was coming when one *Lot* was discharged: *Germany's* calamity was coming when one *Luther* was taken away; Lord then what woe is this to sleep away so many faithful, painful labourers at once; but its our Duty to suffer patiently and not complain.

2. As our troubles must be great, so, many will fear, and in fearing faint; we see it come to pass, and you will find it more and more: There are those that run with the Footmen, that will not keep pace with the Horsemen, that may be left behind and be trod under foot: our troubles are likely to

arise according to all we can learn from Scripture and providence, and very many there be that will shrink.

3. Consider it is a very difficult thing to stand stedfast in a day of evil: you cannot name any of Gods Children, but when they have indeed come to it, their carnal fears have been working so *as their feet have almost slipt*, they have been almost gone, but that for the promise of God, that he would lay no more upon them then he would enable them to bear.

O but you will say, What will become of the publique interests, of the name and Church of God? and what shall become of my private interest?

I answer, You have no ground of fear (according to Scripture) in either of these respects.

First, As to the publique name of God, the interest of his Church, of his truth, of righteousness, of a real Reformation, interest of our prayers and hopes, be not afraid.

1. God bears a dear respect unto his people: they are represented in Scripture by all names that may import dearness and nearness unto him: the interest of his glory is bound up in his people: he calls *Israel his Glory*; We know the interest of men is that which moves the world: but the interest of God, of his Glory, no doubt will be the ground of safety and security unto us, even till God take us to Heaven. For the interest of Gods Justice, God made Hell; and for the interest of his mercy and grace he gave Jesus Christ to die to take effect here amongst the Children of men; do you think God will forget his interest?

2. Remember Gods wayes are in the deep; you cannot tell what God is doing; when you think thoughts of destruction and confusion, My thoughts towards you saith God, are thoughts of peace: And truly, God he does not save a Soul, nor does not promote the Salvation of his Church in any eminent degree, but it is in a way that is cross and contrary to the sense and expectation of flesh and blood: in so much you know the darkness of our condition has been the entrance upon deliverance: as just before the day dawns, its the darkest of the night: when God looked and there was none to help them, sayes he, my arm brought salvation.

Thus it is with you that are effectually called: you have received the sentence of death; the entrance upon your deliverance, is the darkest time of your condition.

3. God can do great things. *Joel 2. fear not, thy God O Sion can do great things.* It is the disparagement that we offer to God, we ascribe more to the Creature then we do to God, when we give way to carnal fear; fear not what man can do, because of the power of God which was his shield and buckler; Is any thing too hard, too heavy for God? and when God does great things, he usually goes on to do greater; though he may seem to suffer his work to be thrown back to confusion, and his people may be ready to say We thought he had redeemed *Israel*, that degree of Reformation shall not be lost. You know in *Luthers* time, take any special degree of Reformation in the Church, and it seemed to be opposed by the Gates of Hell: when it was brought upon the stage to any hopefull degree, then it was taken as it were utterly out of sight for a while: but it was never lost: thus God is but make-

ing way for his own glory to appear in these great works.

O but you will say, What shall become of my particular? It is enough God hath promised that we shall not want any thing that is truly good, and that nothing that is evil shall fall upon us and lie upon us: though we do not see deliverance, it shall be: whatever our sad thoughts and tremblings of heart may be, yet give God the glory of his word: Take these few Directions.

1. Strive to strengthen thy Faith. Faith is that which layes hold on Christ: and Christ is your strength: therefore faith is said to do that which Christ does: let every day drive thee to a renewed act of Faith: Take heed, be not shaken in the faith of the Cause, be not shaken in the faith of Christ (*fides causæ, fides Christi*) Be not shaken upon the Cause, which upon utmost examination we find to be according to the word, hold that; *Heaven and Earth shall pass away, but not one jot and tittle of this Cause.* And then do not shake in the Faith of Christ, that is, in your laying hold, in your applying your selves to him, in your resting and settling upon him: beg of God to strengthen your faith.

2. Get more Self-denial; we must forsake all, we must not except any thing. A man would part with his life as easily as with a pin off his sleeve, if he had but some considerable growth in self-denial.

3. Get a great deal of love towards that Christ that loved us with a love stronger then death: get love of that Christ that may be stronger then life. Let nothing in the world be of any consideration with you, so as Christ may be magnified in your bodies: love will breed courage, and cast

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out fear : slavish fear before God, carnal fear before men.

4. Get a true insight into an account of suffering and troubles whence they are ; they issue from the same love with redemption of your souls from hell, and your glorification : God doth every thing in pursuance of the purpose of his love ; he doth every thing according to the platform and pattern of his thoughts towards us from eternity. Consider what troubles are, and to what end ; not to destroy, but to try : to wean from the world, to fit for heaven.

5. Get an insight into the vanity of the creature : you reckon the creature some great matter , and that is the reason of your love, and of your fear.

6. Get the fear of God , that may over-rule other fears : *Fear not him that can but kill the body, but fear him that is able to cast body and soul into hell fire.*

7. Keep a clear conscience void of offence towards God and towards men : by a heart abasing confession of what is past , and the application of the blood of Christ , and by mortification and watchfulness therein keep your selves from evil for the time to come.

8. Get a better assurance of eternal life ; a glimpse and sight of this would make a man run through the very flames of hell. How comfortable was *Steven* when a shower of stones was about his ears, to see Jesus standing at the right hand of God ! I wonder how they dare to venture their life that have no ground of a better life ; but for those that have a well-grounded hope of the mercy of God, they say, We reckon these light afflictions, which
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are but for a moment, to work for us a far more exceeding and eternal weight of glory. *Fear not any of these things which you shall suffer.*

Prop. 7.

Christ does limit Satan, he hath him in a string, him and all his instruments; (*The Devil shall cast some of you into prison, &c.*) Every word hath its weight: Who shall do it? the Devil; What shall he do? *cast you into prison*; How far? *some of you*; How long? *ten dayes*: For what use? that you may be tryed: Christ as he hath Satan in a chain of providence, so he hath a chain of restraint; it is Christ that sets a circle about him; he cannot cause a hair of thy head to fall: he is in the hand of Christ; they are as truly under him and his hand, as they are against him; If God lets alone his enemies, what shall they not do? If God lets alone his people, what shall they do?

2. God hath a special Providence about the things of his Church by way of Eminency, by way of permission, and ordination.

3. You will not deny but there's power enough in God to destroy all that are against him, and to limit all, and all shall make to the praise of God, and to his peoples good.

4. The Lord is exceeding merciful: he cannot hold when the Enemy comes to insult, to blaspheme, and revile; *Now will I arise, saith God, and set him at liberty from him that puffeth at him*: there is not only a judging of their Enemies hereafter, but a judging of them here: *the world shall say, Verily there is a God that rewardeth righteousness, verily there is a God that judgeth the earth.*

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5. God hath a special design in hand : therefore just so far as he will carry on that design God hath towards his people (which is alwayes a design of faithfulness) just so far shall the enemy go. *Isa. 10.* The Enemy means not so, he means to cut off a people, not a few ; but Gods end was otherwise, and he will overrule them : this is the Comfort, there is a set time, there is an end.

There is a difference between the afflicting of Gods people, and judging their enemies : In the intention, and extension : one is for ruine, the other in proportion : one is a light affliction, the other a load. And then for extension, one is for ever, and the other is for time, for ten dayes. Then our afflictions shall have an end, I and a comfortable end : Are not these two ends comfortable, the end of our sins, and the end of our sorrow ? God will restore comfort to his mourners ; let us be mourners during the time of mourning : God will quickly cloath us with garments of praise : there shall be an end of our sufferings, never an end of our joy and glory.

Prop. 8.

To conclude in a word, *Be faithfull to the death* : Be faithful in your promises, in your vows and purposes, your Covenants of obedience and reformation : persist in the doctrine of the Gospel, and the worship of the Gospel, and the ministry of the Gospel, and office Christ hath fixt in his Church : be faithfull by your most earnest, zealous desires before the Lord : *Be faithfull to the death* : he will never let you see death till all your fears are conquered ; he can

can presently take them away; he will certainly be present with you in all your troubles. And remember, God in tender mercy and faithfulness, for the present accepts the unfeigned purpose to be constant and faithfull to him to the death.

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Mr. Lamb's Farewell Sermon,
Preached August. 17. 1662.

John 14. 23.

Jesus answered, and said unto him; If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our Abode with him.



HE Departure of *Jesus Christ* unto his Father, from whose bosome he came into the World, was very sadly resented by his Disciples: whose mixt passions produce a very great disturbance, and trouble upon their Spirits.

The inward Anxiety, and unconcealed grief of the Disciples, move the Bowels of their more affectionate Lord, to pity their case, and provide for their relief, and give them instructions how to express their love unto him in his absence, not so much in carrying blubber'd eyes, and heavy hearts, as by remembring, and observing the Counsels and Instructions that he had given to them, while he was present with them; So that this whole Chapter is filled up with Counsels, and Comforts, Directions, and Consolations.

First, Directions and Counsels, especially in the 1, 13, 15. verses.

First, To the exercise of Faith, verse 1. Ye believe in God, believe also in me. And this is the life, even a life of Faith, which we must live, till we come to the enjoyment of Christ, by which we fetch
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comforts in all troubles, and strength against all tentations from *Jesus Christ*.

Secondly, To the duty of Prayer, *verse 13.* which is the proper duty of an afflicted State, as *James 5. 13. Is any afflicted? let him pray.* By prayer the Soul empties his complaints into Gods bosome, and finds ease, by telling him of all the trouble and grief that attends his state: Prayer hath that Divine excellency, that like a Heavenly Charm, it speaks away trouble, and speaks in comfort; as it is said of *Hannah, 1 Sam. 1. 18. She prayed, and went away, and did eat, and her Countenance was no more sad;* and thus our prayers always speed, when they be made by the help of the Spirit, and offered up to God in the name of *Christ, ver. 13, 14. Whatsoever you shall ask the Father in my name, that you shall receive.*

Thirdly, To obedience, in *ver. 15.* to do the work committed to them; *If ye love me, keep my commandments.* You cannot better express your love to me, then in keeping my words; Nor is there a more certain way for men to find comfort than this, by keeping his Commands: for then, though they cannot enjoy his person, yet they shall not miss his promise.

Secondly, The Consolations which he gives them in *ver. 2, &c.* in *ver. 16, &c.* and *ver. 23, &c.*

First, In the 2, 3, 4. verses, &c. From the place whethet he was going, *To his Father, and their Father, his Home, and their Home;* whence he did intend to come again to them. So that his going from them, was but a Recess, or withdrwing for a time, untill he came; for in *verse 3. I will come again, and receive you to my self,* rendred in the Greek, *I come again,* in the present tense, to intimate the certainty of his coming to them again, as if he were already come: which in *ver. 28.* of this Chapter, *Christ* tells them, should be matter of great Joy to them. *If ye loved me, ye would*

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Secondly, From ver. 10. The promise of the Spirit, which shall supply his absence: such a Spirit, as shall teach them, comfort them, and be instead of all to them, give them such Joy, Courage, and Peace, as the world can neither give, nor take away, ver. 27. Peace I leave with you, my peace I give unto you, &c.

Thirdly, In the 23. verse, in the Text, We will come, and make our abode with him, while you keep my words; which is the great promise here.

If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.

The words of the Text are an answer to the question of Judas, (not Iscariot) Lord, how is it, that thou wilt manifest thy self unto us, and not unto the world? Jesus Christ gives the answer, If a man love me, he will keep my words, &c. To him the promise is made, That that the Father will love him. They love him that keep his words: and to these he hath said, he will manifest his love to them, and make his abode with them: In which words there are three parts considerable.

First, A Supposition, If a man love me, he &c.

Secondly, A Position; which is the effect of that love, He will keep my words.

Thirdly, A Promise. Which is twofold.

First, Of the Fathers love. My Father will love him.

Secondly, The Co-habitation of the Father and Son with such a person. We will come unto him, and make our abode with him.

The Observations that I intend to insist upon are two.

First, That it is the duty & special property of them that love Jesus Christ in sincerity, to keep the words of Christ.

Secondly, That God and Christ will make their abode with them that keep his words.

First,

First, *Of the first of these*, That it is the duty and special property of them that love *Jesus Christ* in sincerity, to keep the words of *Christ*.

If any man love me, he will keep my words, he will do my will, walk in my wayes, treasure up my truths and Counsells.

This Doctrine requires three things to be spoken to in their order.

First, That Jesus Christ must be truly loved.

Secondly, What it is to keep his words.

Thirdly, Why it is both the duty and property of them that love him, to keep his words.

First, That Jesus Christ must be truly loved: there is such an indispensible necessity of this, that the Apostle sayes, *1 Cor. 16. 22. If any man love not the Lord Jesus, let him be Anathema Maranatha, let him be cursed.*

But because every one pretends highly to love *Jesus Christ*, and but few that love him indeed, I shall shew two things more briefly :

First, Who he is that truly loves him.

Secondly, Why we should all truly love him.

First, Who he is that truly loves Christ.

First, He truly loves Jesus Christ, who upon the discovery, and tender of *Jesus Christ* in the Gospel, as *King, Priest, and Prophet*, can willingly deny all for him; as the Merchant, *Mat. 13. 45, 46.* sold all that he had for the goodly Pearl. And so *Paul, Phil. 3. 8.* accounts all *Dung*, his parts, his righteousness by the Law, his greatest excellencies: He loves *Christ* in *Deed*, and not in *Shew* only, who can leave the world, his dearest lusts, his best righteousness for *Christ*.

This is a true conjugal love, *Psal. 45. 10. Hearken O daughter, and consider, and encline thine ear, forget also thine own people, &c.* When *Christ* sees that we have such a love to him, that we will part with all for him, then he sees a beauty in us that delights him.

Secondly,

Secondly, He truly loves *Jesus Christ*, who having received him, will rather lose all then part with him again, who accounts *Jesus Christ* better then his best things, as he sayes in *Mat. 10. 37.* *He that loves Father or Mother more then me, is not worthy of me, &c.* therefore sayes the Spouse, *Cant. 8. 6.* *Set me as a seal upon thine heart, and as a seal upon thine arm, let me be so united to thee, that I may never be sever'd from thee.* It is a very hard lesson, and an irksom duty for the best of men to part with friends, liberty, peace, life; all these, or either of these sweet mercies; but to part with *Christ*, nothing can perswade, or enforce the soul that truly loves him; thats a thought more cruel than the grave, witness the holy *Martyrs*, a whole cloud of witnesses; that notable and eminent *Galeacius* Marques of *Vico*, &c.

Thirdly, He that truly loves *Jesus Christ*, takes a bundance of delight in Communion with him. No pleasure like the kisses of his mouth, no sweetnes like that of his bosom, all his wayes are peace, and his paths pleasantnesse; *Christ* makes every condition Comfortable, there is no comfort of life; but in that little enjoyment of *Christ*, that the Soul bath in his life, 'tis *Communion* with *Christ*, converse with him, that is all my comfort and pleasure in the world. O how doth the Spouse take care that he be not disturbed, in *Cant. 2. 7.* *I charge you, O yee daughters of Jerusalem, by the Roes, and by the Hinds of the field, that yee stir not up, nor awake my Love, till he please.* The words are an alusion, to one that would not have her Friend disturbed, and speaks to her companions, and charges them by all that is dear and pleasant to them, not to break the rest of her best Beloved, and shews the wonderful delight the Soul takes in Communion with

Jesus Christ; and the special care that it always hath, that no Tentation break in, nor corruption break out, to interrupt that sweet Communion, or occasion *Christ's* departure, who will not for any profit, commit any sin, or cause *Jesus Christ* to depart from him.

Fourthly, He that truly loves *Jesus Christ*, having lost the sight of him, is never satisfied, till he come to the reinjoyment of him, is always at a loss, and is never quiet, till he enters into a fresh acquaintance and communion with him, as in that of *Joseph* and *Mary*, they having lost their Son went seeking till they found him; So Cant. 3. 1, 2, 3, &c. *By night on my Bed, I sought him whom my soul loveth, I sought him but I found him not, I will rise now and go about the City, in the Streets, and in the broad wayes, &c. I said to the watchmen, saw ye him whom my soul loveth? &c.* By all which is expressed the sedulous care and industry of a living soul seeking after Christ.

First, *By night in her bed.* *Jesus Christ* hath her bed thoughts, (i.) in her Closet and private duties; of Prayer, serious Meditations, Spiritual Ejaculations, and secret self Examinations; in all these the soul enquireth. As one that loves the World, by night his Meditation is of the the World; so the man of pleasures, and honours, is pursuing his lusts in the night season; *The wicked man is contriving mischief upon his bed.* So the Soul that loves Christ his thoughts are still at work after Christ.

Secondly, *I will rise now and go about the City, &c.* (i.) I will betake my self to all publick Ordinances, and shew more zeal and life in my duties and in these will I make enquiry.

Thirdly

Thirdly, I asked the watch-men, (i.) the Ministers of the Gospel which are or should be as faithful watchmen, that watch for our Souls, and be able to speak a word in season, &c. So nothing will satisfy the soul that truly loves Christ without him; and no means shall be neglected till she enjoy Him.

Secondly, Why must he thus beloved?

First, Because he is lovely, altogether lovely.

First, Lovely in his life, observing all the will of God; there was a wonderful beauty upon him, if we behold, and can understand, that hidden glory of an untainted holiness, and Exact conformity to the will of God.

Secondly, Lovely in his death, never more lovely and amiable to the believing sinner then when he was most despicable in the eyes of Rebellious sinners. O then, he appears most beautiful and desirable, when he hangs on the Cross, there making our Peace procuring our pardon, obtaining Life and glory for us, by that shameful death.

Thirdly, Lovely in all his Graces, each Grace a matchless Jewel. Rocks of Diamonds, Mountains of Pearl, not worthy to be mentioned with the least of his Excellencies; If he put but a little of this Grace upon any soul, though he be never so vile, cloath'd with corruption; as in Ezek 16. from the 9. to the 16. verse yet may be made beautiful by his Comeliness.

Fourthly, Lovely in all his Ordinances, in which the more immediate sight the soul hath of him; the more he is taken with his Beauty; No wonder he is called in Hag. 2. 7. The desire of all Nations.

Secondly, Because of his deserving love; we

*The Royal-Presence, or
loved him, because he first loved us.*

Consider in his love, these four particulars.

First, He laid down his life for us, such a Love will deserve love, and life too; Joh. 15. 13. greater Love hath no man, than this, that a man lay down his life for his friend.

Secondly, He lives now in Heaven for us, Heb. 7. 25. He ever liveth, to make intercession for them. He is there minding our necessities, agitating our affairs, by his sitting there, we have Liberty of coming thither; by his sitting there in glory, we have our standing here in Grace.

Thirdly, He accounts that as done to himself, that is done to them, that are his Zach. 2. 8. He that toucheth you, toucheth the Apple of his eye, and Mat. 10 40, 41, 42. &c. He that receiveth you, receiveth me, and so he said to Saul Acts 9. 4. why persecutest thou me? when he was with Commission from the High-Priest, dragging the poor Professors of Jesus Christ to the prison.

Fourthly, He longs to have us with him. John 17. 24. Father I will that where I am, there they may be also, to behold my glory. He is not (q. d.) satisfied without their company; and is always imparting his most secret Counsels to them, Joh. 15. 16. Henceforth I call you not Servants, for the Servant knoweth not what his Lord doth, but I have called you Friends, for all things that I have heard of my Father, I have made known unto you.

Thirdly, Because otherwise we shall not regard his words which is intimated in the Text, If we love him, we shall keep his words, but if we love him not, we will not keep his words; It is want of love to Christ, that is the cause of the abounding of every sin, for if we did love him, we should keep his Commands, which is the second particular.

Secondly.

Secondly, What is it to keep the words of Christ?

First, There is a Natural and Mental keeping of the words of Christ, and so we must keep them, that is, Remember his Words, his promises, Counsels, and Appointments.

The memory is mans Storehouse, or Cabinet, that should be kept Sacred for the Truths of Christ; So the Disciples kept the word of Christ, when they remembered his sayings; and David Psal. 119. 93. *I will never forget thy Precepts, for by them thou hast quickned me, (i.) I will keep thy Precepts;* for what we forget, we lose, and what we remember, we keep; And thus, as Friends take pleasure to look sometimes on the Love-tokens of their absent Friends. So may we have singular comfort and refreshment, to see the Heart of Christ in the Counsels, Promises, and Appointments left with us.

Secondly, There is an Evangelical and Practical keeping of the words of Christ. When we do believe Promises and obey commands; Promises not believed, and Precepts not obeyed, are as Water-spilt on the earth, besides the vessel that should receive it, Heb 4. 2. but when they are believed, they be as liquor put into the vessel for its proper use. Hence says Christ, Luke 11. 28. *Blessed are they that hear the word of God and keep it.* Then we keep the words of Christ, when we believe his promises, observe his precepts in all our conversation, and walk by his appointments and institutions in all our duties.

Thirdly, Why 'tis their property and duty that love Jesus Christ to keep his words.

First, Because true love is comprehensive; He that loves Christ truly loves all that is his; He that loves him that begat, loves him also that is begotten: The nearer

any thing is to Christ the better it is beloved ; and then we love the word when we keep it, as a special pledge of his love; *To have his word, and a heart to keep it is a double blessing ; and indeed such a gift as the word of Christ is, is worthy to be loved for it self, and kept for the givers sake.*

Secondly, Because true love is Operative, 'tis the principle of Gospel obedience, 2 Cor. 5. 14. The love of Christ constraineth us. Where there is the disposition of a Son, there will be obedience to the Fathers commands ; so where there is a spiritual love to Christ, it would set the soul on work, and quicken it to keep the words of Christ as is said of Faith Shew me thy Faith by thy works. So shew thy love to Christ by thy works ; as Faith without works is dead, so is love without obedience.

Thirdly, Because keeping the words of Christ gives the clearest and surest testimony of the truth of our love to Jesus Christ. Probatio delectationis est exhibitio operis ; Obedience is the most lively testification of love, as Christ said to Peter, Lovest thou me ? &c. shew it in this, in doing thy duty ; Feed my sheep. So Christ tells us in the Text, Where the fire of love is in the breast, there the flame of duty and service is in the hands. Joh, 15. 14. Ye are my friends, if ye do whatsoever I command you. in the 1 John 5. 3. In this is the love of God, that we keep his Commandments.

Use 1. For Exhortation.

First, To a mentall keeping of the words of Christ according to that word, Heb. 2. 1. We ought therefore to give the more diligent heed, to the things which we have received, Lest at any time we let them slip. And that we may not forget, but keep in our memories the words of Christ.

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First, consider, That all the promises and counsells, which Jesus Christ hath made known to us, are not only for present, but for future use, Isa. 42. 23. Hearken and hear for the time to come. We should hear as if we were to here no more. The Cordial which hath sometime revived us, must not be laid aside, lest for want of it another time we faint quite way. The reason why they were ready to faint under afflictions, Heb. 12, 5. was, because they had forgotten the exhortation, which speaketh to them as to Sons. For this cause Jesus Christ often bids his Disciples remember the word he had spoken to them, and knowing their frailty, promises his spirit, Job. 14. 26. and that (sayes he) a spirit shall bring to your remembrance.

Secondly, consider, Not to remember the words of Christ, is a sad sign of our disesteem of Jesus Christ. We usually remember Precepts, Counsels, and Sayings, according to the authority which the person hath with us, from whence they come. It is a very great dishonour to Jesus Christ, When we shall cast his words behind our backs. Did we honour Jesus Christ as our King, Lord, and Law-giver, we should be more careful to remember what he hath spoken to us. We often blame our heads as if the fault lay only there, that we do not remember the words of Christ when indeed the fault lies most in the hearts, that we have not more love and esteem of Christ there.

Thirdly, The time will come, when we shall dearly repent every truth forgotten; that we did not endeavour to seal instruction upon our hearts.

First, When God shall with-hold instruction from us, because we have refused it; the time may come, when as *Amos 8. 12.* *Men shall run to and fro, and seek the word of the Lord, and shall not find it; and then we shall see the worth of the word, that now we prize not.*

Secondly, When God shall call us to an account for all the Sermons, and Instructions we have received, as he will certainly do; though we forget, yet he will remember, and he will ask how we have kept and improved the word he hath spoken to us.

To help us in keeping, or remembering the words of Christ.

First, Let your hearts be affected with the worth and excellency of the word, that it is more precious than gold or silver: and then we shall keep it as choice treasure. That which a man prizeth, he will keep in safe custody, and have often in his eyes, as *David* sayes of the word, *Psal 119. 97.* *O how I love thy Law, it is my meditation all the day long.* If a man account the word as his treasure he will not forget it, as *Jerem. 2. 32.* *Can a Maid forget her Ornaments or a Bird her Attires?* This they forget not; Yet because we account not the word as excellent and necessary as these therefore it followes, *Yet my people have forgotten me dayes without number.*

Secondly, Apply every word of Christ to your own souls, though men will not keep what is anothers, yet usually they keep what is their own; while men carve away the word to others as if it concerned them not, 'tis no marvel if they keep it not, but if we accounted every word as spoken to us, and our portion, we should hear and keep it. Men remember the newes which concerns themselves. We should hear Christ speaking, as *Job 5. 27.*

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Hear thou this, know it for thy good.

Thirdly, Mediate often upon what you have received, as *Mary pondered the sayings* which she heard in her heart. The way to keep any thing safe, is to have a constant eye upon it. Meditation is the Souls serious retiring into it self, to take a view of all that of God, that is laid up within it self.

Fourthly, Hasten to do all that you have heard and learned, *Psalms 119. 60.* It is said by *David*, I made hast and prolonged not the time to keep his Commandments. A man will not easily forget his Trade; so if we daily obey commands, and believe promises given to us: which last direction leads to the second exhortation.

Secondly, It may exhort us to keep the words of *Christ* with an Evangelical and Practical keeping. Keep thy word as a man keeps his Rule or the Souldier keeps his Weapon; let not the word depart from thee, and do not thou depart from it, by forsaking the appointments and commands of *Christ*.

First, consider, That if we do not keep the words of *Christ*, by obeying, and a suitable walking, we do but in vain pretend love to *Jesus Christ*, as they that had no more of *Christ*, but to call him Lord, (*Mat 7. 21*) Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, &c. So, not every one that sayes he loves me, but he that doth my word he is my friend.

Secondly, consider what a sin it is to pretend love to *Christ*, and not to truly to love him, as to keep his words; 'tis Hypocrisie; they be *Christ's* false friends, an open Enemy is less dangerous than they, *Ezek. 33. 31.* They hear thy word but they will

not do them, their hearts goes after their covetousness. They be false to themselves, and delude their own souls with a bare profession and hearing *Jam. 1. 22. Be doers of the word, and not hearers only, deceiving your own souls.*

Secondly, Consider what judgement they incur, and who can tell how great it is? 'tis call'd a beating with more stripes, when the least stripe from that hand can break the loynes, *Luke 12. 47. He that knoweth his Masters will, and doth it not, shall be beaten with many stripes.*

Secondly, consider, This is the clearest evidence of our interest in *Christ*, of his love to us, that we keep his Commandments. By this we know that we have him as our *Christ*, when we do not only love him as a *Jesus*, a Saviour, but obey him as Lord, and follow his Law. When God shall write his Law in our hearts, Is not this an evidence that *Christ* is ours?

Thirdly, Great and many are the encouragements which he hath promised to them that keep his words. There be many blessings in the word, but they only have the blessings for theirs, who keep his word, *Jam. 1. 15. Whoso looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed; he shall ask what he will, and have it, John 15. 7. If you abide in me, and my words abide in you, ask what you will, and it shall be done unto you.*

That we may do the words of *Christ*.

First, Let it be the aim and intentions of our souls, when we come to hear, to turn hearing into doing. Say as *Paul* did *Acts 9. 6. Lord what wilt thou have me to do?* and *Cornelius*, *Acts*

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10. 33. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Secondly, Beg of God to give you such a heart, that you may not only say, as the people in a good humour, once to Moses; All that thou shalt speak unto us, that will we observe and do, but find your hearts such as in Deut. 5. 29. O that there were such an heart in them, that they would fear me, and keep all my commandments always, &c. It is he by whom the word is made (as James hath it) *ῥῆμα ἡγετοῦν*, A fruit bearing word. Begin all your hearing with prayers, and conclude them with prayers, because 'tis of the greatest concernment.

Lastly, A use of comfort.

First, If we keep this word, the word will keep us. It will keep us in the worst of times, yea at all times, Prov. 6. 22. When thou goest, it shall lead thee, when thou sleepest it shall keep thee, and when thou awakest, it shall talk with thee. If you keep his Commands, his Commands will keep you; If you keep his Promises, his Promises will bring you to Glory.

Secondly, If we keep his word, we shall not want present Comforts. The present gratuities which we have from Christ, should be enough to encourage us, if there were no future reward, Psal. 19. In keeping of them there is great reward.

Thirdly, Jesus Christ hath promised a blessedness to such persons; they be a blessed people, Rev. 1. 3. Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are

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are written therein ; and so in Luke 11. 28. Blessed are they &c. and with the best of blessings doth he crown them in the Text, *My father will love him, and we will come to him, and wil make our abode with him* which is the second observation.

God and Christ will make their abode with them that keep his word.

In which *Observation* we shall take notice of these three particulars.

First, How *God* and *Christ* do make their abode with them that keep his word.

Secondly, Why *God* and *Christ* will make their abode with such .

Thirdly, What an excellent blessing it is to have *God* and *Christ* abiding with us.

First How *God* and *Christ* do make their abode with them that keep his word ; in which these three particulars must be shown.

1. How *God* abides with his People.

2. How *Jesus Christ* abides with them.

3. How both *God* and *Christ* will make their abode with them that keep his word.

First, How *God* the first person in the *Trinity*, is said to make his abode with them that keep his word.

And this will be two wayes seen.

First, It is not here to be understood of his common or general presence as he is the infinite *God*, and being *Omni-present*, fills Heaven and Earth : for so he abides with all the works of his hands ; yea, so he is with them that fear him not.

Secondly, It is here properly understood of *Gods* abode by way of special presence, as he is a gracious *Father* ; therefore *Jesus Christ* doth first ex.

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press the *Fathers* love, and then his abode, as the product and fruit of his love, *My Father will love him, and we will come unto him, &c.* He will come and abide with his, as a *God in Covenant* with them, therefore hath he put it into a promise, in 2 Cor. 6. 16. *I will dwell in them and walk in them, and I will be their God, and they shall be my people.*

Secondly, How *Jesus Christ* will make his abode with them that keep his word? which will be shown also, *First, Negatively. Secondly, Affirmatively.*

First, Negatively, It is not to be understood of a carnal or corporeal presence of *Christ* (as the Papist imagine) as if the flesh of *Christ* could be in all places, *whom the Heavens must contain till the time of restitution of all things:* for saies the Apostle, 2 Cor. 5. 16. *acknowledging, If he had known Christ after the flesh, yet so, he knowes him no more.*

Secondly, Affirmatively, He makes abode with his people after a spiritual manner, *God the Father* makes his abode with his Servants, as a Father to them; *Jesus Christ* abides with them, as the Head of his Church, as it is in Eph. 5. 23. *He is the Head of his Church, and the Saviour of his Body.* *God* abides with us in *Christ*, *Jesus Christ* abides with us by his Spirit.

A learned Author shews four ways of *Christs* abode with Believers.

1. *Politice ut Rex in Regno,* As a King in his Kingdome; and so he gives Laws as the only Head, and King of his Church: protects them, and order all their affairs.

2. *Oeconomece ut Pater in Domo,* As a Father in

in his House; and so he takes care, and makes provision for his people, as a Father doth for his Family.

3. *Et hi e, ut ratio in homine*, As reason in a man, which is the light that directs man in all his actions; so *Iesus Christ* directs and leads his people.

4. *Phisicé ut Anima in Corpore*, As the soul in the Body, which animates and acts the whole man, without which the body is a dead, & livelesse Trunck; so *Iesus Christ* doth quicken our souls, by whom we have spiritual life.

And that he is the Head of his Church, and thus abides with them.

First, consider, He hath all grace and life in him *John 5. 26. As the Father hath life in himself; so hath he given to the Son, to have life in himself; therefore the Psalmist saies Psal. 36. 9. With thee is the Well of life, and in thy light, shall we see light.*

Secondly, From him is all grace and life conveyed out unto us, *Iohn 1. 16. of his fulness have we all received, and grace for grace. Yea, whatsoever we receive from the Spirit of God, we have from him originally, as in Iohn 16. 15. for he shall take of mine and shew it unto you.*

Thirdly, How God and Christ are both said to make their abode with them that keep his word.

And this I shall shew to be three wayes.

First, by their special Providence and Inspection with them, and so we may see them in several Scriptures, abiding with them, as in *Zach. 1. 8, 9, 10. ver. there is Iesus Christ among the myrtle trees, which represent the Church, and in Rev. 1. 13. He is there in the midst*

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of his Golden Candlesticks, and David tells us of his experience of Gods presence with him, *Psal. 73. 23.* I am continually with thee, thou upholdest me with thy right hand, and the Apostle Paul, *2 Tim. 4. 17.* The Lord stood by me; Indeed the eyes of the Lord are upon the Righteous, and he hath said, he will not leave them.

Secondly, They make their abode with them in the gospel, and gospel-Ordinances, where these be continued in their power and purity, there the Tabernacle of God is among men, and when these are taken away, *I-chabod*, the Glory is departed; We may say God hath forsaken us. As the Ark was a Type, and Token of Gods special presence with the Jews, so the gospel, and gospel-Ordinances, are a signal Token of Gods abode with us, for in these we may see him, in these, we may enjoy him, by these, we may be made like to him, as in the *2 Cor. 3. 18.* But we all with open face, behold as in a glasse the glory of God, and are changed into the same Image, from glory to glory, even as by the Spirit of the Lord.

Thirdly, They make their abode with them in the Spirit, which proceeds from the Father, and the Son; So they may both be said truly to abide with us, while we have the spirit the Comforter which proceeds from the Father, and the Son, as a pledge of their love, *John 15. 20.* When the Comforter is come, whom I will send unto you from the father, I will send him says Christ, even the spirit of truth, which *πνεῦμα τῆς ἀληθείας*, which proceeds from the Father, there is an *ἐκπορεύσις*, a Procession of the Holy-ghost, from the Father, and the Son, to the People that keep his word; and thus Believers are said to hold fellowship with the Father, and the Son, in the *1 Epist. of John 13.* It is by the

the Spirit we are drawn; being drawn, we come; being come we are enabled to walk with God and Christ. It is this Spirit that doth all for us. As in the Echo, The aire being moved by the voice, returns the same sound by its own motion; So in all our Communion with God and Christ, the soul being moved by the Spirit, returns answer, by vertue of the Spirits motion in us; Come, says the Spirit, I come says the Soul, being taught by the same Spirit.

All the works wrought on the Souls of men, in order to salvation, are wrought of God and Christ in us, but by the *spirit*; As in these three special particulars.

First, By the spirit they instruct and teach; The spirit is an enlightning spirit, a spirit of Judgement and of burning. The spirit reveals the Counsels of God, the great Misteries of the Kingdome; Leads into all truth, makes men wise to Salvation.

Secondly, By this spirit they quicken and comfort the Souls of men, Rom. 5. 5. It is by the spirit that the love of God is shed abroad in our hearts. Our cold and frozen spirits are warmed and made fit for action: and by this spirit we are awaken'd; hence the Church prays, for the breathings of this Spirit, Cant. 4. 16. Awake, O North-wind, and come thou south, blow upon my garden; that the spices thereof may flow out.

Thirdly, By this spirit they do strengthen, and establish the hearts of men in the wayes of holiness, thus they are made strong in the Lord, and in the power of his might; strong to resist tentations; strong to suppress corruptions; strong to perform duties, by this spirit they are carried through all difficulties; by this spirit their Infirmities are healed; they

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healed; they are made to persevere, and kept steadfast, and unmoveable, always abounding in the work of the Lord; and sealed up to the day of Redemption.

Thus God and Christ do make their abode with them that keep the words of Christ, till they come to make an everlasting abode with them in Heaven.

And according to the workings of this Spirit more or less in the hearts of men, God is said to be present, or absent from his people.

Secondly, *The reasons why God and Christ will make their abode with them that keep his words.*

First, Because of their special love to, and care of them that keeps his words. Indeed all the care of God, is concerning his people that he hath in the World, therefore in the second Commandment he is said to shew mercy to thousands of them that fear him, and keep his Commandments; that do not cast his words behind their backs, and forsaking his appointments, follow their own inventions: So that if we faithfully keep his word, he will abide with us in our work. And this is the great reason in the Text, *My Father will love him*; Not but that he loves his Elect from Eternity, but he will manifest his love to them, and therefore *he will make his abode with them*, as the people of his love, for in *Deut. 32. 9.* The Lords portion is his people, and Jacob is the lot of his inheritance, and in *Mal. 3. 17.* they are called his Jewels, and men will abide with their Treasure.

Secondly, Because of the near relation that is between God and Christ, and them that keep his word. That is a very full place of Scripture for this purpose, *Mat. 12: 50.* *Whosoever shall do the will of my Father, which is in Heaven, the same is my Brother, and Sister, and Mother.* What nearer relation can there be than this? So near are they to Jesus Christ that keep his

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word, observe his will, and be true and faithful to his appointments; and sure such near relations will desire cohabitation on both sides.

First; God and Christ are said to stand related in a Paternal relation.

Secondly, They are said to stand related in a conjugal relation.

First, God and Christ stand in a Paternal relation to his people.

First, God is their Father, and they are his Sons and Daughters. And this the Church doth acknowledge in Isa. 63. 16. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou O Lord art our Father, &c. And with this the Lord comforted mourning Sion, Isa. 49. 14, 15. But Sion said, The Lord hath forsaken me, and my Lord hath forgotten me. But God says, Can a Woman forget her sucking Child, that she should not have compassion on the Son of her womb? Yea, they may forget, yet I will not forget thee. Behold I have graven thee on the palms of my Hands, &c. My abode is with thee.

Secondly, Jesus Christ is their Father, Isa. 9. 6. The everlasting Father. Therefore he promiseth his Disciples in this, Job. 14. 18. I will not leave you, ὁπποῦν Orphans, or Fatherless children. He is the most affectionate tender hearted Father, Tam Pater nemo, tam pius nemo; None so good, none such a Father as he, (says Tertul.)

Secondly, God and Christ stand related to them that keep his word, in a conjugal relation; and God hath laid a special command of cohabitation upon persons in this relation, The man must dwell with his own wife.

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God dwell with his people whom he hath espoused to himself? *I have betrothed thee unto me for ever, Hos. 2.19.) Yea I will betroth thee unto me in righteousness, and in judgement and in loving kindness, and in mercies; I will even betroth thee unto me in faithfulness. And in Isa. 54. 5, 6. For thy Maker is thy Husband, &c. For the Lord hath called thee as a Woman forsaken, &c.*

Secondly, Jesus Christ is the Husband of his people, as we see in the whole book of Canticles. And so in Ephes. 5. from the 29. verse to the end of the Chapter. Now where shall God and Christ make their abode, but with their espoused ones? Doth Jesus Christ delight to lodge any where more then with the Wife of his bosome?

Thirdly, Because of Gods faithful Covenant he will make his abode with them that keep his word. If we keep the word of his Patience, he will keep the word of his Promise, Revel. 3. 10. *Because thou hast kept the word of my Patience, I also will keep thee from the hour of temptation, which shall come on all the World, to try them that dwell upon the earth. It is called a word of Patience, because it teacheth patience, and especially because it requires in all them that will observe it. And this is Gods Covenant. Now, what is the Covenant? Jer. 32. 40. And I will make an everlasting Covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me; and such a sure and infallible promise of abode, can never be violated by a God-keeping Covenant; God may hide for a moment, turn away in a little wrath from his people (Isa. 54.8,9,10,11.) but with great mercy will he gather them, and shew them everlasting kindness; Yea, his promise shall be as the waters of Noah, that the waters of the great Deluge shall never cover*

the world any more, so he will never forsake his people utterly. It shall be more possible for the Mountains to depart, and the hills to be removed, then that he should finally depart from *His*. The frame of the world may be disordered, but the frame of *Gods* heart towards his people can never be changed. When the men of the World think *God* hath forsaken them, he is near to them, and cannot cast off his people; He may sometimes give them up for their sins into the enemies hands, but cannot give them away: This gave the Church that confidence, in *Mica. 7. 8.* Rejoyce not against me, O mine Enemy; when I fall, I shall arise; when I sit in darkness the Lord shall be a light unto me. And this did bear the head of the New-Testament-Saints above water, 2 *Cor. 4. 8, 9.* We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. And whence is it that Distress doth not follow Troubles? Despair our Perplexities? Desertion our Persecutions? Destruction our sad Dejections? sure it is, because *God* is faithful, always with us, and will not suffer us to be tempted above what we are able to bear, &c.

Thirdly, What a special blessing it is to a person, or people, to have *God* and *Christ* to make their abode with them.

The excellency and desirableness of this abode of *God* and *Christ* with Believers, may be seen in three particulars.

First, It is better then all outward mercies and earthly blessings.

Secondly, This will more then supply the want or absence of all other comforts.

Thirdly, All our happiness doth lie in this, *Cods* presence with us.

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First, The abode of God and Christ with a soul is better then all outward mercies, or earthly blessings, whatsoever. God was wont to tell his people heretofore, as in Deut. 28. *That if they would keep his Commandments, they should be blessed in their basket, and in their store; that he would give them peace, the fat heritage of Jacob, and to ride upon the high places; all goodly mercies: But now he doth encourage them by a blessing of far greater worth, I will love you, I will make mine abode with you.* It is so high and transcendent a favour, that Moses prefer'd it before that goodly Land of promise, Canaan, the Land flowing with Milk and Honey, as appears by that passage in Exod. 33. 15. *If thy presence go not with me, carry us not up hence.* Though Canaan be never so desirable a good Land, yet rather let me abide in this vast-howling Wilderness with God, then go without thy presence thither. A Wilderness condition with God in the Tent, is better then all pleasures and honours without God in the Palace. Hence David in the midst of his Royal pomp and greatness, desired this, as the complement and perfection of all, Psal. 101. 1, 2. *O when wilt thou come unto me.*

Consider these two particulars.

First, That there is no beauty nor desirableness in the fairest outward prosperity, if God and Christ do not make their abode with us. If we have all the world and cannot see the abode of God and Christ on our Tabernacle, in their special Providence, in soul-refreshing Ordinances, or by the Comforting Spirit; We may look on all, and say as Hiram did of the Cities Solomon gave him, they be Cabul, dirty things. If we cannot find God and Christ thus with us in the midst of our Glory, the glory is departed.

Secondly, Consider, There is no misery nor unhappiness,

happiness in the worst afflictions if God and Christ be there; in the Furnace there is no Death, in Captivity no Darkness, in Prison no Sadness, in Death no Hell. Jesus Christ tells us, he will not leave us comfortless; he never told us we should not meet with Tribulations; but says, *In the world we shall have tribulation, and as surely, that in him we shall have consolation.* His people may be in the World friendless, harbourless, pennyless, but he assures them they shall never be comfortless.

Secondly, This abode of God and Christ with his people, will more then supply the want or absence of all other things. Jesus Christ, when he would thoroughly encourage his Disciples against all the hardships and discouraging fears they might meet withal after his departure, gives them this one precious Cordial, or Catholicon, in *Mat. 28. 20.* *Lo I am with you alway, even unto the end of the World, when you are cast out of the Synagogues, had before Magistrates and Rulers for my name sake, scourged, hated, imprisoned, for all these things shall they do unto you: Let this comfort you, Lo, I am with you alway, to the end of the World.*

Indeed, This abode of God and Christ with his people, is every thing to the soul, which we may see in these three particulars.

1. Their presence is a sanctuary and sure hiding place.

2. It is a sure Light and guide to them.

3. It is a store house and treasury of all Provisions.

First, The abode or presence of God and Christ is in stead of a sanctuary, or sure hiding place, as *Psal. 84. 11.* *For the Lord God is a Sun and Shield, &c.* and in *Isa. 8. 13.* says the Prophet, *Sanctifie the Lord God*

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of Hosts, and let him be your fear, and let him be your dread, and he shall be for a sanctuary: Do you set God before you, and he will set himself before you; and where the great God goes, there goes a guard of Angels, Psal. 34. 7. His Wings be a Covert, and his hand a Canopy, with which he hides from the storm and from rain.

And that he is a mighty Saviour,

1 Consider his Omnipotencie; He can do whatever pleaseth him, He can make the worm Jacob to thresh Mountains, and the Mountains to become a ~~place~~^{place} before Jerubbabel, Zach. 4. 7. All the Nations of the earth are but as a drop of the Bucket, or dust of the Ballance, compared with him, and all hearts are in his hands: therefore says the Prophet in Isa. 26. 4. Trust in the Lord for ever, for in the Lord Jehovah is everlasting strength, or the Rock of ages. He is no broken Reed, but that strength in which we may confide. As David says, Psal. 46. 1, 2, 3. Si fractus illabitur Orbis, If the World be dissolved, God is our refuge and strength, &c. therefore we will not fear though the Earth be removed, and though the Mountains be carried into the midst of the Sea, &c.

2 Consider his immutability; We have standing comfort in the unchangeableness of this God, Mal. 3. 6. I am the Lord, I change not; therefore ye sons of Jacob are not consumed. And for this we have the experience of David, Psal. 9. 10. They that know thy name, will put their trust in thee, for thou (Lord) hast not forsaken them that seek thee: and the Churches experience, Isa. 63. 9. He bare them and he carried them all the days of old. This great and unchangeable Saviour saves his people these four ways.

1 He will save and preserve from evils, and will be a chamber of safety when the indignation is abroad,

to hide from the storm, Ezek. 11. 6. Yet will I be to them as a little Sanctuary in the Countries where they shall come, I will be with thee; is Gods great Promise, and his peoples security; it was Joshua's guard, and Jeremiah's brazen wall.

Secondly, He will save his people in afflictions; as he did the three Children in the burning Furnace, thus he delivers in six troubles, and also in seven; as 'tis promised in Isa. 43. 2, 3. When thou passest thorow the waters I will be with thee, and thorow the rivers, they shall not overflow thee: When thou walkest thorow the fire, thou shalt not be burnt, neither shall the flame kindle upon thee, for I am the Lord thy God, the Holy One of Israel, thy Saviour. Job's experience is an everlasting proof of this, that when the Lead is consumed, the Gold is preserved in the Furnace.

3 He will save or deliver out of afflictions, 1 Cor. 10. 13. In the midst of all temptations he will make a way for us to escape them: Many are the troubles of the righteous, but the Lord delivers them out of all. He is Emmanuel, God with us, our redeemer from Hell and from trouble.

4. He will save by afflictions, and by the evils they meet withal, Prov. 29. 15. The rod and reproof give wisdom; and as David says, It was good for me that I was afflicted. All things shall work for good, 2 Cor. 4. 7. These afflictions work for us a far more exceeding and eternal weight of Glory. The Vessel is usually covered with dirt by the Clensers hand, that it may shine with the more brightness; so by afflictions God makes us partakers of his holiness.

Afflictions and outward evils come alike to all, but with much different effect. All men fall into afflictions, good and bad, but as the Israelites and the Egyptians went both into the red Sea, and the one

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was drowned, and the other passed through to *Canaan*: So the righteous and the wicked fall under calamity, the one sinks through unbelief, and the other passes thorough safety, and by faith and patience comes to inherit the promise.

Secondly, The abode or presence of *God* and *Christ* with Believers, is in stead of a sure Guide and Light unto them. They can never want a guide who have *God* with them. As the pillar of a Cloud by day, and of fire by night, was unto *Israel* in all their march: the same and more is *God* to his people in all their pilgrimage.

Consider three things :

First, Consider that Man cannot be without his guide; The best of men have very great need of the presence of *God* to lead them, that they be not misled, and that they do not faint in the way, *What can the Sheep do without the Shephera?* Such is *God* to his, *Psal.* 23. 1. without *Gods* abode with us, 'tis as children without a father, and none to direct them, and so left to run themselves into mischief. What is the World without a Sun? *Jer.* 10. 23. *The way of man is not in himself, it is not in man that walketh to direct his steps.*

Secondly, Consider that 'tis our great wisdom to commit our way to the guidance of this *God* and *Christ*: Every wise man will commit his way to *God*, and not move a step without him; as *Moses* in the Conduct of *Israel*, would not move a foot without *God*. That was a good Petition, or rather Resolution of *David*, in *Psal.* 73. 24. *Thou shalt guide me with thy counsel, and afterward receive me to glory.* I am resolved to be guided by *Gods* counsels, and an excellent and imitable practice of *Isaac* in *Gen.* 26. 24, 25. that where he had met *God* at *Beersheba*, and where

where God had blessed him, there he pitched his Tent; so we should move as God leads.

Thirdly, Consider, that if God undertake to guide us, we shall not miscarry, he will certainly bring us safe to Heaven. Our feet may be almost gone, but shall not be altogether gone, *Psal. 73. 2. My feet were almost gone, my steps had well nigh slipped.* So it may be with the choicest of Gods servants; but in the 23. verse, *Nevertheless I am continually with thee; thou hast holden me by my right hand.*

The more dark and dangerous the times be, the more we should desire Gods abode with us; the nearer a night of trouble or of death is to us, the more earnestly beg his stay, as the two Disciples, *Luke 24. 29. They constrained Christ, saying, abide with us, for it is towards Evening, and the day is far spent.*

Thirdly, The abode or presence of God and Christ with his people, is in stead of a Treasure and Store-house of all provisions. Where Jesus Christ is, and where God makes his abode, there is a Spring-head of comforts that cannot be drawn dry, *Isa. 33. 16. Bread shall be given them, and their waters shall be sure, who have God with them.* So was God to Israel, *Deut. 29 5, 6. He fed Israel in the Wilderness forty years, their clothes did not wax old. You have not eaten bread, neither have you drunk wine or strong drink, that ye might know that I am the Lord your God.*

Consider three particulars here :

First, Consider God is such a store, that he is always full; He hath an *Antarchy* in himself, and says to his creatures, as in *Psal. 81. 10. Open thy mouth wide, and I will fill it; ask what you will, and there 'tis to be had.* There be full Treasures of temporal and spiritual good things with them, with whom
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God and Christ do make their abode. As the Ark of God brought all kind of blessings to the house of Obed-Edom, so when God comes, he brings all things: *Deus meus, & omnia*; my God, and all things. When Jesus Christ came to *Zacheus*, he tells him, *This day is salvation come to thine house*; that is, both temporal and spiritual preservations and deliverances. Salvation doth consist in the total absence of all evil, and in the presence and possession of all good.

2 God and Christ have left with us the promises of the Covenant to live upon, till we come to the inheritance of the purchased possession: These be like the *Widows Cruse* that never fails; this like the *Manna*, will not be withheld while we be in the Wilderness, till we come into *Canaan*, to feed on the fruits of that Land, *Heb. 13. 5*. That's a sure promise, in which we may by faith see present supplies, *I will never leave thee nor forsake thee*; and in *Phil. 4. 19*, we may possess in that promise whatever we want; *My God shall supply all your need, according to his riches in glory by Christ Jesus*.

3 God hath given us his Son, and Jesus Christ hath given us himself, as an ensuing pledge of all mercies contained in the promises, *Rom. 8. 32*. He that spared not his own Son, but gave him for us, how shall he not with him also freely give us all things. He that hath not spared his Son, will not withhold any mercies; he that hath given us the best of blessings, will not withhold smaller mercies. He doth alway tell his people, as in *2 Cor. 12. 9*. *My grace is sufficient for you*.

Thirdly, The abode of God and Christ with Believers, is their heaven upon earth. All our happiness is in the abode of God and Christ with us.

First,

First, Consider it is a wonderful mercy of the great God, that by his common providence, he is with the works of his hands, which is mans safety; and David admires at this, *Psal. 8. 4. Lord what is man, that thou art mindful of him? and the son of man, that thou visitest him?*

Secondly, Consider it is a mercy of the greatest worth, and to be for ever admired, that God and Christ do not only visit us by common providence and inspection, as his creatures, but make their abode with us as with children and friends. O this is our glory, God doth not come with a short visit, for a day, for a few days, but makes an everlasting abode. The Church complained when she thought God was departed, because he had been with them, and made to short a stay, *Jer. 14. 8. Why shouldest thou be as a stranger in the Land, and as a way faring man, that turneth aside to tarry for a night, &c.* but when she remembered the covenant of eternal abode, she comforts her self in the 9. verse, *Yet thou O Lord art in the midst of us.* To be ever with the Lord is all we can hope for, and it is mans contemplative happiness, to converse in his thoughts with that glory.

First, Consider Jesus Christ hath promised this as our great glory and full reward, *I will take you to my self, they shall behold my glory. 1 Joh. 3. 2. We shall be like him, for we shall see him as he is.*

Secondly, This abode with God and Christ is the highest option and aim of all the people of God. This was Pauls pressing, in *Phil. 3. That he might attain to the resurrection of the dead, (i.) the state of them that are risen, and with God and Christ; therefore resolves after a long debate with himself, Phil. 1. 21. To be with Christ is best of all; and David in Psal. 73.*

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at the latter end, professes, *He had none in heaven but God, and there was none upon earth that he desired in comparison of him.*

Use. *First of Lamentation, and laments three sorts of persons.*

First, Let us lament such as be without God and Christ in the world, all ignorant and ungodly persons; yea, this is the sad case of all the sons of Adam ever since he sinned, and lost communion with his God, they be brought forth into the world with their backs upon God, and with Gods face against them. What was Cains grief? how was his heart hurried into a world of inconceivable distempers, and distracting thoughts, when he must be turned out of Gods presence, from the enjoyment of God in his Ordinances? Gen. 4. 14. Behold, thou hast driven me out this day, (says poor Cain) from the face of the earth, (but this is as nothing) and from thy face shall I be hid, (and now where is my comfort and safety?) it shall come to pass, that every one that findeth me shall slay me. Such persons be as Lambs in a large place, Hos. 4. 16. Without a Keeper in their most plentiful state; What hope have such to escape Hell and Destruction?

Consider these two particulars:

First, Consider it is a very sad case, when God and Christ withdraw or depart but for a moment; 'tis a sad and intolerable moment, as we see in the complaint of Christ when God withdrew himself from him, My God, my God, why hast thou forsaken me? and in the example of David, Asaph, and Heman, in Psal 77. and Psal. 88. and the whole Church laments, in Jer. 14 8.

Secondly, Consider if God and Christ do never come
to

to make their abode with us here, we are never like to make our abode with them hereafter, and then it were better we had never been born, *Psal. 73. 27. They that are far from thee shall perish.* And this is Hell, to be separated from God and Christ, *2 Thess. 1. 8, 9.* They, (i.) the Wicked shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. It is *Heaven* where ever God is in his special abode, and that is *Hell* where he is not present in his mercy and grace.

Secondly, *Use of Lamentation.*

Let us lament over a worse sort of men, and they be such as in *Job 21. 14.* that say to God, *Depart from us, for we desire not the knowledge of thy ways:* that refuse the word of Christ, and be weary of God and his Ordinances, and so reject God, as if one house could not hold them both, as the people in *Isa. 30. 10, 11.* *Who say to the Seers, see not; and to the Prophets, prophesie not, &c. Cause the Holy One to cease from before us.* They that stop the mouths of them that speak the word of Christ, or turn away their ears from harkning to that which is spoken, say in effect, *Let God be gone, let Christ depart from us.*

1 Consider what an evil frame of spirit it is for men to refuse the presence of God. Was there ever wickedness like this? that the great God should be as an *unbidden guest* with his own creatures, and have no better entertainment then Christ with the *Gadarens*, who besought him to depart out of their Coast, yea, which is far worse, *rejected*, as Christ was by the possessed in the Gospel, *Mat. 8. 29.* *What have we to do with thee? art thou come to torment us before the time?*

2 Consider it will be a very terrible day, when God and Christ depart from such persons. God threatens

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threatens it as a sore judgment upon Jerusalem, Jer. 6.8. *Be thou instructed, O Jerusalem, lest my soul depart from thee: When God departs, in comes all judgments, for it follows in the Text, Lest I make thee desolate; Desolation comes as soon as God is gone; yea, says the Lord, Hos. 9. 12. Wo to them when I depart from them. And though he depart from such by removing his Counsels, Gospel, and Ordinances: He will still be with them in judgment; when he is far from their Affections, he will be nigh to their Consciences; then he will shew his terrour and his wrath: and then they shall find that as there is not a sweeter promise than this, I will never leave thee nor forsake thee; so not a more terrible judgment than this, I will not love thee, nor abide with thee.*

Thirdly, Use of Lamentation.

Let us lament our selves, who have had God and Christ making their abode with us for many years in their special Providence, Gospel-ordinances, &c. Yet we have not improved so glorious a Presence, so rich a mercy: especially we have cause to lament this four-fold neglect.

First, That we have so little acquainted our selves with God and Christ, so little prized and observed their presence with us, that we have learned no more of God and Christ, but are yet strangers to them; so that Jesus Christ may say to us, as in Joh. 14. 9. *Have I been so long time with you, and yet hast thou not known me, Philip;* so he may say to us, *Have I been so long time with you in my Providences, Ordinances, and by my Spirit, and yet have you not known my goodness, my faithfulness, my name, my laws and ordinances?* Sure it is with most of us, as with Jacob, Gen. 28. 15, 16. *The Lord was with him, and he was in his dream, and when he awaked, he said, Surely the Lord*

Lord is in this place, and I knew it not. So God hath been with us, but we have been in a dream, or in a sleep all this while; but when God shall awaken us, we shall say with him, *God was in this place, and we knew it not.*

Secondly, We may lament our selves that we have so little conformed to God and Christ. God hath been with us, but we have refused his company, as *Eph. 2. 12.* *And had our conversation as without God, and without Christ in the World.* O when God and Christ shall depart from us, it will be a heart-breaking to us, and we shall dearly repent the least miscarriages.

Thirdly, We may lament that we have not lived more upon God and Christ, to trust in them, and depend upon them for life and salvation, and made him our *Counsellour, guide, and strength,* and lived upon his *All-sufficiency*; we have not made them our *sanctuary, our treasury, our happiness,* though they have been with us, *in whom are all things.* Yet have we lived at so poor a rate (as to our spiritual comforts) as if we had been under the *Hypocrites curse,* *Job 20. 22.* *In the fulness of his sufficiency he is in straits.* Or guilty of that vanity mentioned in *Eccl. 6. 2.* *To have Riches and Honours, &c. and not a heart to use them.* To have a God and Christ, in whom are all *Riches and Honours,* and have had no *Faith* to use them for our comfort, we have even starved our selves at the fullest Table, and Spring head of plenty.

Fourthly, We may lament our selves, that we have not taken more pleasure in the enjoyment of God and Christ in the *Gospel, and Gospel-ordinances;* accounting all company and delights, solitariness, in comparison of the joy and comfort that is in the abode of God and Christ; especially when God expects we should

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should rejoyce in him, and hath promised to abode with such, *Isa. 64. 5. Thou meetest him that rejoyceeth, and worketh Righteousness, and Remembreth thee in thy ways.*

Two Uses of Exhortation.

1. To get the Presence of God and Christ with us
2. To endeavour to keep God and Christ abiding with us.

The first Use of Exhortation.

Let us be exhorted above all desires, to desire Gods presence and above all getting, get God and Christ to make their abode with you. O with what Ardency and heat of desire, doth David expresse himself; *Psal. 27. 4. One thing have I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord, all the dayes of my life, to behold the beauty of the Lord, and to enquire in his Temple; and so in Psal. 42. 1. 2. As the Hart pants after the Water brooks, so panteth my soul after thee O God, My Soul thirsteth for God, when shall I come and appear before God? O when wilt thou come unto me? and in a multitude of suchlike Pathetick breathings after God.*

And that we may the more earnestly desire this mercy, the abode of God and Christ, with us; consider three particulars.

First, Consider, the presence of God and Christ; is the special favour and honour that God bestows only upon his own people. By this was Israel distinguished from all the world, Exod. 33. 16. My presence shall go with thee, and in the last verse of the last Chapter of Ezekiel It is the Church only that is call'd Jehovah Shammah. The Lord is there her Founder, Preserver and Governour.

Secondly, Consider, that they have God and Christ with them, dwell continually at the Fountain Head

Head of Consolations, as *David* sayes *Psalm 23*. *I shall want nothing, the Lord is my sheapheard, My Cup runs over. Surely goodnesse and Mercy shall follow me all the days of my life. This fountain keeps our Cisterns full; our Channels run shallow sometimes, but never are they dried up, Hos. 14. 6. I will be as the Dew unto Israel; He shall grow as the Lillie, and cast forth his roots as Lebanon they shall grow up as Lillie, beautiful and fair, and as the Cedar well rooted and established; He that hath the Sun hath Light, He that hath the Well must needs have Water; Ille possidet omnia qui possidet possidentem omnia; He hath all things, who hath him from whom all things come.*

Thirdly, Consider, that when all Comforts leave us, God will not; when friends forsake, and Riches profit not, in the evil day, *God is a present help in time of trouble*, and loves to shew himself in *Dubiis & Arduis*, in the greatest difficulties, and on the *Mount of Straights*. *Jesus Christ* sayes truly to us, what *Peter* said rashly to him; *Though all forsake thee, yet will not I.*

Object. I have found God and Christ, gone from me, sayes the soul when I have had need of him.

Answ. First, That God and Christ may and do sometimes hide their faces from their dearest friends.

Secondly, Though God and Christ do sometimes withdraw from us, yet every interruption of Communion, is not a separation; The sun doth not cease to be, when it ceaseth to shine. Grace may suspend its acting, but doth not loose its being, God will not finally forsake his People.

Thirdly, God hath very many gracious ends, why he sometimes withdraws; And they are alway in
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mercy to his people, sad providences, producing sweet effects.

Directions and helps, how to get the presence of God and Christ with us.

First, Repent and humble your selves, because of all your sins, that you have at any time rejected the Counsels of God, and refused grace and mercy, and neglected Opportunities, of doing your souls good and drawing near to God; Repentance and Resolution against sin, come like Iohn Baptist, to prepare a way, and a place, for God and Christ to come to, and make their abode in. Of the Hearts and Houses of Impenitent sinners, we may well say God is not there. The way to have God to turn in unto us; is to turn away from sin, as Ephraim, Jer. 31. 18, 19, 20. He bemoaned himself, and repented, and God came to him as to his dear Son, and to his pleasant Child.

Secondly, Believe in Iesus Christ, and by faith get an interest in him: It is by faith onely that we give entertainment to Iesus Christ: It is by Iesus Christ alone, that God and Man come together. No man hath seen the father at any time but the son, and he to whom he doth reveal him, and he that hath the son, hath the father, Rom. 5. 1. Being justified by faith, we have peace. with God.

Thirdly, Own Iesus Christ in all his Offices, as your King, Priest, and Prophet.

First, As your King, Let him have the Sovereignty of your souls, that he may rule over you. If Christ be your King, God will be your Father: God loves to come, where Christ hath his Throne.

Secondly, As your Priest, That his Righteousness may give you the advantage of Communion with God: without which we cannot come

near to him, and he will not come near to us.

Thirdly, As your Prophet, That he may shew you the way; If his spirit be your guide, and his Word your Rule, you may be sure his Promises shall be your Portion, even this Promise in the Text, They will come to you, and make their abode with you, even God and Christ.

Fourthly, Seek earnestly after God and Christ, in the use of all appointed means, till you come to see, and enjoy their presence with you.

Here shall be shewn these two particulars.

1. Where we may seek God and Christ.
2. How, or after what manner we must seek them.

First, Where we may seek after God and Christ.

First, We may find them in the Works of Creation; these will represent God and Christ unto us, the Power and wisdom of God and Christ, by whom the World was made; *In omni re aspectabili quaedam extant vestigia Dei*; In all the visible creatures, there be some prints of the invisible God so that he which lives altogether without God, must needs be *ὑποπόλιος*, without excuse, having God so near to him.

Secondly, We may find them in the Word, 2 Cor. 4. 6. The glory of God shines there in the face of Jesus Christ, and to them that are conversant in the Word, God hath promised to reveal himself, Isa. 66. 2. To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. And the Apostle gives this direction, Rom. 10. 6. 7. Say not in thine heart, who shall ascend into Heaven? that is to bring Christ down from above; or who shall descend into the deep

deep? that is to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of Faith which we preach.

Thirdly We may find them in prayer Jam. 4. 8. Draw nigh to God, and he will draw nigh to you. If you will be strangers to the duty of Prayer, to the Throne of grace, God will be a stranger to you; he hath promised to draw nigh to them that draw nigh to him; and so in Exo. 20. 24 In all places where I record my Name, I will come unto thee, and I will blesse thee.

Fourthly, We find them in our Communion with the People of God. Where two or three are met together in my Name, there will I be (saies Christ) in the midst of them. Therefore Jesus Christ directs us to go up by the foot-steps of the Flock; and they enquire wisely, Cant. 6. 1. that say to the Church of Christ Whither is thy beloved gone, that we may seek him with thee? and when the two disciples went to Emmaus, communing of Christ, He came and joyned himself with them.

Secondly, How, or after what manner we must seek God and Christ.

Take these four following Directions.

First, Affect your selves with the worth and excellency of this presence of God and Christ; carry a high esteem of them in your hearts; think with your selves, how safely they are Immured; how Encastled and Provided for, who have God and Christ with them; as the Prophet said to his servant, There is more for them, than can be against them Isai. 33. 16. their place of defence, is the Munition of Rocks, &c. O what sweetness and satisfaction have they within with whom

God and Christ abides ! as the *Sponse* doth exprels it, *Cant. 1. 3. Because of the savour of thy good Ointments, thy name is as ointment poured forth, therefore do the Virgins love thee. Thy Name of Mercie, Wisdom, and Faithfulness ; how doth this refresh their hearts, that have the presence of God and Christ ? O sweetness and satisfaction beyond expression ! and then conclude, Si tantus quarentibus : O quantus possidentibus ; If he be so good to them that seek him, how good is he to them that enjoy him.*

Secondly, Labour to affect your souls with the great want and need that you have of the presence of God and Christ ; while men think in their hearts, they can be well enough without God and Christ, they will never seek after them, but say as in *Jere. 2. 31. We are Lords, we will come no more unto thee, (i.) We have strength enough of our own, we need no more of thy support ; and thus David brings in the wicked, priding themselves, in Psalm 10. 4. The Wicked through the pride of his countenance (as in the Original, through the pride of his Nose) will not seek after God. God is not in all his thoughts, when these proud Laodicean spirits will not seek, the poor, hungry, desolate soul, that sees a need of God and Christ, find them.*

Thirdly, Quicken your selves to much diligence in seeking. The Prophet complains, *No man stireth up himself to seek the Lord.* It is a business of the greatest concernment, and must not be attended with a cold indifferency, but as one set on by a true love, and where that is, *Non quiescit amor, sed querit amatum,* Love will be restless in the pursuit of the thing, or person beloved. See with what heat men seek the world, with much more heat seek God and Christ.

We

We must do as the woman that had lost her *Great*; she lights a Candle, sweeps the house, seeks diligently; so we must set up the *light of the Word*, and to work with the *beesom of a serious repentance*, and through reformation, and diligently enquire. Thus David with a very vigilant eye, seeks him whom his soul loved, *Psa. 132. 4. 5. I will not give rest to mine eyes, nor slumber to my eye lids, till I have found out a place for God, &c.*

Lastly, Resolve with your selves never to give over, till you come to the perfect and full enjoyment of them. As Job said, *I will wait all the days of my appointed time.* So do you seek all the days of your appointed time: If we would find God; and Christ we must seek all the days of our lives. They that will find what they seek, must seek till they find; As God in the Creation, did not rest till he had made Man, so Man should not rest till he hath found God; And as in the Redemption, Jesus Christ did never cease seeking, till he had found all the *lost sheep of the House of Israel*; so we should never give over, till we have made God and Christ our own.

This should be the work of our lives, and upon this work I must leave you.

‘For now I must tell you, That (perhaps) you
‘may not see my face, or hear my voice any
‘more in this place; yet not out of any peevish
‘humour, or disaffection to the present Authority
‘of the Kingdom (I call God and Man to witness
‘this day) it being my own practice and Coun-
‘sel to you all, *To Fear G O D and Honour*
‘*the K I N G*; but rather a real dissatisfaction
‘in some particulars imposed to which (not-
‘withstanding all endeavours to that purpose)

' my conscience cannot yet be espoused, *Wherefore,*
 ' I hope, in this, and in all my abode with you, I
 ' may say (*without ostentation*) with the *Apostle* in the
 ' *2 Cor. 1. 12. Our rejoycing is this, The testimony of a*
 ' *good Conscience, that in simplicity, and godly sincerity,*
 ' *we have had our conversation in the world, especially*
 ' *to you-wards;* And as he said in *Acts 20. 26, 27. So*
 ' I take you to record this day, that I have endeavoured
 ' to be pure from the bloud of all men, for I have not
 ' shunned to declare to you, the whole counsel of God, both
 ' by my *Life and Doctrine*: because I knew this very
 ' well, that (as one sayes) *Snadet loquentis vita, non*
 ' *oratio*: that the Preachers life is the most lively
 ' preaching.

' I shall onely adde this (*my friends*) That though
 ' my lips be sealed up, that I may not speak from God
 ' to you, yet I shall not cease to speak to God for you,
 ' as ever I have done; And though I cannot have
 ' you in my eye, yet I shall lodge you in my heart;
 ' And asking nothing of you, but your *Prayers*, shall
 ' hope to meet you daily at the *Throne of Grace*, and
 ' and that at last we may enjoy one another in *Hea-*
 ' *ven.*

' And because they say, *The word of a Dying man*
 ' *make the deepest impression,* before I am altogether
 ' *Civilly dead,* I shall give you one *Exhortation* more.

Secondly, let it be your endeavour to keep God
 and Christ with you, that they may make their abode
 with your hearts and houses, that what ever you lose,
 you may not be undone.

In the General.

1. Take heed you do not slight or abuse his *Provi-*
dences.

2. Do not *Despise or neglect his Ordinances.*

3. Be sure you do not grieve his *Spirit.*

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Secondly, Observe more particularly these ten directions which I would leave with you.

That God and Christ may make their constant abode with you,

First, Endeavour to please God and Christ, and to walk as the Gospel commands, *in all Well-pleasing*. And for this purpose, observe these three rules.

1. Entertain God and Christ like themselves. Now they are come to you, say as *Solomon* did of his Temple which he had prepared for his God, *The Heaven of Heavens cannot contain thee, much less this poor Tent*; so with the most humble frame of spirit, admire his greatness, and infinite condescension, for he is the *King of glory*, as in *Psal. 24.* and so give him suitable entertainment, for he will dwell with the humble and contrite spirit. If *Elizabeth* wondered at the visit which *Mary* gave her, with a *Whence is it that the Mother of my Lord is come unto me?* then admire that the Lord himself should come, not onely to visit your hearts, but to make such a gracious abode with you. And as the Centurion said to Christ in the Gospel, *I am not Worthy that thou shouldest come under my roof.* So acknowledge your unworthiness of so rich and unparallel'd a grace, that God and Christ should come in unto you, to abide with you.

2. Wait upon God and Christ with all readiness of mind, to observe every intimation of the will of God to you. Stand always ready, as servants wait upon the hand of their Master, saying in your hearts, *Lord, What Wilt thou have me to do? or, What Wilt thou have me to suffer?* It is the frame and posture which Christ commends to his Disciples, *Luke 12. 35.* Let your loyns be girded about, and your lights burning, to do his Will, as it is done in heaven.

3 Take pleasure and delight in the company and

and society of God and Christ above all the pleasures in the world. Do nothing without first calling God and Christ into the action. Remember this in these four cases especially.

1. Pray God and Christ along with you into all your spiritual duties, that you may be sure to perform them all according to the mind of God. None knows better what will please God than himself; do not enquire so much what others say, but what God appoints; 'tis not what this or that man says, how we must serve God, but what God says himself; as *Augustine* said to the *Manichee* in another case, *Nec ego te, nec tu me, sed ambo audiamus Apostolum*; so hear what God and Christ say to us, as to the performance of all our duties. If we will entertain God and Christ and have their company, we must set before them such savory meat as they like, lest we be like them, *Mat 15.9.* of whom Christ says, *In vain do they worship me, &c.* and our service be like theirs, of which the Lord said, *Who hath required these things at your hands?* O what was that great evil the people were guilty of, for which there comes that heavy judgment, *Psal 78.60.* *He forsook the tabernacle of Shiloh, the Tent which he placed among them.* Sure it was some great guilt, in the former verses we find it to be their *Hypocrisie, Apostasie, and Idolatry*, any taint of this kind, will make the jealous God forsake our solemn meetings.

2. Pray God and Christ into all your civil affairs. The *Greeks* *αὐτὸ θεῶν* with God in their entrance upon every work, was a commendable practise. It is reported of *Publius Scipio* the Roman, that he would always go first to the *Capitol*, & then to the *Senate*; so we should begin our civil employments with spiritual duties; and do as *Abraham's* servant, when he was to

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take a wife for his Masters son, he took God along with him: and thus to abide with God, is to have God to abide with us. Therefore says the Apostle, 1 Cor. 7. 20. *Let every man abide in the same calling wherein he was called:* and in the 24. verse, *Brethren let every man wherein he is called, therein abide with God, and God will abide with him.*

3 Pray God and Christ to your Tables at your eating and drinking, for man doth not live by bread only. If these be guests at your Tables, you must needs have cheer enough; there is more sweetness in a morsel with them, then in all dainties without them, and then you may be sure also your Tables shall not become a snare unto you. Theophrastus reports of the Heathens, that they did first *δύειν* and then *ἀφαιρειν*, they did first sacrifice, and then kill, lay on their meat, entertain and eat. And it is the Apostles rule, seeing all things come of God through Christ, that God and Christ should not be unbidden guests, but as in 1 Cor. 10. 31. *Whether you eat or drink, or whatsoever ye do, do all to the glory of God.*

4 Pray God and Christ along with you in Morning when you rise, and at Evening when you lie down: visit him Morning by Morning, and Evening by Evening, this is the way to have a prosperous day and a safe night. David took this course, Psal. 4. 8. *I will both lay me down and take my rest, for thou Lord only makest me dwell in safety.* And this gave Jacob such a pleasant dream, Gen. 28. that having God with him, he was all night within view of heaven.

Secondly, Love God and Christ above all, and then God and Christ will not depart from you: for he shews mercy to thousands of them that love him, and hath made over Himself, and Heaven, and All, to them that love him. It is reported of Ignatius that his

his Love was such to God and Christ, that he had the name of Christ *Cordi ejus insculptum*, graven upon his heart. It is such a Heart-love that He requires; for He is a jealous God, and will have all our Love.

If we love any thing better,

First, It will steal away our hearts from God; And

Second. It will take off the heart of God from us, so that God and Christ will set themselves against us.

Third. If we would have God and Christ to make their constant abode with us, Delight in the Society and Fellowship of the People of God, with whom they dwell. Never be ashamed to converse with them, whom God and Christ do own for theirs. The Apostles argument why we should entertain Strangers, in Heb. 13. 2. (because thereby some have entertained Angels unawares) is but mean and inconsiderable to this Reason, why we should entertain and own the Saints of God; for thereby we are sure to entertain Christ; as in Mat. 25. 40. For this cause the Gibeonites made a League with Israel; for we have heard that God is with you. And there is a promise in Zech. 8. 23. That Ten men out of all Languages shall take hold of the skirt of a Jew, saying, we will go with you, for we heard that God is with you, Mal. 3. 16. They that feared the Lord, spake often one to another, and the Lord hearkned, and heard it, &c. He was with them, and indeed, God dwells in the Tabernacles of the Righteous.

Fourth. If we would have the constant abode of God and Christ, with us, Let us keep our selves clean from sin, our Hearts pure, Consciences undefiled, and as the Apostle says void of Offence towards God and towards Men, very careful not to sin against God; and very circumspect not to sin against Man; that

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that this may be our Comfort, that the world must needs say of us, as they did of *Daniel* that they could find nothing against him, save in the Law of his God as in *Daniel* 6. 5, Whatever others do beware of sin. Say as *Josuah*, I and my house will serve the Lord. Watch against sin; Chuse any Suffering, rather then the least Sin.

Consider in that choice two particulars.

First-Consider in all your sufferings God will be with you; but in any of your Sins he will not abide with you; as in the Example of *Israel*, *Exod.* 32. 27. When the Calf was got into the Camp, God forsakes the Hoast of *Israel*; When *Saul* forsook the Lord, the Spirit of the Lord forsook him. That was an excellent Saying of *Azariah* the son of *Obed* in the 2 *Chron.* 15. 2. and Oh that all *England* could hear it! Hear thou me *Asa*, and all *Judah*, the Lord is with you while you be with him; If you seek him, he will be found of you; but if ye forsake him, he will forsake you,

Second. Consider, 'Tis an Act of high presumption, reflecting much upon the Purity and Holiness of God for men to imagine that God will own and prosper them with his presence, while they go on to do wickedly, in their Whoredomes, Drunkenesse, Blasphemy, and all manner of Prophanesse; which God can no more own, then disown himself. So they foolishly promised themselves Peace, *Dent.* 29. 19. though they walk in the imagination of their hearts, and add Drunkenesse to thirst; But the Lord will not spare, but his anger and jealousie shall smake against them, till he hath brought them down from their high Mount of a Sinful and Carnal confidence. Therefore the Prophet reproves that wicked people, *Mich.* 3. 11. where the Judges, the Priests, and the Prophets were corrupted. Yet they say Is not the Lord among us,

none evil can come upon us, therefore shall Sion be ploughed as a field, &c. as Abner said to Joab, This will prove an evil thing, and a bitter in the latter end; as Galen says of Meats, *Quæ dulcia sunt facile in bilem & amaritudinem convertuntur*, sweet meats generate choler and corrupt matter: so *fin* that is a sweet morsel now, will be shame, death, and hell at last.

Fifthly, With an humble acknowledgment of former barrenness under Gods gracious presence with you, resolve and endeavour to be more fruitful. God never left his Vineyard, and pulled up the hedge, and commanded the rain not to fall upon it, in *Isa. 5.* till it became barren, or did bear corrupt fruit. The exil'd Confessors in Queen *Maries* days, confessed that (as *Ursin* says in the Preface to his Catechism) the cause of their present suffering was their former barrenness and unprofitableness under the Gospel. And a sad example of this is *Jerusalem* over whom Christ laments, *O Jerusalem, Jerusalem, thou,* &c. *if thou hadst known in this thy day, &c.* but now they are hid from thine eyes; and when once a people grow up to this height to reject the Gospel, then expect some fearful judgement. Read the last Chapter of *Chronicle*, the second Book, and at the 16. verse, and then you will see when the wrath of God is like to break out upon a People without a remedy.

Sixthly, If you would have the continual abode of God and Christ with you, let God have all your thoughts, let him be your meditation, this is the way to have the best company when you be alone. *David* would meditate of him day and night, and professed the meditation of him should be sweet to him.

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Here consider two particulars.

1 Consider, that no place, state, or condition, can hinder the soul of this way of secret communion with God and Christ. This priviledge could not be denied to a benighted *Jacob*, to an imprisoned *Jeremiah*, to an exiled *John* in *Patmos*, by this (says *Jerom*) *solitudo fit Paradisus*, a man may turn a *Wilderness* into a *Paradise*; and therefore we read in *Cant. 11. 12* how the Spouse invites *Christ* to go with her, as *Isaac* did into the fields to meditate, *Come let us go into the Fields, and lodge in the Villages.*

2 Consider, In these secret silent visits of the soul, God and Christ do take abundance of delight. Our *Night* thoughts, our *Field* thoughts, our *Closet* thoughts, are very welcome to them: yea, when we can do no more but think of God, our very thoughts shall be an accepted service, *Cant. 2. 13. He loveth the Fig tree that putteth forth her green Figs.* The ripe fruit is in the bud; so holy endeavours in pure breathings and desires God accepts, when our infirmity, or the iniquity of the Times may be such, that we can do no more.

Seventhly, If we will have God and Christ to make their constant abode with us, then let us walk humbly with God. He that beholds the proud afar off will be nigh to them that humble their souls under his mighty hand, *Isa. 57. 15. Thus says the high and lofty one that inhabits Eternity, whose Name is Holy; I dwell in the High and Holy place with him also that is of an humble and contrite spirit.*

God hath two Heavens in which he dwells,

1 His glory dwells in the high and holy place, in Heaven above.

2 His grace dwells in the humble and lowly spirit. *Here will I dwell says God.*

Eight.

Eightly, If you would have the constant abode of God and Christ with you, be sure to look to your hearts, that you walk in your uprightness; be true to the Word of God, be true to your profession. There is not in the world a more lively representation and Image of God, then the heart of the upright; therefore God loves so much, when he hath drawn his likeness upon them, to walk with them; therefore David resolves, *Psal. 101. 2. I will walk in the midst of mine house with a perfect heart; O when wilt thou come unto me?* This was the comfort of the Apostle, that in simplicity, and godly sincerity, he had his conversation in the world; God will be with such, and such shall be with God, *Psal. 37. 37. Mark the perfect man, behold the upright, the end of that man is peace;* And thus God appointed Abraham to walk, that he might be with him a God in Covenant, *Gen. 17. Walk before me, be thou perfect;* and gives him this encouragement, *I am God All-sufficient:* Gods All sufficiency being sufficient to keep the Soul upright, being rightly improved.

There be two things which usually Bias the Soul a way from God, and makes it warp from its holy principles,

1. The Frowns.

2. The Flatteries of the world.

Against both which, there is sufficient remedy in the All-sufficient God.

First, That which often perverts the Soul from the truth, is the fear of troubles and wants, If I keep my integrity, (saies the Soul) I shall be Undone, I shall Lose my Estate, Embroyl my self in many Troubles: perhaps a Prison, Exile, or Death comes next. But what force is there in this Tentation? If we hear on the other hand, God saying, if thou wilt be upright fear no troubles,

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troubles, no wants, *I am a God All-sufficient*, as in *Job 22.25*. to the end of the Chapter, *The Almighty shall be thy defence* (then fear no force) *thou shalt have plenty of Silver, thou shalt gather gold as dust; and the gold of Ophir, as the stones of the Brooks, then fear no wants.*

2. There is another thing in the world that hath a very great influence upon the spirit of a man, to pervert him, and turn him from his integrity; and that is *the hopes of preferment, and greatness of the world*: But this is but a poor bait, if we look upon the *All-sufficiency of God*. Doth the World promise thee riches? God will out-bid the World, and gives eternal riches. Will the World give Pleasures? God will give better; with him is fulness of joy, and pleasures for evermore. Will the World give Gold? God will give Diamonds. Will the World give all its glory? God will give thee the glory of a better World, rather than that shall be a snare unto thee.

Ninthly, *Pray much, pray continually*; God will be in the hearts and houses of his *Praying people*, when he hath a curse in store for *Prayerless Families*, in *Jer. 10.* the last verse.

And especially pray for these two things.

1 That God will abide with you and the Kingdom in his Gospel and pure Ordinances; and that you may dwell in *Beth-el* and not in *Beth-aven*, a house of vanity and grief. Pray that God will not remove his *Candlestick* from you, nor utterly extinguish the light of the Kingdom.

2 Pray, and I shall pray with you, That God will give you a faithful Pastour after his own heart,

heart, not according to your hearts, that he may teach you by his *Doctrine* and his *Life* too. A faithful Teacher, to go *in* and *out* before you, to shew you the *Word* of the Lord; One that may be among you, as it was said of *Athanasius*, that he was *Magnes & Adamas*.

1 *Magnes*, As a *Leadstone* to draw your souls with a gentle hand and melting heart, from your sins *Heaven-ward*.

2 *Adamas*, As an *Adamant*, of an invincible courage and zeal against all sin and prophanenels; one that will not spare sin. That he may save your souls.

Pray that God would give you a *Star*, a *Star* out of his right hand, not a *churlish Orion* that brings a cold, barren, and cloudy Winter, but a benevolent and friendly *Pleiades*, that there may be many Sons brought into God, and your souls may find a continual Spring, & that you may be as *Trees* of Gods own planting, and may flourish in the Courts of the house of our God, and may bring forth more fruit in old age.

Tenthly, and Lastly, If you would have the constant abode of God and Christ with you, Conform, Conform universally, and fully to the Gospel of Christ; Consent and Assent unfeignedly to all the Truths and Doctrines thereof, that you may walk worthy of God, and all that grace which hath been revealed to you: for Christ hath said, *If a man keep his word, the Father will love him, and both Father and Son will come to him, and make their abode with him.* Wherefore I shall conclude this Exhortation with that of the Apostle, in *Philippians* 1. 2, 7. Only Let your conversation be such as becometh the Gospel of Christ, that whether I come and see you, or else be absent

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sent from you, I may hear of your affairs; that ye stand fast in one spirit, with one minde, striving together for the faith of the Gospel.

And so shut up all with that in Acts 20.32.

And now brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

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Mr.

1 John 5, 1. & 21.

Whosoever believeth that Jesus is the Christ, is born of God, and every one that loveth him that begat, loveth him also that is begotten of him. Little Children, keep your selves from Idols.

THis general Doctrine I have already delivered unto you from this Text, which indeed is the marrow and substance of the whole Chapter: That gospel-believing is a Duty, which they that really perform, are highly priviledged by, to their greatest advantages: I have spoken concerning gospel-believing, and that it is a duty and that they that do really perform it, are highly dignified, and priviledged by it, as hath been made to appear from the Chapter; that which remains to be done, and shall be, as God enables the work of this morning, is, to make improvement of this Doctrine, which is one of the most material and momentous Doctrines that can be preached to us. Gospel-believing it hath most precious priviledges entailed upon it; whosoever believeth that Jesus is the Christ, that Jesus is the Son of God, that Jesus is come in the flesh, is born of God, knowes God, and shall be eternally blessed of God, and with God; surely then the word runs upon a very great mistake. I have hinted something already to that purpose, but I have left the more full discussion and discovery of the matter untill now. Why, who is there among the generality of common professors, that is not very pregnant to hold forth this to be their faith? if so be that it should be

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put to the question, Friend what is your Faith, what Belief are you of? why not one in a thousand, I think, but will be apt to say, Why truly I will give you this account, There is a gospel which is preached among us, and in the world, and this gospel doth hold forth this for true Doctrine, that Jesus the Son of *Mary*, that was born at *Bethlehem*, is the Christ, the Messiah which was promised by the Father, & which the world did live in expectation of so long; this Jesus I believe is the Son of God, this Jesus I verily believe is come in the flesh, and he is come to be the Saviour of the World; this is the belief, & that which is the common profession that is made by the generality of people. Why but will you consider now this Text, and other Scriptures do speak fully to this purpose, *Whosoever doth believe this, that Jesus is the Christ, the Son of God, and that he is come in the Flesh, whosoever believes this, is of God, is born of God.* And it doth clearly appear, and may be most convincingly made out, that many thousands that profess their belief concerning these things yet notwithstanding are not born of God. Why certainly there must needs be a great and gross fallacy in the business; Gospel faith and believings, it is not so common a thing as many takes it to be; & therefore if this be gospel faith, and that which doth interest persons in such great & precious priviledges, truly it concerns us to look well to it, that we be not mistaken concerning this belief. Now this I would say, there is something in it to be considered, with respect to the time wherein Christ appeared visibly to the world, & the after times, wherein the Apostles did hold forth these great Doctrines of the gospel concerning Christ. And this we are to say, that in such a time as that was when this was the critical point as it were, the discriminating things in such a time for any to make this

profession, & to hold forth this to be their faith and belief, that *Jesus is the Christ, the son of God*, it was of high signification, and might very well, as to man, beget a comfortable confidence and hope concerning such persons, that certainly were born of God, as to man, and according to rational charity, it might be very comfortable that such persons as did thus believe, and profess this to be their faith & belief, there were some blessed beam upon their souls; for mark you, it hath been thus in the world, & among the people of it, concerning matters of God & godliness, that there hath been such and such a truth, that hath been the critical truth, as I may so say, the *Shiboleth* whereby people are distinguished one from another. I allude to that passage in *Judges* concerning the *Gileadites*; they made a profession of themselves to be such and such, and they were put to it to pronounce *Shiboleth*; they that could not speak out the word, & clearly pronounce it they were not judged to be the persons that they professed themselves to be; but they that could do it, held their liberty: so sometimes such and such a Doctrine is ordered out to be a distinguishing point, upon the account of the desperate opposition that the world makes again it; and upon this account the Priests, and the Rulers, & the rest of the world were desperately bent against *Jesus*: they called him *Jesus*, but could not endure him to be called *Christ the son of God*; it was an Act and Decree amongst them, that whosoever should confess *Jesus* to be the *Christ* should be put out of the *Synagogue*, should be excommunicated. Now for persons at such time, wherein it was as much as their liberty, it may be their lives were worth, to own that *Jesus Christ was the son of God*, for persons now at such a time to own this *Jesus* that was in so mean a condition, to be the *Christ*, there is very much in it, infinitely more than for persons

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new to take up this profession, why? because this doctrine hath obtained in the world, and it is a doctrine among Papists as well as Protestants; there is no such danger now for persons to be of this belief. But shall I say this, that for all that, to believe this really, according to the right account, and true genuine interpretation of Gospel-believing, the case is the same with them and with us at this day, setting aside the consideration of times and time; the danger then, and the encouragement now; the case is the same; Gospel-believing of these truths according to a genuine interpretation of Gospel believing, it is the same now as then, and then as now: And therefore we must consider, and look further. I would put these few things to your consciences: You profess this to be your faith *you believe that Jesus is the Christ, the Son of God that he is come in the flesh; these you profess to believe*, and if you do so indeed, you are highly priviledged people, blessed of God, and shall be to all eternity; but do you not mistake? do you believe this, *that Jesus is the Christ?* How came you by this belief? What account can you give of it? How were you brought over to this belief? did you not come to this faith and belief, by common report? you were born to this doctrine; you look upon it as that which is the benefit you have by your being born in a Nation, and among a People that profess the Name of Christ, and this hath been instilled into you by education, and upon this account you take it: *Did you ever buy this truth? It is a truth that Jesus is the Christ, how came it to be yours? did you ever buy this truth? buy it? I say buy it?* For the very truth is, we are never able to make out a good Title to any Gospel truth, untill such time as we can say *we have bought it*: How? why, by serious meditation, studying the Scriptures, searching into them seriously, pondering & weighing

them crying mightily to God, that he would manifest them to us, and encountring temptations from without, from within; being at a point willing to engage liberty and estate, and life, and all for this truths sake: Can you say, we have pondered, and are so fully satisfied about it, if all the world should come in a way of contradiction, and rise up in opposition to us & come with fire & sword to beat us out of this truth, yet we are resolved to stick to it? Can you give such an account of your selves, that you have not taken it up upon a common report, but are able to say there hath been an inward Revelation made of these things to your souls, that there hath been a sanctified work of the Spirit upon your understanding, that you come to see into the mystery of these gospel-testimonies? Is there an habitual frame of Spirit wrought in you, whereby you are carryed out to close with every truth of God, and to close with it upon this account, because of a divine authority stampt upon it? when we give assent to common truths, but not with a common spirit, but in the strength of an inward conviction, we assent to it upon the account of an unction that we have received from the holy one; & we assent to this & that truth upon the account of a divine authority which we see to be stampt upon it, & with all we find that there are suitable workings of our heart in the loves, desires & delights of them to these truths (as there will be a kindly working of the heart where there is a right assent suitable to the truths assented to) as if there be a threatening, the Soul assents to it, & will tremble before God: If a promise be made, or a gospel-revelation, it will be accompanied with a holy rejoicing in God, that ever he should make such a promise or Revelation: and then there will be a holy resolution of Spirit, Come what will come, I will never part with this truth: I have bought the truth, that was my duty;

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duty ; and having bought it, I will never sell it ; that is my duty too : can we give such an account as this ? but then withal let me a little further improve that which I have already spoken from the Chapter.

You say this is your belief, *That Jesus is the Christ, the Son of God* : but can you give an account of those priviledges that are entailed upon this belief ? for you must know that the priviledges which belong to such, will serve as evidences that they are such.

Now if you believe it is your priviledge to be born of God, and this being born of God must be the evidence of this belief ; can you give an account of your being born of God ? If you are not born of God, you do not believe that Jesus is the Christ. Can you give an account of your overcoming the World ? are you such as are enabled to stand out in opposition to the errors and heresies, and corrupt doctrines and practises that are in the World ? can you bear up against the lust of the eye, the lust of the flesh, and the pride of life ? if you are in slavery to the world, in bondage to the beggerly rudiments of the world, you are mistaken *that Jesus is the Christ* ? for he that believeth according to a true interpretation of Gospel-believing, *that Jesus is the Christ, doth overcome the world*, and by vertue of this belief *he is enabled to get a conquest over the world*, and over the corruptions that are in it through lust.

And then again, *You profess to believe that Jesus is the Christ, the Son of God* : Oh, but are you able to give an account that you have believed into this Jesus, and upon this Jesus ? for that is it the text holds forth, *He that believes that Jesus is the Christ, doth believe on Jesus the Christ*. Are you by vertue of this believing which you profess, drawn out *to a closing with Christ* ? do you pour your selves upon him ? own him for righteousness and

and salvation, and are willing to yield *your selves up in subjection to him?* you believe *Jesus to be the Christ*, but do you believe on that Jesus whom you profess to be the Christ? Now this being thus laid down as a foundation, I would infer thus, and so go on to a farther branch of this application: *either you do really believe with a Gospel-believing these truths and doctrines concerning Christ, or you do not*: why they that do profess they do, but in truth they do not: there is a clear and manifest contradiction which this profession meets withal, and that upon the accounts I have formerly given, as alas this profession suffers contradiction generally, generally the professors of this faith, *that Jesus is the Christ*, do clearly make a flat contradiction; and I am very confident that there are thousands that if they should be put to the tryal, will not stick to this truth? if you do it shall cost you the loss of your liberty and estates, nay, your life shall go for it. Oh, I am very apt to think, that you shall have thousands that will turn their backs upon this profession, renounce this profession. Now concerning such, this I would say,

1. That the conditions of such persons as are not right in *Gospel-believing*, is a most mournful and miserable condition; however it may be with them in other respects, yet it is sad to think what a condition they are in; for consider first of all, they that do not perform this great duty of *Gospel-believing*, according to the truth and reality of it, I will tell you what they do, *they do give God the lye*, they do by interpretation tell God to his face, *that he is a very lyar*: and what higher blaspheming can there be, then to give the lye to the *God of truth*? every one will be apt to bless themselves, and say, *Oh, far be it from me! God forbid that I should be charged with such a horrid impiety as this!* Oh but Brethren, the very truth is, it is a very common

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common thing by interpretation, to give the lye to God; and all that do not believe according to that gospel, believing that you have heard, do tell God to his face that he is a lyar. How doth that appear? Why take a little help, such as I am able to give you, To profess that Jesus is the Christ, the Son of God, that he came to be the Saviour of the World, is ordered out to be our righteousness, is sent of God to preach liberty to captives, to heal diseased souls, and to deliver poor creatures from the bondage of the Devil; these things people generally profess to believe, but mark you now, they never come to Christ, nor never set in with him upon this account, and to this purpose, O Lord, thou art the Jesus, the anointed of God, I come to thee for life, I am a poor dead creature, I am in a state of unrighteousness, and thou art given to be for righteousness; Lord I flie to thee for it, I am a poor diseased creature; the plague is upon my soul, and thou art appointed to heal the soul of the plague, I come to thee for healing. There is not one of thousands that come thus to Christ. Will you now see how the lye is give to God? I profess for my part, saith one, I know no such matter, Jesus is the Christ, and I profess to believe so, and he is appointed of God for such and such things, he is sent to preach liberty to the captives, I know not that there is any such bondage. Christ came to save sinners, alas, I know no need of any such salvation by him; he came to heal diseased souls, I am well enough, what need have I of Christ? what is this but to give the lye to God? He that receives not Christ, makes God a lyar; for he doth in effect say, Lord thou sayest so and so concerning the World, I know nothing of all this; and so the lye is given to God. And is it nothing to give the lye to the great God, the God of Truth? and I tell you, while you profess this Jesus to be the Christ, the Son of God, and

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in the mean time flie not to him ; you believe him to be the Son of God, and that all authority is given unto him, and you will not subject to his authority, why you *give the lye to God*, and is this nothing ?

2 Consider the sad condition of such as believe not according to a right *Gospel-believing*, they are such as are liable to the dreadfulest touches from the Devil that can be ; *He that believeth is born of God, overcomes the World, and is enabled to keep himself, that the wicked one doth not touch him with a mortiferous touch ;* but I tell thee whatever thou art, that art under the power of unbelief, thou art in danger of a dreadful touch from the Prince of darkness, & if thou livest & diest in a state of unbelief, thou wilt fall under the power of condemnation. I remember what our Savior speaks, and consider well of it, *You stand out in opposition to my Doctrine, but I tell you, Except you believe that I am he, you shall die in your sins ; a dreadful word, you shall die in your sins, and what then, be damned eternally ;* this is the condition of all such as are in a state of unbelief. But then on the other hand, in case we be able to give a good account of our believing *that Jesus is the Christ, the Son of God*, and of our believing on him concerning whom these testimonies are given, Oh, what cause have all such to rejoyce in their condition ! the condition of such persons is happy beyond all expression and comprehension, that have owned these truths, owned that Jesus of whom the faithful testimonies are given.

Now all the Chapter, according to that account I have given you, comes in to the purpose of comforting and rejoycing the hearts of such persons. Here is your comfort now, really believing according to a right interpretation of *Gospel-believing*, this is your priviledge, you are the persons that are born from above, you are the persons that shall be enabled to o-

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vercome the world, to bear up against all opposition that Men and Devils can make against you; you are the persons that have the witness within you, and you shall be able to bear up against all the contradictions of sinners; you are the persons that have Christ, and have eternal life by him; you shall have it, nay, you have it already, *He that believeth on the Son of God, hath eternal life: he hath it in the beginnings of it, and shall have it in the compleat state of it; being brought over to Gospel-believing, you may come with boldness to God in a way of prayer, with holy confidence that whatever else you ask believing, you shall have a good account of it; God doth not neglect any believing prayer of a believing soul: and all the priviledges of the Gospel are entailed upon you, and you are entitled upon them, you shall have the benefit of them while you live, and when you die unto all eternity. Well it may be said of such a person, blessed is he and she that hath believed with a Gospel-believing Gospel truths and testimonies concerning Christ, and on Christ, on whom those testimonies are given, for there shall be a full and perfect accomplishment of whatever God hath spoken with his mouth concerning such.*

And lastly, If the grace of God hath brought us over to a closing with Christ of whom these truths & testimonies are given, why the last branch of the application is but this, That you would but justify the believing & labor to manifest the reality of your believing, according to the Gospel, by a suitable walking: this is that that shall be the closing up of this application.

Oh brethren, Let us consider well, our Saviour tells us in *Mat. II. Wisdome is justified of her Children.* Why if ever we mean to approve our selves to be Wisdomes children, our care must be for to give our justification of Wisdomes sayings, and for to car-

rie it in a congruousness and suitableness to that Gospel-believing which we profess to be by grace brought over too. Why, but what is that you will say? Why, consider the Text, and see what remains of the Chapter. I will make it out, give it up to you in this way.

Why, First of all, this one special duty that lies upon you, That you would study your mercy, and know what God hath been to you, and done for you, and how highly you are dignified, and not to be always in a fluctuating state, and upon the questioning and disputing point, but to come to some well-grounded confidence, that you may be able to say, We know that this and that is our condition, and this and that is our dignified privilege that we are planted under.

Do but mark how the point in hand doth charge this upon us, in the 13. verse of this Chapter, *These things have I writ to you that believe on the Name of the Son of God, that you may know that you have eternal life.* Here is your duty according to what the Text it self doth charge upon you If you be such as by grace are brought over to a Gospel-believing, the Apostle John that did write this Epist. and I from it, preach unto you in the name of the Lord, and by authority from him, that this is your duty, to know that you are persons that have eternal life, that you are such as Christ by his blood hath made a purchase of eternal life for; that he hath by his blood once for all entered into the holy place that is not made with hands, that he might prepare for you, and that you might have the possession of those blessed Mansions that he hath made preparation of. Eternal life it is yours, & you may be bold to claim it, & you are bound to hope & rejoyce in the expectation of the full enjoyment of it, and not to be always upon the

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the question, and disputing point, but to go on with holy confidence towards God according, to what the Apostle expresses, *1 Cor. 2. We know that when this Earthly tabernacle shall be dissolved, we shall have a House not made with hands, &c.*

But then, a second thing that I have to charge upon you, is this that you would acknowledge with all thankfulness and enlargedness of heart to God the riches of his mercy, and grace to you, that hath been pleased to cull you out of an unbelieving world, and bring you over to the Gospel, & to the participations that are by Christ, according to the Gospel: Oh! this you should set your hearts upon, by admiring the riches of Gods grace; and say, *Lord, why should'st thou manifest thy self to me, and not to the world! That many thousands should live & die in the total ignorance of Christ and the gospel-mysteries, or else live and die in an empty profession: and yet that God should be pleased to pitch upon me!* This is that that the Text doth hint unto us in v. 19. of his Chapter. Oh! saith he, in a triumphant manner *We know that we are of God, and that the whole world lies in wickedness:* Oh! our mercies, and the riches of grace that hath appeared to us, while the whole world lies in wickedness, is put into the malignant one, lies in the Devil, for he the malignant evil one, while the whole world lies in the Devil in malignity! Oh! It is a sad condition, infinitely more sad than for a man to lie in the most noisomst stinking ditch, or in the loathsomst kennel; why this is that that heightens the mercy to poor souls that are called by grace according to the purpose of God, that while the whole world lies in wickedness, and so are like to lie; yea, & to lie in Hell to all Eternity, that God should please to lay you in the bosom of his Son, and to take you into the arms of his mercy: this is that that should heighten

heighten our thankfulness. I may make use of that expression which we find in *Acts 4.* when *Paul & Barnabas* came unto a company of *Heathens*, and they saw what great things were done by them, and took notice of the gracious spirit that they discovered, sure say they, *The gods are come among us in the likeness of men.* Considering the state of times, & what a height of wickedness many at this day are grown up unto, the dreadful swearing, blaspheming of God and his ways: truly judge of it your selves, whether we may not say the *Devils are come among us in the likeness of men.* Why how! oh How should we heighten our love and thankfulness to God, that should please in free grace to bring us over to close with *Jesus Christ.* But then fourthly, *As many are brought over to gospel believing, this is your duty to study, & endeavour what you can your advantages in Faith:* And so the Apostle gives it in charge here in the *Chap. ver. 13.* *These things have I writ to you that believe on the Name of the Son of God, that you may know that you have eternal life, and that you may believe on the Son of God.* This is that you should set about. If God hath brought you over to a closing with *Christ*, and an embracing of the testimonies concerning him, believe more and more, labour for your advancement, and let it be your Prayer, *Good Lord increase our faith:* Labour that you may be clear in your apprehensions of gospel mysteries, and that you may be more strong in your adherence to *Christ*, of whom those gospel testimonies are given & that you may not onely come to have an adhering faith, but to an assuring: faith that you may not be like waves tossed and tumbled up and down, but that you may come to be rooted and established, & grounded in your faith that you may not come to be unsettled by *Heresy*, corrupt *Doctrines*, or the *Apostasie* of others, but that you may be steadfast and unmoveable.

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Yet further fifthly, This is to be given in charge to such as doe believe according to the Gospel, that they carry it suitable to a believing state, as in those particulars that I have insisted upon, so in a deportment congruous and suitable to the priviledges which belong to believing: You are born of God, carry it as men and women that are so indeed: What! born of God, the sons and daughters of God! What! and not live according to God? and not study conformity to God? I remember what he spake there concerning Ammon, *How is it, that thou being the Kings son, art lean from day to day?* How is it, that we that professe to be the sons and daughters of God, are lean and lank, not more improved? That we do not shew forth God, and expresse Christ? This lies in the beginning of the Chapter, *If you be born of God, remember that you be born of him that is the God of Love: And therefore you are to manifest this birth, and your believing, and your being born of God, by loving God, and by loving them that are born of God; He that believeth is born of God, and he that loveth him that begat, loveth him that is begotten of him.* The God of Love doth beget a people of love; a loving God, a loving people; And this is that that you should expresse your believing by, and your Adoption by; by the love you bear to God, and the children of God.

A hateful spiteful spirit, where it doth discover itself, speaks those persons not to be born of God, but of the Divil; carry it as believers, as persons of God, by studying a conformity to God, and by keeping his Commandements, subjecting your selves to his Authority; not living according to your own lusts, but according to the Laws and Rules which God hath given you saith the Apostle here, *This is the love of God, that ye keep his Commandements.*

It is not a love in Word, and in Tongue, but in Reality ; a love discovering it self by a conscientious care to hold conformity to all the Will of God ; and if any should object, This is a hard saying, who can bear it ? saith the Apostle, No such matter, there is never a believing Soul will say the Commandments of Christ are grievous or burdensome ; no, they are light to them that are brought over to the Faith of the Gospel.

And the last thing I have to charge upon you, upon the account of your Gospel believing, and being brought over to a closing with Christ, it is this, and so upon the matter I have given you an account of the substance of this pretious Chapter, having reduced it to that general Doctrine I propounded before ; I say the last thing is this, That you would walk suitable to a believing state, by being very careful concerning your Worshipps that you do perform, that they be according to God, and according to the Gospel ; and this is that which the Apostle closes the Chapter withall, in the 21 Verse, *Little Children, keep your selves from Idols, Amen.* As I take it, in the former Translation it was Babes, *Babes keep your selves from Idols* : here it is *Little Children*. I observe in this Epistle the Apostle makes a distinction of Believers into three Ranks, as you shall find in the second Chapter, *I write unto you Little Children, I write unto you Young-Men, and I write unto you Fathers* ; in the close of the Epistle, he concludes with this *Charge to Little Children*, I forbear to dispute ; but sure I am, it is a duty lies upon one and other, whether they be Babes or Young Men, or Aged Fathers in Christ ; whatever our rank and condition be, I am sure of this, This is a great Duty that lies upon all that will approve themselves in godliness, and to be brought over to the Faith of

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the gospel, that they look to their Worships, and that they take heed of Idols; as if he should say, he that is born of *God*, he keeps himself that the wicked One doth not touch him. Oh *Little Children*, shew forth that spiritual Ability that by grace you are furnished with all, by being able to keep yourselves from Idols.

It might be said, What is this to us? Are we in danger of Idols? True, well might the Apostle give in such a *charge* to them in those times, when the greatest part of the world were in a state of Heathenism, and in estrangement from Christ, and the mysteries of the gospel; but this I say, it doth really concern Christians in gospel-times, that have had the breakings out of the gospel-light, and the knowledge of gospel-mysteries, to be careful of this *charge*, that they keep themselves from Idols; there were the Idols of the Heathens; grant it, and so still there are a generation of people that our Souls should mourn over to consider their state, that are wrapt up in ignorance of *God*, know nothing of the true *God*, and of our Lord Jesus Christ, and it is the state and condition of the Jews at this day; and what a sad condition are they in! grant it that they do not worship Idols after the manner of the Heathens yet they worship not the true *God*, because they worship not *God* in Christ; for saith the Apostle, *Whoever sins, and abideth not in the Doctrine of Christ, he hath not God: He that abides in the Doctrine of the Christ, he hath the Father and the Son;* And so the Jews at this day, they not abiding, not owning the Doctrine of Christ, they have not *God*, because they have not the Father and the Son: this is their condition, And thus, I say, there were not only the Idols of the Heathens. Oh! but sadly be it spoken, there are Idols among persons pretending to Christ, and gospel faith, and the Doctrine concerning Grace by Jesus Christ.

How many Idols and Idolaters are there? I might tell you, the Covetous person is an Idolater, the Voluptuous person, and the Selfe-justiciary sets up his own Righteousness, and Idolizeth that: But I say this there are Idols among Christians: Papists hold forth the Name of Christ, but yet what woeful Idolatry is there among them? There was the Dragon-worship in the time of the Heathens, and in the room of that, there is come up the Beast-worship, and of that worship the generality of the world runnes upon: and it concerns us to keep from Popish Idolatry, it being the grossest Idolatry that ever was, because there is the fairest pretence of worshipping *Jesus*, and yet they turn him into an Idol. What else means their worshipping and bowing to Images, their bready Gods, and the like? Oh! therefore it concerns us to keep our selves from Idols: And there is a Scripture, if it were but well studied, would cause trembling of hearts, and make all that have any care of their soules, to look about them; that Scripture I refer you to, it is *Rev. 13.* compared with the 20th. In *Revel. 13. 11.* whereas before there was Dragon-worship, it is said here, *I beheld another Beast coming out of the Earth, and he had two Horns like a Lamb, and he spake as a Dragon, and he exerciseth all the power of the first Beast before him, and causeth the Earth, and them that dwell therein, to worship the first Beast, whose deadly wound was healed:* Now look at the 8th. Verse, saith he, *And all the dwellers upon Earth shall worship him, whose Names are not written in the Book of Life, of the Lamb slain from the Foundation of the World.* Oh! It is a terrible word, and that that should make us to fear and tremble, lest in any kind we should be drawn in to the worship of the Beast; for as many as were not written in the Book of Life of the Lamb, they were

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drawn into the worship of the Beast. This is that that should make us keep our selves from Idols, from whatsoever hath but so much as a tincture of Superstition and Idolatry; and the rather, considering that other Scripture in the 20th. of the *Revelation*. and the last Verse, *And whosoever was not found written in the Book of Life, was cast into the Lake of Fire.* All that are not written in the Lambs book of Life, are prevailed to perform the Worship with the Beast, and not being writ there, must be tumbled into the Lake for ever.

This therefore concerns us, to keep from Idolatry, from whatsoever hath a tendency that way, and that hath any tincture of Superstition upon it; and consider with your selves, that our duty is in matters of Worship, and in things concerning the Worship of God, to see to it, that we keep a humble dependance upon God, that we walk not according to the will of men, but according to God; *Ye were bought with a price, be not Servants of Men.* We are to walk by a Line, by a Plummets, and what is not warranted by the Word of God, or maintainable by Arguments drawn from it, we should not close with.

And for the closing up of all, do but consider how this Chapter, and the things that I have spoken to you, and preached from it, how they do all influence this Exhortation, *Little Children, keep your selves from Idols:* see to it that you approve your selves in holy Worship to God, and the Lord Jesus. Doe but argue thus, You profess to be Believers; and is it not your duty to answer to this profession? Your Faith is a pure Faith, and an obedientiall Grace; it is a grace that will Tutor you to hang upon Christ, and his appointments and Institutions; and therefore being Believers, study to keep your selves from Idols; and

whatever is not consonant to the will of God concerning Worship.

You believe that Jesus is the Christ, the Son of God; keep your selves from Idols in this respect: for he is come into the world, and hath shewed the pattern of his House: and then you are born of God: carry it like a people that are born of God, that are high born, and credit your holy Profession, by keeping a dependance upon that God of whom you are born: And then being believers, you are born of God, and have overcome the world, and therefore shew forth your Heroick Spirit, by standing out in opposition to Idols, and whatever is contrary to sound Doctrine, and the power of godlinesse.

You have an Unction from the holy one, and this engages you to look to it, that you keep your selves from Idols; *And when we know (saith he) that the Son of God is come, and hath given us understanding that we may know him that is true; and we are in him that is even in his Son Jesus Christ.* And thereupon he brings in this, *Little Children, keep your selves from Idols:* as if he should say, this is the true God, God in Christ, Jesus Christ the Son of the Father, this is the true God, and he hath eternal life with him; other Gods are false Gods, and what benefit will you have by following them, and performing worship to them? Nothing but eternal death: false Gods can bestow no eternal life upon you; but this is the true God, and he can give you eternal life; and therefore, *Little Children, keep your selves from Idols.*

And now yet one word more. I would not occasion any discomposure of Spirit that is not becoming you; but this I must say, for ought I know, you have the words of a Dying man, and we use to say, that the words of Dying men they are apt to make somewhat a

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deep impression : I mean a Dying man, not in propriety of speech according to nature : and if it should be so, I hope there would be cause of rejoycing on my part ; But I speak the words of a Dying man in respect of Ministerial Office.

I suppose you all know, there is an Act come forth by Supreme Authority, and it is not for us to quarrel at all, but to submit to it, and hold correspondency with it, so far as we can with a good Conscience ; and there being many Injunctions, that many, besides myself, cannot comply withal, therefore we are willing to submit to the penalty inflicted.

This I say, you have for many years had the benefit of my poor Labours ; I have fulfilled near up towards 40. years, and have performed my service to God, Christ, and his People, and I bless his Name, not without acceptance and success. My work, so far as I know, in this course, as in the Weekly course, is now at an end : my Desire is, that you whose hearts have been inclinable to wait upon God in the way of my Ministry, may be kept faithful to God, and that you may have the blessing of the everlasting Covenant coming upon your souls, and that you may have the power of this Doctrine, held forth in this Sermon, put forth upon your hearts ; that as you do believe that Jesus is the Christ, that Jesus is the Son of God, that as you profess these things, you may carry it suitably to your profession, that you may walk in love to God, Love to Christ, and Love to one another ; that you may labour to manifest a noble, generous Spirit in overcoming the World in Errours, Corruptions, false Doctrines, and unwarrantable Worship : that you may in all things labour to approve yourselves : *And little Children, keep your selves from Idols, Amen.*

The Farewel-Sermons of John Gaspine
 Minister of the Gospel, preached at *Ash-*
priors in the County of *Somerset*, the
 two last Lords daies before *Bartho-*
lomew day 1662.

LUKE 12. 32.

*Fear not little Flock for it is the Fathers good pleasure
 to give you the Kingdom.*

IN this Chapter we have the summe of a precious
 Sermon which our Sayiour makes to his Disciples
 in the presence of the multitude. In which we
 have,

1. Several cautions in the first twenty verses of that
 Chapter.

2. Some Exhortations, from thence to the end of it.
 The Cautions are these :

First, to beware of Hypocrisie, in the three first
 verses, *Beware of the leaven of the Pharisees*, which is
 Hypocrisie; and the motive wherewith he backs this
 Caution, is this, That all things shall be opened and
 made known hereafter, how closely soever they may
 be carried, and how secretly soever their sins may be
 committed here. Men may think to varnish over the
 foulest of their actions by fair and plausible preten-
 ses, and so to hide their iniquities from the eyes of
 God and men; but they are much mistaken, for *there*
is nothing covered that shall not be revealed, nor hid
that shall not be known, Vers. 2.

Secondly, he warns them to beware of timorousness
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and fearfulness in publishing his Gospel, from the beginning of the 4 verse to the 12. I say unto you, my friends, be not afraid of them that kill the body, and after that they have no more that they doe can; but I will forewarn you whom you shall fear, fear him who after he hath killed, hath power to cast into hell; I say unto you fear him.

Thirdly, he cautions them to beware of Covetousness, and this caution of his was occasioned by one that desired Christ to speak to his brother to divide the Inheritance with him, *vers. 13.* Upon this Christ takes occasion to caution them against covetousnesse, *vers. 15.* *And he said unto them, take heed and beware of covetousness.* And that he might set out the folly of this sin of covetousness, he doth elegantly set it forth by a Parable of a rich man who was coveting after more and more of the world, and was casting, plodding and contriving how to pull down his barns and to build greater; and how to encrease his estate in the world, when God said unto him, *Thou fool, this night shall thy soul be required of thee, and whose then will these things be which thou hast provided,* from *vers. 15.* to 20.

Having given them these Cautions, he proceeds to give them several Exhortations, as to seeking after the Kingdom of God, to giving of Alms, to watchfulness against the coming of Christ to judgement, and several other duties which I shall not now insist upon.

The Text containes that Exhortation of Christ wherein he exhorts them to undauntedness and resolution in the waies of God. *Fear not little flocke, for it is your fathers good pleasure to give you a Kingdom.* The words may be divided into these two parts:

First, here is an Exhortation.

Secondly, the reason of this Exhortation.

First,

First an Exhortation, *Fear not little Flock*: in the which here is,

1. A very loving Compellation, in the words τὸ μικρὸν ποίμνιον *little flock*.

2. The Exhortation it self, μὴ φοβεῖ *fear not*.

In the reason of the Exhortation, viz. for it is your Fathers good pleasure to give you the kingdome: we have these things considerable.

First, Here is your Donor, Your Father.

Secondly, Here is the Donum or gift it self which God will bestow upon his people, and that is the kingdome, which is ment the Kingdome of Heaven.

Thirdly, The persons on whom God will bestow this Kingdome, and that is You, you my *little Flock*.

Fourthly, The manner of Gods bestowing the Kingdome of Heaven upon his little flock; and that is by gift, it is your Fathers good pleasure to give, &c.

Fifthly and Lastly, The motive that prevails with God to give the Kingdome of Heaven to his people; and that is his own good pleasure; it is your Fathers good pleasure, &c.

So that you see every word hath it's weight; here is very much profitable matter contained in a few words; and many useful and profitable Observations may be observed from it, as,

Doct. First, That Christ flock is but a little flock, a very little flock: *fear not little flock*.

Here be two diminutive words in the Original: First μικρὸν, which signifies little, and then the word ποίμνιον, which also signifieth a little flock; Christs flock is a little little flock, very little in comparison to the rest of the world, the number of those that truly fear God; that are sincere Christians, and that are by a true and lively faith really ingrafted into Jesus Christ,

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Christ, is very small in comparison of the Profane, the Hypocrites, the Unconverted and Unsanctified; that are onely Christians by an external profession: that have onely a form of Godlineffe, but deny the power of it: *The way to Heaven is narrow, and the Gate straight, and there are but few that find it, Mat. 7. 13, 14.* There may be many that may make faire pretences to Religion and Holinesse in a time of prosperity; but there are but few that will stick to Christ and his holy wayes in discouraging times: there may be many Rotten Professors, but few that are found in the Faith.

2. Doct. That God is a believers Father, or that every sincere Christian is a Child of God, and hath God for his Father; it is saith Christ to his Disciples *your Fathers good pleasure to give you the Kingdome.*

3. Doct. That every true believer is interested in the Kingdome of Heaven, the great God will bestow the Kingdome of Heaven upon Believers.

4. Doct. That the Kingdome of Heaven is the free gift of God; *It is your Fathers good pleasure to give you a Kingdome.* The Kingdome of Heaven comes not to a believer by his own merits, nor by his own deservings, but by Gods free gift: the free grace of God is the great motive, it is Gods good pleasure so to do: The Saints cannot merit Heaven by their holiest actions, though they walk never so closely with God; no, no, the Kingdome of Heaven is Gods free gift unto Believers.

5. Doct. Lastly, That the consideration of a believers interest in the Kingdome of Heaven, should make him chearful and courageous in the practise of Holinesse, and keep him from being dismayed and discouraged at all the Afflictions and Tribulations that he meets withal in the world. This Doctrine is gathered from

from the Exhortation in the Text, and the reason of it taken together : the Exhortation, *viz.* *Fear not little flock* ; the reason of the Exhortation, *viz.* *For it is your Fathers good pleasure to give you the Kingdome* : intimating that this one consideration that God will bestow the Kingdome of glory upon his people hereafter, should make them with all willingnesse and chearfulnesse to wade through all the calamities and incumbrances of this fraile Life. A believers heavenly interest should make him rejoyce in the midst of all his Tryals and Tribulations that he meets with from the hands of men here on Earth.

I shall chuse out the second and last of these Observations to go on upon, not having time and liberty to insist on them all ; That Observation then which I shall first of all insist upon, is this, *viz.*

Doct. That God is a believers Father, or that every true and sincere Christian hath God for his Father, and is a Child of God : *It is your Fathers good pleasure.*

Before I come to the confirmation of this Truth, I shall shew how many wayes a people or person may have God to be their Father, and they may be his Children.

First, A people or person may have God for their Father by Creation ; as God is the great Creator of the world, and they are his Creatures : in this general sense God is a Father to all the men and women in the world : to this refers that Scripture, *Mal. 3. 10.* *saith the Prophet there, have we not all one Father, hath not one God created us ?* but it is a more peculiar Sonship that belongs to believers ; they have God for their Father in a more special and peculiar manner then this is.

Secondly, A people or person may be the Children of

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of God, and God may be their Father by profession; thus God was a Father to the Jewish Nation of Old, because they among all the Nations of the world did professe to own the Lord for their God, and to serve and Worship him; and in this respect God doth professe himself to be a father to *Israel*, *Jer. 3. 9. I am a Father to Israel*, saith God; *Ephraim is my first born*: and thus God is a Father to all those that doe professe his name. But if this be all the claim we can lay to God as our Father, that he is so to us, and that we are his Children only by an external profession; this will not intitle us to the Kingdome, that eternal inheritance that God hath laid up for his people in the Life to come; it is therefore yet in a more peculiar manner, that believers have God for their Father.

Thirdly, A person may have God for his Father, by Adoption and Regeneration; and thus true believers, and onely such are the Children of God, and God is their Father, *1 John 12. 13. To as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man but of God*: These are the Sons of God, the strictest and most peculiar Sons that shall be made partakers of all the priviledges of the Children of God: viz. Those that receive Christ into their hearts by Faith, and such as are truly regenerate and born again; these are the true and genuine Children of the most high, the Heirs of God, and Coheirs of Jesus Christ, as the expression is, *Romans 8. these are the Children of whom it is spoken, 2 Corinth. 6. last, I will be a Father unto you, and you shall be my Sons and Daughters saith the Lord Almighty*. Having thus shewn unto you the several respects in which we may have God for our Father; I shall come to the confirmation

mation of it, and shall prove that believers have God for their Father in this special and peculiar manner: there are abundance of Scripture proofs for this, in which Jesus Christ speaking to his Disciples, calleth God their Father, *Mat. 5. 16. Let your light so shine before men, that they seeing your good works, may glorifie Your Father which is in Heaven.* And Verse 48. *Be ye perfect, as Your Father which is in Heaven is perfect.* *Mat. 6. 8. Your Father knoweth what things you have need of before you ask them.* *Mat. 18. 14. Even so it is not the will of Your Father which is in Heaven those little ones should perish.* *John 20. 17. Go tell my brethren (saith Christ) that I ascend to my Father, and to Your Father, to my God, and to your God:* By these and other Scriptures we may see that God is set forth to believers under the relation of a Father to them; and as God is called in Scripture a believers Father, so they are called Sons, *Gal. 4. 6. Because ye are Sons, God hath sent forth the spirit of his Son into your hearts, crying Abba Father. Wherefore thou art no more a servant but a Son; and if a Son, then an Heir of God through Christ:* Again, *1 John 3. 2. Now we are the Sons of God, but it doth not yet appear what we shall be, but when we shall appear, we shall be like him, for we shall see him as he is, Gal. 3. 16. The Apostle speaking to the believing Gallathians, saith, We are all the Children of God by Faith which is in Christ Jesus.* I shall no longer insist on the confirmation of this Doctrine, but shall come to the Application of it.

U S E.

Is it so that all true believers are the Children of God, and have God for their Heavenly Father; then the first use may be of comfort and consolation to the godly, in that they are so nearly related to the great God: believers by virtue of their Son-ship, having
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God for their Heavenly Father, have abundant ground of comfort and consolation upon these several accounts.

First, They are under his Fatherly care and providence: Fathers take care for their Children to provide them things necessary, as Meat, Drink, and Apparel; *ab iisdem alimur ex quibus generamur*, is a true Maxim, we are nourished of those of whom we are begotten; Fathers when their Children ask bread will not give them stones, nor when they ask fish, will they give them scorpions, *Mat. 7. 9. He that provides not these things for his Children is worse then an Infidel*, *1 Tim. 4. 8.* and hath God commanded this from Parents towards their children: and will not God much more provide for his children that are truly Regenerate and born again, and that have his image by faith engraven on their souls, he will doe it much more abundantly. *Mat. 7. 11. If ye being evil know how to give good gifts to your Children, how much more shall your Father which is in Heaven give good things to those that ask him*: This then is one great priviledge that believers are made partakers of by vertue of this relation, having God for their Heavenly Father; God will certainly provide good things for them, both for their being and well-being here, and hereafter: and they may come to God as a Father, with holy boldnesse of Faith for all things that they shall stand in need of; God takes care for those that are strangers and enemies to him, and makes his Rain to fall upon the unjust, as well as upon the just, *Mat. 5. 45. He giveth them Rain from Heaven, filling their hearts with Food and gladnesse*, *Acts 14. 7. And will he not much rather feed his own Childeen, he giveth Food to all flesh*, *Psalms. 136. 25.* And will he not much rather take care for his own Children that are ingrafted into him

him by faith, that doe love and serve him. If Gods bounty be largely extended to those that are strangers and enemies to him, even to those that go on in sinne and wickednesse, as many times it is: then certainly he will kill the Fatted Calfe for his own Children, as the Father of the Prodigal did for his returning Sonne. Nay, in this the great God exceedeth earthly Parents, as far as Heaven is above the Earth; for Natural Parents they give good things to their Children when they ask them, but God the Father of Spirits will do much more abundantly for his Children, above what they are able to ask or think: the Petitions of Gods Children may be large, their desires and their thoughts larger then their Petitions; for we are not alwayes able to expresse outwardly, what inwardly we desire; but God will do more abundantly for his people beyond all these. Let us look into the Word of God, and we shall there see what noble provision he hath made for his people: what Food? yea, Angels Food he hath provided for them; what a feast of Fat things (I mean of spiritual Dainties and Delicates) he hath dressed for them; *for their Bread, they shall have the Bread of Life, he that eateth thereof shall never hunger, John 6. 48. they shall have their fill of that hidden Manna laid up in the Sanctuary.* We read of Benjamins Messe, Gen. 43. last, *That it was five times as much as any of his brethrens;* but the Children of God, their food that they shall have from their heavenly Father, shall be a thousand times better, and more satisfactory, then that which shall be given to the men of the world; they shall have their measures heaped up, pressed down, and runing over, Psalm. 34. 10. *The young Lions shall lack and suffer Hunger, but the Children of God, those that cry unto God their Father, shall want no good things;*

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thing : but especially, spiritual good things they shall be sure to have their fill of these, and shall be satisfied with them, even as with marrow and fatnesse ; and for their drink they shall have the Heavenly Nectar, the water of Life, the blood of Jesus Christ, *the which whosoever drinketh shall thirst no more, John 4. 14.* they shall be abundantly satisfied with the Fatnesse of his House, he will make them Drink of the River of his pleasures : for with God is the Fountain of Life, *in his light they shall see light, Psal. 38. 8, 9.* there is a River, *the streams whereof shall make glad the City of God, Psal. 46. 4.* and his Children shall drink of this River of water of Life, *clear as Chrystal, proceeding out of the Throne of God, and the Lamb, Rev. 22. 1.* It is for these especially that God hath provided the spiritual milk of the word, that they may grow thereby : they shall suck sweetnesse out of the promises, those rich breasts of Consolation ; and for their Apparel, the Children of God may say as the Prophet, *Isa. 61. 10. I will greatly rejoyce in the Lord, my soul shall be joyful in my God, for he hath cloathed me with the garments of salvation ; he hath covered me with a robe of righteousness, as a Bridegroom decketh himself with Ornaments, and as a Bride Adorneth her self with Jewels.* What shall I say ? they shall be cloathed with the righteousness of Jesus Christ, a garment without spot blemish, white as Snow ; *even Solomon in all his glory was not arrayed like one of those.*

Thus you have the first ground of Consolation to believers, upon the account of having God for their Father, he will certainly provide for them those things that shall be necessary, both in this Life, and in the Life to come.

Secondly. Is God a Father to Believers ? then another ground of Consolation is this ; That he will

defend them from all their Enemies; how 'mightily doth it provoke natural Parents to see their Children abused: how quickly will their eye affect their heart, and fire them up to come in and rescue them: so will the Lord doe for those that are his Children by Adoption and Regeneration: he will defend them, he will be a wall of Fire round about them; so that all their Enemies both Spiritual and Temporal, shall not be able to doe them any real hurt. The Devil, and all his wiles and temptations: the world and all it's tempting allurements: ye, all the policy and malice of Earth and Hell, shall not be able to work their ruine; the Lord is on their side, and they have more for them, then there are against them. Upon this consideration it was that *David* tells us in his Book of *Psalms*, *Though I walk (saith he) in the valley of the shadow of death, yet will I fear none ill, for thou O Lord art my rock and my fortresse, and my salvation eke for ever.*

Would we not account him unworthy the name of a Father, that would suffer his Children to be beaten, and abused, and destroyed before his Face, and not act in their defence? and will God suffer his dear Children so to be? no certainly, *He that toucheth them, toucheth the Apple of his eye, Zach. 2.8.* and God accounts what is done to them, as if it were done to himself in person; *In as much as ye did it unto these little Ones, ye did it unto me;* will Christ say one day, as he tells us, *Mat. 25. 40.* And, *in as much as ye did it not unto the least of these my Brethren, ye did it not unto me, ver. 45.* Beloved, there is a time coming, when the great God will reckon with ungodly men for all the injuries and wrongs which they have done to his people, as if they were done unto himself immediately:

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are you environ'd round with adversaries, either spiritual or temporal? you have God for your defence, a God infinite in power, which is able to defend you from the hardest assaults of your most potent and politick Enemies: his name is a strong Tower, the righteous flye unto it and are safe. Are you incountring with great temptations? the Lord being your Father, he will protect you, and not suffer you to be tempted above what you are able to bear; but together with the temptation, will make way for your escape, that you may be able to bear it, 1 Cor. 10. 13. The Lord knoweth that his Children are lyable to many Temptations, from Satan, from the World, and from their own Corruptions; and that they are subject to many Afflictions and Tribulations from the hands of men: and therefore he will be sure to be with them, and to be a very present help to them in the time of Trouble.

Thirdly, Is God a Believers Heavenly Father? Then there is comfort for them, that God will pity them, and compassionate them in all their Afflictions; a tender Father pitieth his Children when they are in any calamity; as for instance, in Sicknes, how will the groans of a Child go near the heart of a Loving Parent? how doe the Agonies of pain in the Child cause grief and sorrow in the Parents Heart? What means would not a Parent use, to procure the health and ease of a Child; *My life is bound up in the life of the Lad*, says Jacob concerning Benjamin. *Oh Absolon, my Son, my Son, would God I had dyed for thee*, sayes David concerning Absolon. What a sympathizing and fellow-feeling will a dear and tender Parent have of the miseries of his Children: and as a Father pitieth his Children, so the Lord pitieth them that fear him, Psal. 103. 13. The Lord is very pitiful,

James 3. 11. The pity and compassion of the Lord towards his Children, is excellently set forth in that Scripture, *Jer. 31. 20.* *Is Ephraim my dear Son, is he a pleasant Child; I spake against him, I doe earnestly remember him still, therefore my bowels are troubled for him; I will surely have mercy on him, saith the Lord;* The bowels of the Lord doe exceedingly yearn towards his people in all their afflictions and distresses, and he is full of pity and compassion towards them.

Fourthly, Is God a Father to all true Believers? Then here is also for their Comfort; that God doth, and alwayes will love them, and take delight in them; he Loves them with an everlasting Love; they are his chosen Jewels, and he will certainly one day polish them, though he suffer them to be among the rubbish of the world for a while, they are his pleasant pictures, and he delights to be looking on them, *The eyes of the Lord are upon them that fear him, and upon them that hope in his mercy, Psal. 33. 18.* God takes pleasure to be viewing the new Creature, which he hath framed by his own spirit in the hearts of his people, and his own Image which he stamped upon them; and here in the Love that the Lord beareth his Children, infinitely exceeds the Love that Earthly Parents bear to theirs, in that he loveth them continually; Earthly Parents, they Love their Children, but their Love may be withdrawn from them again, and is so oftentimes; but the Love of God will never be withdrawn from his people; whom the Lord loveth, he loveth to the end: and although his loving countenance may be Eclipsed for a time, and they may loose the sence of his love to them, by their failings and sinful infirmities yet the Lord loves them still; *There is nothing shall be able to separate believers from the love of God, Rom. 8. 35. and onward;* the Apostle Paul putteth the questi-
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there, (saith he) *Who shall separate us from the love of God: shall tribulation, or distresse, or persecution, or famine, or nakednesse, or peril, or sword, as it is written, for thy sake we are killed all the day long, we are accounted as sheep for the slaughter: nay, (saith he) in all these things we are more then Conquerors through him that loved us; for I am perswaded that neither Death, nor Life, nor Angels, nor Principalities nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord; it is not all the troubles of the world, nor Tribulations, nor any thing, that can render believers lesse lovely in the eyes of Christ: It is not all the Devils in Hell that can withdraw Gods love from his Children, although they do endeavour it by enticing them to sin by their Temptations, and then by accusing them to God for sin; yet all this will not root them out of Gods love: though the Divil do labour to pick a quarrel between God and his people, yet it is not Principalities, nor Powers, it is not all the power of Hell that shall be able to withdraw Gods love from them.*

Fifthly, Is God a Father to Believers? then they may take this for their comfort, that he will continually be mindful of them; Parents do remember their children, and are mindful of them: so the Lord, he remembreth his people and will never forget them, *Isa. 49. 15. Can a Woman forget her sucking Child, that she should not have compassion on the Son of her Womb; yea, they may, yet I will not forget thee: Earthly Parents, though it be but rare, yet they may, and sometimes doe forget their Children: but God he is more tender and mindful of his Children then earthly parents are of theirs; yea, they may, yet will not I*

forget thee, &c. Though Gods people doe too often forget him, yet he doth never forget them, but remember them in all their Conditions, even in their low Estate, God is mindful of them, *Psalm. 136. 23. Who remembred us in our low Estate, for his mercy endureth for ever.*

Lastly, Is God a Father to Believers? then they may take this for their comfort, that God will provide an inheritance for them hereafter: Fathers provide Portions and Inheritances for their children for hereafter; so doth God, *Rom. 8.* Now saith the Apostle, *We are the Sons of God, and if Sons, then Heirs, Heirs of God, and Coheirs with Jesus Christ;* How often is the Kingdome of Heaven called an Inheritance, the Inheritance of the Saints, or them that are sanctified, *Acts 20. 32. Acts 26. 8.* There is an Eternal inheritance laid up for the children God for hereafter; yea, the Kingdome of Heaven is their Inheritance, and it is now preparing for them, *Joh. 14. 2.* and they shall have assuredly one day an abundant entrance into their Fathers Kingdome; the Children of God, while they are in the world, they are as Heirs in their minority, they have not yet the possession of their inheritance, but it is theirs, and they shall have it in reversion; but hereafter, when they shall leave this Earthly Tabernacle, then they shall have the possession of it; every true and sincere believer, he is an Heir to a Crown, even a Crown of glory that fadeth not away: *Their lines are fallen to them in a pleasant place, they have a goodly Heritage: The Lord is the portion of their Inheritance, Psalm. 16. 5, 6.* it is the hope of this Inheritance of theirs, that carryeth on the soules of the Saints in the whole course of their lives, and maketh them joyfully and willingly to wade through all their Troubles and Difficulties that they meet with in their

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their way to Heaven. It is the consideration of *this* their portion and inheritance which they are intitled to by having God for their Father, that makes them forget the things that are behind; and presse forward towards the mark for the price of the high calling which is in Jesus Christ; it is their acting faith upon this, and having an eye to the recompence of reward, that makes them run with patience the race that is set before them: as knowing, that when they have finished their course, they shall receive a Crown of Life, which the Lord the righteous Judge shall give them at that day.

Hear the godly have the earnest of their inheritance, which is the spirit of God, *Eph. 1. 14. After that ye believed, ye were sealed with the holy spirit of promise, which is the earnest of our Inheritance, until the redemption of the purchased possession, unto the praise of his glory.* Here believers have the promise of their Inheritance; The word of God is a believers Patent for his inheritance, in which God doth as it were by Promise make over Heaven, and Happinesse, and glory to true believers, to be enjoyed by them for ever in the Life to come; but hereafter, then they shall have the fruition, and possession of it.

Would you know what a glorious inheritance this is, that the Children of God by believing are intitled to? *1 Pet. 1. 4. It is an Inheritance incorruptable, Undeiled, which fadeth not away:* They are Heirs to a Crown of glory, they are Heirs of God, and coheirs with Jesus Christ, which is the Heir of all things: believe it Friends, it is such a glorious inheritance, that the Children of God are intitled unto, that all the inheritances and possessions in the world, are but a trifle in comparison of it; to set out the beauty and excellency of the Saints inheritance, is a task fitter for

some Angel, then for a mortal Creature; *For eye hath not seen, neither hath ear heard, neither hath entered into the heart of man to conceive what the Lord hath laid up for them that fear him, Isa. 64. 4.*

Thus you see what abundant cause of comfort believers have upon this consideration, that God is their Father, and that they are his Children in every condition of their lives; in every Trouble, either outward or inward: howsoever it be with a regenerate Christian, one that is a true child of God, he hath cause to take comfort in this.

First, Is a Believer in want here in the world? is he in distresse, and driven to straights, not knowing what course to take for the supplying of his natural wants (as Gods people are driven to such conditions sometimes) he can go to God as unto a Father, and make your wants and necessities known to him; he both can and will find out some way or other for a supply for you: he that hath promised so large a portion hereafter in Heaven, will not deny so much of this world as is necessary for you in your way to Heaven; *Your Father knows what good things you have need of, Mat. 6. 8.* God which is the believers Father, knows what things they need, and he is ready to hear them, and knoweth how to help them.

Secondly, Is a Believer in danger, is he environ'd about with his Enemies on every side, and compassed about with those that seek their hurt? Oh! what comfort is it that he can go to God as unto a Father for help, even to him that is Almighty and able in a moment to defend them from their most powerful and politick Adversaries; is a godly man in danger, and hath he Enemies that do wrongfully seek his Life, as David had? *Psalms. 31. 13.* yet he may have the same confidence that David had in that condition; and

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say as he said in the following Verse : *Yet I trusted in thee, Oh Lord, I said thou art my God, my times are in thy hand, deliver me from the hand of mine Enemies, and from them that persecute me.*

Thirdly, Doth a Believer find his corruptions within, to rebel against the regenerate part? doth he find the Law in his Members, which is warring against the Law of his mind, to lead him into Captivity to the Law of sin and death? doth he find his sins to be very strong within him, and that they begin to draw him away from God? Oh! what comfort is this to a child of God in this condition, that he can go and complain then to his Heavenly Father, and be confident that his Father will hear him, and help him, and make him more then a conqueror over all the Enemies of his soul.

Fourthly, Art thou that art a believer in doubt, and knowest not what course to take? go to thy Heavenly Father for direction: he is the infinitely wise God, and he will be sure to direct thee for the best.

Fifthly, Art thou slandered, reviled, and reproached in the World, and made the common scorne and derision of the Ungodly? go to thy Father, thy Heavenly Father, and complain to him: he will certainly clear up thine innocency, as the light at Noon-day, and wipe off all the reproaches that are wrongfully cast upon thee.

Sixthly, Art thou that art a Believer wronged by men, and knowest not how to right thy selfe? go to thy Heavenly Father, he will certainly set all things right one day: neither is it all the power and policy of thine adversaries, nor their riches, nor any thing that shall be able to pervert him, and hinder him from redressing thy wronges, and from doing thee right.

Seventhly

Seventhly and lastly, Dost thou find thy self to be in a state of languishing, thou that art a believer, for to such I am speaking all this while? Dost thou find thy natural strength to decay, and thy sickness to encrease, and thy paines to grow upon thee? putting thee in mind that thy body must be shortly laid in the grave; telling thee that thou mayst expect within a few days or hours to lay down thy earthly Tabernacle, and to encounter with the pangs of death? Oh happy soul then, that canst make thy approaches to God, as unto a Father; and breath out thy soul into the bosome of thy heavenly Father, and say as Christ did when he was on the cross; *Father into thy hand I commend my Spirit*: Believe it Christian, thou that art truly such, it will afford thee more comfort then that God is thy Heavenly Father, and thou his Child by Adoption and Regeneration, then if thou wert related to the greatest Prince, and the most puissant Monarch in all the world.

Thus I have done with the first Use, which is a Use of Consolation to the godly, upon this consideration, that they are the Children of God, and that he is their heavenly Father.

2. *Use for Caution.*

Secondly, If it be so, that all true Believers are the Children of God, and that he is their Father; then this should caution wicked men to beware how they meddle with Gods Children: Oh! have a care of afflicting, wronging, persecuting, hurting of the people of God least you be found fighters against God; have a care of anoying, and troubling those that are so near and dear to God, that are so tender to him as the Apple of his eye: beware of vexing and molesting those that are so nearly related to the great King of Kings, and Lord of Lords; you may think it may be that

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that you may do what you will to the godly, because they are low and mean in the word, as many of them are; But I must tell you, as mean and as low as they are in your esteem, they are near and dear to God: carnal men may think that they may oppresse, and wrong, and do what they please to the people of God, because they are weak and not able to help themselves; but little do they think how nearly the great God doth account himself concern'd in their affairs; little do the great ones of the world consider, what heavy reckonings will be laid to their charge one day for injuring, wronging and molesting the poor servants of God; if they did, surely, we should not have them so busily employed therein as they are. Thus for the second Use.

3. Use for Examination.

Thirdly, Is it so, that Believers have God for their Heavenly Father, then here is matter of Tryal; how shall we know, whether God be our Father or no? and whether we be his Children in this peculiar manner by Adoption and Regeneration. It is true, God is a father to us by Creation, and we are his Children by Profession; but if this be all the Relation that we bear to God, this will not intitle us to holinesse and salvation, without we are Regenerate and born again, and are become his Children by Regeneration: and God be our father by vertue of the New Covenant: *We are all by Nature the Children of Wrath, Ephes. 2. 3.* How shall we know then, whether we are gotten into this state of Sonship, by Adoption and Regeneration, and whether God be our heavenly father? there are many that pretend that they have God for their father, when as yet they are under the Dominion of their lusts; and are strangers to a work of true conversion and regeneration, and Enemies to a Life of holi-

holinesse, and a groundlesse presumption that men are the Children of God, when there is no such matter, hath proved the bane of many Thousand Soules. I shall therefore give you these Characters, whereby we may know whether we are the Children of God in this peculiar manner or no.

First, Whose Image do you bear? do you bear the Image of God? or else do you bear the Image of Satan? Those that are the Children of God by Adoption and regeneration, they are such as bear their Fathers Image; the Image of God which is created in righteousness and in true holinesse, is ingraven upon their souls: they are such as doe bear the Image of the Heavenly Adam, 1 Cor, 15. 49. *And they have put on the New man which is created in knowledge, after the Image of him that created him, Col. 3. 10.* And is it so with thee, dost thou bear the Image of God? hast thou a new and holy nature put into thee, inclining thee to all holy duties, and avoid all sinne? art thou renewed in holinesse, then thou art a Child of God, and God is thy Heavenly Father? but if it be not thus with thee, if thou hast not this new and holy nature wrought in thee; but thy old corrupt nature is predominant, inclining thee to sin: whatsoever groundlesse presumption thou mayst have, yet thou art no true Child of God by Regeneration and Adoption.

Secondly, Wouldest thou know whither thou art the true Child of God or no? by whose spirit art thou led? by the spirit of God, or by the spirit of Satan; they that have God for their Father, are led by the spirit of God, Rom. 8. 14. *As many as are led by the spirit of God, they are the Sons of God:* try thy selfe then by this, art thou led by the spirit of God? Dost thou live after the flesh, and not after the spirit? Dost thou mind the things of the spirit, and not the things of

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of the flesh? if so, then thou mayst comfortably conclude that thou art a Child of God, and that he is thy heavenly father: we may know our Sonship by our spirit, if we are the Sons of God by adoption and regeneration: then we are led by a spirit of God, which is a spirit of prayer, *Rom. 8. 15.* A spirit of liberty making us free from the dominion of our lusts, and from the slavery of sin, and Satan, *2 Cor. 3. 17.* *John 8. 32.* A spirit of love to God, and to the people of God, *1 John 5. 2.*

Thirdly, We may know whether God be our heavenly father or no: by this do we labour to set forth the honour of God? Children, they are very tender of the honour of their Parents; this is a great duty to honour earthly Parents, *Exod. 20. 11.* much more should we honour God, which is the father of spirits; *If I am your Father, where is mine honour?* (saith Christ) if God be our father, where is that honour that we should yield to him? if we are the Children of God by Regeneration and Sanctification, then we are very tender of the honour of Christ: it will make our hearts rise to hear his name blasphemed, or taken in vain: his Sabbaths prophaned, his Worship corrupted by humane mixtures: his Creatures abused unto excess, his Commandements broken: these things will grieve and trouble us more then any thing, if we are Gods. children in truth; But if we can see God dishonoured by the unholy lives of carnal men, his Commands trampled under foot, and yet not be grieved at this: but canst close in with those that make it their business to dishonour God, then thou art no child of God in this peculiar sense: the great dishonour that is brought to God in the world, is a sad sign that there's but few, very few, that are in truth the children of God: and the abounding and increasing
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of all sorts of sins, whereby God is exceedingly dishonoured; as Drunkenness, Swearing, Sabbath-breaking, Uncleanness, Lying, Extortion, Oppression, Scorning and Deriding at Holiness, contempt of Gods Ordinances, Persecution of his faithful laborious Ministers and People; I say the abounding of these and such like abominations, is a very sad evidence, that there are very few that have God for their heavenly father in this special and peculiar manner, and that are his children by Adoption and Regeneration.

Lastly, Wouldest thou know whether God be thy father, and thou his child by this? whether thou art courageous in wayes of God, and in the practise of godliness? they that have God for their heavenly father, they have a noble and Heroick spirit; they are such as will not be ashamed, nor afraid to lead a holy life; notwithstanding all the mocks and taunts, and threats of the world: they that are of a base timorous spirit, that are afraid of owning the wayes of holiness, for fear of being reproached, reviled, or opposed by the prophane world: they that are afraid to cleave to the wayes and people of God in discouraging times, they are not of the right strain; say not then that thou art born of God, unlesse thou canst prove thy noble extraction, by thy noble and heroick courage and resolution; notwithstanding all the trouble, calamity, and persecution thou mayst meet with in the world. Thus much for Examination.

4. Use for Exhortation.

Fourthly, Is it so, &c. Then here is a word of Exhortation.

First, Unto those that are Unregenerate, that have not God for their father in this peculiar manner: and that is, that they would never be in rest, till they come
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to be united unto Jesus Christ, and to have him to be their father by regeneration ; it is a sad thing to be void of this : when we cannot go to God as to a father, and cannot expect any thing from him, as from a father. Oh ! how little do Thousands think of this, whether they are the children of God, and have God for their father or no ; they care not for it, they make not out after it : or take it for granted, when they have no true and real ground so to do. Oh then labour to get into this state of Sonship ; close with Jesus Christ by a lively, operative, heart purifying faith, that thou mayst thereby be invested into Gods family, and become his child ; consider, that before thou art thus by faith ingrafted into Christ, thou hast wofull parents, thou art a child of disobedience, *Ephes. 2. 2. A Child of wrath, Verse 3. A Child of Satan, John 8. 44.*

Secondly, Here is a word of Counsel and Exhortation to the godly, that are the children of God by Adoption and Regeneration.

First, To those my first counsel is, that you would make it your greatest care and diligence to please your heavenly father, and have a care of sinning against him ; consider, that the sins of Gods Children are very grievous to him, *ὅτι οὐκ ἐκείνῳ*, said *Cesar* to his Son *Brutus*, when he saw him among his betrayers ; *What and thou my Son ?* so will God say to his Children, when they grieve him by sin : what and thou my Sonne, my Child, one whom I have Adopted my Heir ; what, will you sin against me ? I thought you had had more love ; have I loved you so much, and do you love me so little ; hath my spirit comforted you, and will you grieve it ? have my bowels yearned towards you, and will you kick against them ? have I been crucified for you, and will you crucifie me

me again afresh by your sins? The nearer the Relation is that the soul beareth to God, the greater is the aggravation of the sin against God.

Secondly, Labour to shew forth your noble extraction, by your noble and raised Affections; it is beneath the Son of a Prince to be taken up with trifles; it is beneath, on that is Heir to a Kingdome, to set his affections upon low and base things, things of nought; So it is beneath the Children of the great King of Kings, and Lord of Lords, to let their affections run out inordinately after the world, and the enjoyments thereof; they are born from above, and therefore should set their affections upon things above, and not on things on earth, *Collos. 3. 2.* What an unsutable thing is it for a Christian to be taken up with the inordinate love of the world; it is a Degradation to the Heirs of Heaven, to have their minds taken up only or mostly with Earth; and earthly Vanities, they are, *ad majora nati*, born to greater things: it is unbecoming such to soyle their Affections with Earth, which are born to an inheritance incorruptible which fadeth not away. Oh, that the Children of God, and such as do profess themselves so to be, would manifest their holy and heavenly extraction, by their holy and heavenly Affections: and that such as are the Sons and Daughters of God by Adoption and Sanctification, would not walk so farre beneath that Relation.

Thirdly, Labour to imitate your heavenly father: *Be you followers of God as dear Children, Ephes. 5. 1. Be ye merciful as your heavenly father is merciful; be ye holy as he is holy; be ye compassionate as he is in all things;* labour to imitate your Heavenly Father, it is a Christians honour to be like God, and to imitate him.

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Fourthly, Labour more and more to obey your Heavenly Father: our natural Parents may require obedience of us, and it is our duty to give it them; much more may him that is the father of Spirits require it of us, and it is much more our duty to give it him: *Walk as obedient children*, 1 Pet. i. 14. yea, you must obey him chearfully too; the obedience of children is herein differenced, from the obedience of slaves; in that slaves are drawn to their duty out of a slavish fear, but children come to it willingly, out of a fillial affection. Oh therefore let your obedience to God be chearful and voluntary: take delight to do the will of your heavenly father.

Lastly, Submit to your heavenly fathers chastisements; this is the Exhortation of the Apostle to the Hebrews, Heb. 12. 5, 6, 7. *My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth, and scourgeth every Son he receiveth. If ye endure chastening, God dealeth with you as with Sons, for what Son is he whom the father chasteneth not: but if ye are without chastisement, whereof all are partakers, then are ye Bastards and not Sons: Let us not then murmur and faint under our afflictions and chastisements, but let us submit to them, and labour to grow the better for them.* Thus much for the first Observation, That God is a Believers heavenly father; the other Observation that I proposed to insist upon from this Text, was the last of the five mentioned in the beginning, and it contains the chief summe and scope of the whole Verse, and is most suitable to our Times, and to this Occasion, you may remember was this.

Doct. That the consideration of a Believers interest in the Kingdome of Heaven, should make him chearful and couragious in the practise of holinesse,
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and keep him from being dismayed at all the trouble and calamities that he meeteth withal in the World: *Fear not* (saith Christ) *little flock, for it is your fathers good pleasure to give you the Kingdome.* In this Observation there is two things supposed.

First, It is supposed in this Doctrine that believers have an interest in the Kingdome of Heaven: This I need not now stand to prove, having spoken to it already in the handling of the former Observation: God being their father, he hath provided an eternall inheritance of glory for them in his eternall Kingdome.

Secondly, It is supposed in the Doctrine, that Believers are like to meet with opposition from the world; they are diligent in the practise of godlinesse, are driving a Trade for Heaven: they shall be sure to meet with abundance of trouble and hindrance from the world, and the Prince of the world; this is a truth exceeding manifest, both from Scripture and experience: *We shall be hated of all men for his names sake, Mat. 10. 22.* And because Christ hath chosen his people out of the world, *Therefore the world hateth them, John 15. 19.* And experience makes this evident in all ages of the world; those that are godly & walk with God, they have been sure to have their portion of afflictions and tribulations from the hands and tongues of the malicious and ungodly world; and my designe is to shew, what little cause the Servants of God, that have an interest in the Kingdome of Heaven, to be afraid or dismayed at any of these hindrances and oppositions that they meet withal in their way to Heaven. For the handling of this Doctrine, and the fitting of it for our improvement by Application; I shall speak to these three things.

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word of God, how the Saints that have had an interest in the Kingdome of Heaven, have been encouraged in the wayes of God, and have had their spirits born up in their lowest condition, and in their greatest tryals and troubles here below.

Secondly, I shall shew you that believers are dehorted from dispondency; and being dismayed under their sufferings upon the consideration of their Heavenly interest.

Thirdly, I shall give you some Reasons, why believers, that have a Title to the Heavenly glory, should be courageous and undaunted, and not dismayed at all; their external Trials and Tribulations that they meet withall from the World: and so shall come to the Application.

First, For the first of these, I might give you many instances from the word of God, of the courage and magnanimity of the heirs of Heaven in their Tryals; as *David*, how courageous was he in the Lord, even in his lowest condition, *Psalms*. 46. 1, 2, 3, 4. *God is our refuge and our strength, a very present help in Trouble; therefore (saith he) will we not fear though the earth be removed, though the Mountains be cast into the midst of the Sea, though the Waters thereof roar and be troubled, though the Mountains shake with the swelling thereof, Selah. Psalm*. 118. 6. *The Lord is on my side, I will not fear what man can doe unto me: David* he had put confidence in God, and therefore was not afraid of man; where the fear of God is, and where the hope of glory is, there the slavish fear of man will quickly vanish away: this no doubt was that which made the three Children not to be afraid of the fiery furnace, nor *Daniel* of the Den of Lions, *Dan*. 3. 16. *Dan*. 6. We have a notable example to this purpose, *Hab*. 3. 17. 18. *Although the Figtree should not blosome,*

nor fruit be in the Vine ; though the labour of the Olive should fail, and the fields should yield no meat, though the flocks should be cut off from the fold, and there should be no herd in the stall: yet wil I rejoyce in the Lord, I will Joy in the God of my salvation. The consideration of his heavenly interest, and that God was the God of his salvation; was that which not only kept the Prophet from being dismayed, but also made him to rejoyce in the absence of all Creature joyes and comforts: the want of these worldly things were not able to abate his heavenly joy, which he had in the God of his salvation. The consideration of their Heavenly interest, and their title to the everlasting glory was that which made the Apostles of Christ so courageous and comfortable under all their sufferings that they underwent for Christ: This was that which made the Martyr Steven so fearlesse and undaunted, when he was on the brink of death; and when the stones flew about his ears, when he could look up into Heaven, the place of his inheritance, where he was going, and take a view of that Heavenly glory, *Act. 7. 55.* A believer that can look up by an eye of Faith upon Christ and Heaven, and take a view of the unseen world, the place of his eternal rest and felicity, will be able in some measure to undergo with comfort the sharpest and bitterest persecutions that the malice of Men or Divels can expose him to; This was that which made Paul and Sylas sing praises at midnight, when they were shut up in prison, and their Feet in the stocks, *Act. 16. 25.* This was that which caused the believing Hebrewes to take joyfully the spoyling of their goods; even the consideration of their interest in the Kingdome of Heaven, *Heb. 10. 34.* For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing that in Heaven you have a better

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and a more enduring substance; Their knowledge of this their interest in the Heavenly riches, made them willing to part with the earthly riches for the sake of Christ.

Secondly, The next thing to be spoken unto, is this: to shew that the people of God upon this consideration of their interest in the Kingdome of glory, have been dehorted from fear and dispondence, and exhorted to courage and magnanimity in the wayes of God: Upon this consideration it is that Christ exhorts his little flock in the Text not to fear, because that God would give them the Kingdome of Heaven. How often are the Servants of God in Scripture dehorted from fear, *Isa. 41. 10. Fear not, I am with thee, be not dismayed, I am thy God. Vers. 14 Fear not thou worm Jacob, and ye men of Israel: I will help thee saith the Lord thy redeemer. Isa. 51. 7, 8. Fear ye not the reproach of men, be not dismayed at their revilings, for the Moth shall eat them up like a garment, and the worm shall eat them like wool, but my righteousness shall be for ever, and my salvation from generation to generation; And again, Vers. 12. Who art thou that shouldest be afraid of a man that shall die, and of the Son of man that shall be made as grass, and forgeteth the Lord thy Maker, that stretched out the Heavens, and laid the foundations of the Earth? And our Saviour in the New Testament, to the supporting of Believers under their afflictions and tribulations; tells them that it is a blessed thing thus to be dealt withall by the World, *Mat. 5. 10, 11, 12. Blessed are they that are persecuted for righteousness sake, for their's is the Kingdome of Heaven. Blessed are ye when men shall revile you, and persecute you, and speak all manner of evil against you falsely for my sake: rejoyce and be exceeding glad, for great is**

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your reward in Heaven. And Luke 6. 22. *Blessed are ye when men shall hate you, and when they shall separate from you their company, and shall reproach you, and cast out your name as evill for the the Son of mans sake, rejoyce ye in that day, and leap for Joy, for behold your reward is great in Heaven.* The consideration of our interest in the Kingdome of Heaven, should keep us from being dismayed, though we are hated, persecuted, reproached by the prophane world, but should make us rejoyce rather and leap for joy. Thus much for the second thing, which is, that the people of God are dehorted from fear and dispondency, and exhorted to courage and magnanimity in the wayes of God, from the very consideration of their interest in the Kingdome of Heaven.

Thirdly, I shall give you the reasons why Believers, those that have an interest in the Kingdome of Heaven should not fear nor be dismayed at any outward trouble, opposition or Tribulation that they meet with in the world.

First, It is very unsutable for one that hath secured the Heavenly interest and his title to eternal glory, to be dismayed at a thing of nought: how unsutable is it for one that is an Heir of Heaven, to be excessively grieved and disconsolate because he meeteth with some rubs in his way thither; Oh how unseemly is it for a Child of light to walk in darknesse and heaviness, because somewhat of the world falls a cross to his expectation or desire: for one that is to enjoy eternall happiness in the life to come, to be dismayed and perplexed at every petty-cross that he meeteth with here below? how unseemly is it for a Child of God, an Heir of Heaven, for one that shall sit down with *Abraham* and *Isaac* and *Jacob* in the Heavenly glory, to go up and down drooping at inconsiderable

considerable crosses and light afflictions, which are but for a moment.

For a worldling that hath all his good things here, and hath no other portion but in this life, to be grieved and perplexed at his external losses and troubles; this is not so much for such a one to be grieved when he is thwarted in his designs, and when the world falls a cross to him : this is but sutable and agreeable to such a one, because he hath placed his Hope, his Contentment, his Joy and Delight in these things : and therefore being deprived of them, he is deprived of his best things, his Portion, his All.

But for a Child of God, one that hath an interest in eternal life and glory, to be cast down and dismayed at such small things, as the Afflictions, Trials and Tribulations of the World ; Oh what an unseemly thing is this, as if their heavenly interest did not give them greater cause of Joy and Rejoycing, then those external worldly Afflictions doe give them cause of Sadness and Disconsolation.

The Frantick mirth of the prophane world, that are in the high way to Damnation, and the groundlesse perplexities of the regenerate Children of God, are both alike unsutable and unseemly ; although not both alike dangerous.

To see a Worldling that hath nothing else to comfort and support him, but the fading enjoyments of this present life, to merry and joviall as if all were well ; and on the other hand, to see a Believer that is an heir of Heaven, to live in a drooping and disconsolate state because of these outward troubles, is cause of pity and lamentation,

Secondly, As it is unsutable for a Child of God that hath secured his eternal state, and made sure of his heavenly interest, to be dismayed at the Afflictions

ctions of the world, so it is very unwarrantable; believers are commanded to be much in holy rejoicing; Rejoyce, saith Christ to his Disciples, *because your names are written in Heaven*, Luke 10.20. *Be glad in the Lord, oh you righteous, and shout for joy all ye upright in heart*, Psal. 32.11. *Rejoyce in the Lord, oh ye righteous for prayse is comely for the upright*. Psal. 33.1. *Rejoyce evermore*, 1 Thes. 5.16. Oh how exceeding unwarrantable is it then for those that have an interest in the heavenly glory to be discouraged at their outward afflictions, by which they doe disparage Religion and frighten away others from the dores of grace.

Thirdly, it is irrationall for one that hath secured his interest in the heavenly Kingdom to be afraid of his worldly afflictions and tribulations, seeing all the losses and crosses of the World are as nothing comparatively to such an one: let a child of God but weigh and ponder such things aright, and compare the cause of joy that he hath by vertue of his heavenly interest on the one hand with the cause of sorrow that he hath by reason of the crosses of the world on the other, and he will see that he hath a thousand times more cause of joy then of sorrow; and therefore the thoughts of his heavenly interest should swallow up those of his worldly troubles and disappointments. *I reckon (saith the Apostle Paul) that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us* Rom. 1.18. And the same Apostle tells us elsewhere, our light afflictions which are but for a moment worketh out for us a farre more exceeding and eternal weight of glory, 2 Cor. 4.17. Now is it not unreasonable for a believer to be grieved and disquietted with those light afflictions which shall be

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recompenced with an eternal weight of glory? what can a child of God lose as long as his God, his portion, his interest in Heaven is safe and secured to him? what are all the losses that he can sustain in the world, as long as he is interessed in the eternal kingdom of glory.

I must tell you believers, ye that walk holily and closely with God, and have a title to the kingdome of heaven, for you to be grieved, and discontented because all things doe not concur according to your desires in the world, is unreasonable and absurd; as if a rich man that hath a great estate, and fair Houses, and Orchards, should be disquietted because the wind bloweth away a few leaves from his Trees.

Is not the kingdome of Heaven that thou art entitled to enough to make thee amends for all thy troubles and calamities in the end? art thou troubled by the profane world, and vexed up and down by thy enemies, and not suffered to rest in quiet; and is it not enough for thee that the kingdom of Heaven is the place of thine eternall rest and happinesse, where thou shalt be for ever advanced above their reach? art thou exposed to the losse of thy place and estate in the world, and will not an incorruptible crown of glory, and an eternal inheritance among them that are sanctified make thee amends for those petty losses that thou sustainest here? art thou the off-scouring of the world here, and is it not enough that thou shalt be glorified in the presence of Saints and Angels hereafter? art thou slandered and reproached by the world, and is not this enough to support thee that thou shalt be acquitted at the barre of Christ? dost thou suffer the losse of liberty, and art

art thou under restraint, and imprisonment, and is not this enough to comfort thee that thou art free from the captivity and dominion of sinne, and art rid of those chaines and fetters by which so many thousands in the world are led captive by Satan at his pleasure, and that thou art free from the prison of hell? put case (which is the greatest trouble that a godly man can undergoe in the world) thou art to lose thy life for the sake of Christ, and of a good conscience, however a believers interest in the kingdome of Heaven should keep him from being dismayed at that losse: an eternal life of happinesse and glory will be enough to recompence thee a thousand fold for losse of this fraile life. Thus you have the third Reason, it is irrational for a believer that hath an interest in the kingdome of heaven to be dismayed at those outward crosses and losses that he sustaines in the world, because they are very little and inconsiderable while their God, their portion, their heavenly interest is safe and secure to them.

Lastly, one that is an heir of Heaven, and hath a title to the heavenly kingdome, should be courageous in the waies of God, and not be daunted at his outward troubles, because of the short continuance of them, as the joyes and pleasures of the world are but for a little moment of time, so the sorrows and tribulations of the world are but for a small moment of time; neither the troubles of the godly, though they may be sharp, yet they are but short, death will quickly put a period to them all, all the tryals and tribulations of the Saints will be at an end when they come to enter into their everlasting rest. The Saints in Heaven are perfectly freed as from the evill of sinne so from the evill of suffering, they

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they will be out of the reach of their most powerfull and malicions aduersaries. Now what little reason hath a believer that hath an interest in the kingdom of glory to be dismayed at his worldly troubles which shall so soon be done away, when he hath title to everlasting happinesse to support him? who is there that would be dismayed at the sufferings of a few yeares or weeks, if he were assured of an eternal weight of glory to make him amends for it. Thus much for the Doctrinall part.

Use I.

Is it so, that a believers interest in the kingdome of Heaven should make him chearfull and couragious in the waies of God, and keep him from being dismayed at the sufferings and afflictions that he meeteth withall in the world. Is it so that one that hath a title to heaven hath cause of joy in the midst of his greatest sorrows and troubles, then

First of all here is matter of triall and examination for us to try our selves whether we have a title to heaven or no; we would all rejoyce to have somewhat which might effectually support us, and beare us up under troubles and afflictions in the world, and it is sad when we are in trouble if we have nothing to support us: but if we have secured our heavenly interest, and have cleared our Title to the Kingdome of glory; we have then the greatest ground of comfort and joy in the world, and we may upon right grounds rejoyce under the sharpest Tribulations that we meet with from the hands of men. I shall therefore give you some markes and Characters how we may know whither we have an interest in the Kingdome of Heaven or no. And here I might

I might refer you back to those Characters propounded in the Application of the former Doctrine; if we can truly say that God is our father by adoption and regeneration, and that we are his children, then we may safely conclude that we are some of those that have an interest in the Kingdome of Heaven; if we are the children of God then we are co-heirs of God, *Rom. 8.* are entitled to Heaven; try then whether you can conclude that you are the children of God. But because I know not whether ever I shall have liberty to speake to you again from this place, I shall propose some other characters also to help us to passe a right judgement upon our selves in a matter of so great concernment.

First, Then whosoever thou art that wouldest try thy title to the Heavenly glory, thou mayst try it by this; if the design of thy life be to glorifie God, and to promote their Heavenly interest; then thou art one of those that art intituled to the Heavenly inheritance: if thou drivest a Trade for Heaven, and if that the obtaining of Heaven be the principal part of thy care and business, and the great design that thou drivest at in all thy actions; then by this thou mayst try thy Title to Heaven. Apply now this home to thy soul, what Trade and Designe art thou now driving in the World? is it thy main business here to promote thy Temporal, or thine Eternal State? art thou striving more after Earth or Heaven? If thy designe here be after Riches, Honour, or Greatnesse in the world, and makest all thy actions subservient to thy designe; then thou art none of those that have a Title to Heaven; but if it be the business of thy Life, and the Trade that thou drivest in the World

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to advance Gods glory, and thine Eternal salvation, and dost care for no more of this World then may tend to promote Gods glory and thine eternal happiness: then thou mayst safely conclude that thy name is written in Heaven, and thou hast an interest in that Kingdome. It is the grand mistake of thousands of souls every where, that they pretend to seek after the Kingdome of Heaven, but they seek it only by the by; and their maine designe in the World is somewhat else: as to grow Rich, or Great, or Honourable here: they do not make it their principle business, and their great designe to secure their Title to Heaven: but they look upon Heaven only as a reserve for them, when they can enjoy the world no longer; and therefore they will have some glances, and some faint endeavours that way; but if ever we will enter into Heaven, we must first of all seek Gods Kingdome and his righteousness, *Mat. 6. 33. Luke 12. 31.*

Secondly, Wouldest thou know whither thou hast a Title to the Heavenly glory, or no: thou mayst know it by thy Heavenly mindedness: they that have an interest in the Heavenly Kingdome, they have Heavenly hearts; if their treasure be in Heaven, their hearts will be there also, *Mat. 6. 20, 21. Lay up for your selves treasures in Heaven, where neither Moth, nor Rust can corrupt, nor Thieves break through and steal; for where your treasure is, there will your hearts be also.* And is it so with us, are our hearts taken up with the Heavenly glory? are our meditations and contemplations much on heavenly objects? or else, are they taken up only or mostly with earthly vanities? are our hearts on our Riches, Pleasures &c. or else are they placed upon Heaven and Heavenly things

things. If we have a Title to the Kingdome of Heaven, our hearts minds and affections will be Heavenly, and taken up with Heavenly Objects, Col. 3. 1, 2. *Ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affections upon things above, and not things on the Earth.*

Thirdly, Wouldest thou know whither thou hast an interest in the Kingdome of Heaven or no? how dost thou like the employment of Heaven? if thou likest the employment of Heaven, then thou mayest comfortably conclude, that thou hast an interest in the Kindome of Heaven.

Canst thou say that thou delightest to be employed in serving, and in glorifying God, and in worshipping of him in spirit and in truth according to his word? Canst thou say in truth, that thou delightest to do the will of God here on Earth, as it is done by the Angels in Heaven, and the spirits of just men made perfect there? Dost thou take delight to be employed in that employment that the Saints of Heaven are, and shall be for ever employed in? Dost thou take pleasure to adore, and praise, and magnifie the ever blessed God? Dost thou take pleasure in the duties of Religion, and rejoyce to be conversing with God in prayer, and in other holy exercises, and to be enjoying communion with him? if it be thus with thee as I have now described: this, this will evidently make out thy Title for Heaven.

Many Thousands pretend that their designe is to go to Heaven, and they presumptuously conclude that they have an interest in that Kingdome, when as they like not the Heavenly imployment in themselves or others: and they care not to get acquaintance with

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with God here on earth, and are strangers to the duties of Religion, and to a life of holiness; and perhaps spends an hour in a Week, or it may be in a moneth in secret prayer, or in other holy exercises; and it may be neglect the worship of God in their families too; but if we are unacquainted with the employment of Heaven, which is to praise, and magnifie, worship and adore God; if thou delightest not so to do, thou canst not conclude that thou hast a Title to Heaven: but if thou hast an interest in the Kingdome of Heaven, then thou dost most of all delight in that employment which hath most of Heaven in it.

Fourthly, If thou hast an interest in the Kingdome of Heaven, thou hast a special love to the heirs of heaven; and thou hast a near and dear affection to the people of God, though they be despised, rejected, scorned, and persecuted by the prophane world; and thou dost delight in the company of those on Earth, which are like to be thy companions in Heaven; and thou hadst rather the society of those, howsoever mean and low in the world, that have the truth of grace in them, then of all the stately and glittering gallants of the World, that are strangers to a Life of holiness; and the more holy and heavenly they are in their hearts, and lives, the more aimable will their company be to thee, 1 *John*. 3. 14. *Psalm* 15. 4. Put thy self to the question whither it be thus with thee, or no, and thou shalt find out thy title to Heaven thereby.

Lastly, If thou hast a Title to Heaven, then thou art so far at a point with all the riches, and pleasures, and enjoyments of the World, as that thou wilt rather forgoe them all, then forsake Christ; and rather part with

with them all, rather then they shall hinder thee in thy way towards Heaven; and if thou art brought so far at a pinch, as that thou must either forsake thy interest in Christ and Heaven, or to forgoe thy worldly accomodations; thou art very willing to forgoe them all that thou mayst stick close to Christ, and go forward in thy way to thy heavenly inheritance; thus it was with the Apostle Paul, *Phil. 3. 7, 8.* But what things (saith he) were gain to me? those I accounted losse for Christ, *Yea, doubtless I account all things but losse for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things; and do account them but dung that I may win Christ;* And is it so with us then, when riches, honour, and pleasures doe stand in competition with Christ, and hinder us in our progress in grace and holiness; are we willing and ready to cast them away, as we would cast away Dung; if it be thus with us in reality, then we may conclude we have a Title to heaven, and an interest in the eternal glory. By these things Beloved you may try whither you have an interest in heaven or no; Having finished the Use of Examination, I shall come to the next Use, which is the last that I shall speak unto, which is a Use of Exhortation.

Is it so, that the consideration of a Believers interest in the Heavenly Glory is enough to bear up his spirit under all the Tryals and Tribulations of this Life, then, Oh that you which cannot upon Tryal find, that you have a title to Heaven; that you would labour after an interest in the heavenly glory; if thou hast no interest there, what good will all the enjoyments of the world do thee? how quickly will all thy comforts, and pleasures leave thee? and what little

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little cause hast thou to rejoyce in the abundance of outward things; if thou hast no Title to the durable riches: if thou art void of the riches of grace here, and hast no title to the riches of glory hereafter; what wilt thou do in a day of Tryal, and in an hour of trouble and calamity? What wilt thou doe when Losses, Crosses, Troubles and Vexations shall encompass thee about, if thou hast not an Heavenly interest to support thee under them? What wilt thou do, when Pains and Anguish, when Diseases, Sicknes and Death shall seize upon thee, if thou hast not a Title to thy Heavenly inheritance; These things will certainly and speedily come upon us, how far off soever we may put them in our own thoughts; the proud looks of the lofty will quickly be turned into an Earthly paleness; though they look as big, and carry themselves as high, as if they had a protection from Hell and the Grave; and those bodies which we now take so much care to please and pamper, will shortly become a feast for worms; though they may be adorned with all the Ornaments that the pride of man can invent and friends, and riches, and all will but accompany us to the Grave, and there leave us; and oh what will then become of us, if we have no interest in Christ and Heaven, and can lay no claim to the everlasting glory?

If you ask me, how we shall do to secure our interest in the Kingdome of Heaven? I answer, it must be by a through closure with Christ by faith, and chusing of him for our Lord and Saviour; God hath ordained that those that are united to Christ by faith here on earth, that they shall be with Christ, and live with Christ in Heaven; Heaven and Glory is the Dowry that God giveth with his Sonne Jesus Christ;

and they that will Marry the Heir shall have the Inheritance : and if we are Christs, then all will be ours, 1 Cor. 3. 22. 23. *Whither of Paul, or Apollos, or Cephas, or things present, or things to come, all is yours, and ye are Christs* ; they that have an interest in Christ, have a Title to all. Let us therefore contract our selves to Christ : resolving to be no longer our own, but his ; and to live no longer to our selves, but to him ; let us chuse him to be our Lord and Saviour, and take him upon his own Terms as he is offered to us in the Gospell, to be our King, Priest, and Prophet ; and when we are once thus united to Christ by faith, we shall be coheirs with him of the Heavenly Inheritance ; all this will be ours when we are Christs by a self resignation, and submission ; and when Christ is ours by a believing choice and election ; when we have thus made choice of Christ upon his own terms to be our Lord and Saviour, our Portion and our all : and have given up our selves to him, to be wholly his, and at his dispose : this will undoubtedly give us a firm and an unquestionable title to Heaven.

Secondly, The next addresse that I have to make, is to those that are the Heirs of this Kingdome, and have a Title to this Heavenly Inheritance. Is it so, that a Believers interest in the Kingdome of Heaven is enough to bear up his spirit under all his Troubles and Afflictions, and to keep him from being dismayed under his sorest Tryals and Tribulations that he meeteth withal from the World ; then the Exhortation that I shall give to you, is the same that our Saviour giveth in the Text : *Fear not little Flock, for it is your Fathers good pleasure to give you the Kingdom.* You that have an interest in the heavenly glory ; oh
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be not dismayed nor affrighted at those outward afflictions and tribulations that you meet with here below ; it is true, God doth often exercise his dear Children with Tryals, Afflictions and Tribulations: this is the way by which God doth Discipline his Children, while they are in their Minority here ; this Believers must count upon before hand : but there is not any of those things that should make a believing Christian dismayed, seeing his eternal concerns are so safe, and his heavenly interest is secure.

And there is no Trouble nor Cross that the Saints can meet withall, but that we are somewhere or other in the Word of God exhorted not to be afraid of it. Do we meet with reproach from men, is that the Cross we undergo ? this indeed in heavy, in so much that the *Psalmist* complains, that his heart was broken by it, *Psal. 69. 20.* Yet the Servants of God, the Heirs of Heaven, are cautioned not to fear that, *Isa. 51. 10. Fear thou not the reproach of Men, nor be afraid of their revilings :* or is the Affliction that thou meetest withall imprisonment for the sake of Christ and of a good Conscience : this is likewise grievous and heavy to be born : yet the heirs of heaven are exhorted not to fear that neither, *Rev. 2. 10.* it is Christs advise to the Church of *Smyrna*, *fear none of those things which thou shalt suffer ; behold the Devill shall cast some of you into Prison, that ye may be tryed, and you shall have Tribulation Ten dayes ; be thou faithful unto the death, and I will give thee a Crown of Life :* Those that have an interest in the Crown of Life ; imprisonment for the sake of Christ if God should call them thereunto : nay, put case thou wert to suffer death it self for the sake of Christ : this is the

greatest and sorest of all sufferings : yet the servants of God are cautioned not to fear that neither, for it can be but a bodily death, and it will make way for a better and happier life. *Mat. 10. 28. Fear not them that can kill the body, but are not able to kill the soul.* Whatsoever thy sufferings be, thou that art a believer, and hast an interest in the Kingdome of Heaven, thou art exhorted not to be afraid of it.

Oh Christians ! I beseech you act faith upon your heavenly interest ; I might tell you it can never be more seasonable so to do then now ; the more you act faith hereupon, the more you will be enabled to live above the frowns of a troublesome and vexatious world. Oh look up by an eye of faith upon the recompence of rewards, and you will be able to preferre the afflictions of the Saints, before the vain and transitory pleasures of unregenerate sinners, which endure but for a moment ; and to chuse the greatest affliction before the least sin, as *Moses* did, *Heb. 11. 25, 26.*

And let the joy that is set before you, make you to endure the Crosses of this world, and to despise the shame, as the Captaine of your salvation hath done before you ; and let the hope of the glory of God make you rejoyce, notwithstanding all the scorne and contempt that you meet with from the world.

But because of our frailty, and aptness to be afraid and dismayed at afflictions and tribulations. I shall set before you some considerations, which if well weighed, might (by the blessing of God) doe much to the curing and removing of those fears and discontents that are apt to seize upon us, when we are exposed to Tryals and Losses in the world.

First, Consider Christians you that have secured
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your heavenly interest: are you in sore Troubles, and do you meet with hard dealings from men? it may be you may bring more glory to God by your Afflictions, Losses and Crosses in the world, then if you should alway be in a quiet, prosperous, and serene condition; it may be God may have a greater Revenue of glory by thy Troubles and Tryals, then by thy prosperity in the world: and shall we not be willing to be in such a condition, howsoever unpleasant to our corrupt flesh, in which we may be most serviceable for God, and bring most honour and glory to him. It is a signe that we have little Love to God, or indeed to our own souls, if we doe not prefer the glory of God before our own ease and carnal contentment; what doe we but mock with God in our prayers, when we pray that his name may be glorified, if we are dismayed and discontented when God is glorified by us in our sufferings, because they are tedious and irksome to our flesh: If we are unwilling that God should be glorified by our sufferings: if we are unwilling to honour him in an afflicted state, why do we then in our prayers pretend to beg that God may be glorified? Oh how much is God glorified many times by the sufferings of his people, when as he is dishonoured by the secure and sensual lives of many thousands that are in a prosperous calm and quiet condition in the world: I might give you many instances from the Scripture, to shew that the sufferings of Gods people have tended very much to the setting forth of the high praises of the Lord. Oh how much have the sufferings of the *Israelites* been all along, of *Job*, of *David*, of *Hezekiah*, of the three Children, of *Daniell*, and so under the New Testament; how have the sufferings of *Stephen*, *Paul*, *Silas*,

las, and the rest of the Apostles and Martyrs, resounded to the honour and glory of God, for whom they suffered.

Indeed, Gods people do more honour and glorifie God by their sufferings, then by their doings for him. Let us not then be dismayed, though we may be in a troublesome and suffering Condition; seeing this is a Condition, in the which we are most capable of doing service for God, and of bringing most honour and glory to him.

Secondly, Thou that hast an interest in the Kingdome of Heaven, art thou in an afflicted suffering condition in the world to bear up thy fainting spirits; consider, that affliction and tribulation is that by which God is pleased to cleanse and purge his people from sinne: Afflictions are like Black-soape, which doth seem to soyle the Cloath, and make it more filthy, yet it purgeth and cleanseth it, and maketh it more white at length: it is as the Fire, into which the Gold may be thrown, yet it is not consumed, but refined and purified, thereby it loseth only it's drosse; so the Saints are not quite consumed by their afflictions, but sanctified, and they lose only that filth, dross, and rust that doth mix it self with grace in their hearts; by this shall the iniquity of *Jacob* be purged, saith God, speaking of Afflictions: and this is all the fruit to take away his sin, and shall we be unwilling to have our sins purged.

It is true, as for those that are Reprobates, God usually lets them alone to go on and dye and perish for ever: when as yet God is pleased to correct his people, and to cast them into the Furnace of Affliction, because he intends mercy to them: and surely it will be known own day, that there can be no greater

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greater Judgement befall poor Creatures, then to be let alone without chastisements to take their own swing in sin : and oh how many thousands are now in Torments, for that they were let alone in their sins, and never chastized by Afflictions in their Life time : when as Gods people are chastened of the Lord, that they might not be condemned with the World, 1 Cor. 11. 32. And which is easier to be born, external tribulations in this life, or eternal torments in the life to come ; one of these two will certainly befall every man and woman of us, either we shall be chastened here, or condemned hereafter : the wicked are oftentimes let alone here, they are not in trouble as other men, *Psalm* 73. but they are condemned with the world : the godly, they are often chastized of the Lord here, but it is in mercy to them, that they may be purged from sin, and not condemned with the world. And *David* tells us, that by his Afflictions he was reduced from going astray, and brought back again into the Fold of God, *Psalm* 119. 67. *Before I was afflicted, I went astray, but now have I kept thy precepts.* And shall we be dismayed at the means whereby we are kept close to God, and are kept from falling away from God ? A man is willing to take a bitter medicine to purge away that disease which would otherways kill him ; nor is he troubled at the working of his Physick, though he have many painful gripes, so long as it tends to the removing of those obnoxious humours and diseases which would otherways bring him to his grave : And shall Christians be afraid of the bitter cup of Afflictions, which by Gods blessing purge away their sins, which are the diseases of their souls, and so preserve them from eternal death ? Thy tryals here are to purge

thee, and cleanse thee, that thou mayest not lye in eternal torments in the world to come. And shall Christians be dismayed at that which tends to their eternal health and salvation, and to the keeping of their souls from Hell. We should rather rejoyce to be in that condition whatsoever it be, by which we may be most purged and preserved from sinne. Standing pools doe usually contract filth and mudde: so those Christians that are settled upon the leese in a prosperous state and condition, they doe very frequently get filth and corruption; the people of God are never made the freer from sinne by their freedom from outward afflictions. This then is the second consideration to keepe the Saints from being dismayed at their afflictions in the world, because thereby they are purged from sin which would otherwaies prove the bane of their souls.

Thirdly, you that are the heirs of Heaven, and have an interest in the eternal glory, you are in affliction and tribulation in the world, be not dismayed; for consider that the things doe tend to the exercising and increase of your graces, and to the making of you eminent in grace and holinesse: and will you be daunted at that which tends to the making of you more holy; will you be grieved at that which tends to the increasing of your faith, patience, humility, heavenly-mindednesse, and to the making of you more eminent for holinesse and godlinesse? Believers are usually greater gainers by their afflictions in the world, then by their external prosperity; yea, many times they are losers by their prosperity, when as they have been great gainers by their troubles and adversity. Oh how many have gained in grace and holinesse by their losses in the world: the servants of God were never more eminent in grace, then when they were
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least and lowest in their outward state : true graces are the diamonds that shine brightest in the darkest night, and these shine clearest in the obscurest night of adversity.

The Saints in Scripture were then most eminent for holiness, and godliness, and all other graces, when they lay under greatest troubles & tribulations from the world, and how exemplary in holiness, and how eminent in faith and heavenly mindedness were the martyrs, when they were afflicted, tormented, imprisoned, burned, and persecuted with the most grievous persecutions from the hands of wicked men: whenas the prosperity and pleasures of the wicked did tend to the hardning of them in their sins.

Did we seriously consider how great hinderers riches, and pleasures, and worldly prosperity are to grace and holiness, we should not be so discontented at our mean and afflicted condition in the world nor so over desirous of those accommodations which have proved the bane of so many & the hinderers of their salvation, peace and plenty ; honour and prosperity, doth very often increase pride and covetousness, security, and earthly mindedness, whenas affliction, tribulation, want, reproach, being sanctified by God doth tend to the exercising and encreasing of patience, humility, and a heavenly conversation; and upon this consideration the Apostle Paul gloried in tribulations because it wrought in him the grace of patience, Rom. 5. 3. and not onely so (saith he) but we glory in tribulation, also knowing that tribulation worketh patience, &c. There are many souls now in torments for that pride, security, worldimindedness, and other sins which were nourished and fostered up in their prosperity in the world : and many souls now in heaven which were helped forward in their way thither by the

the exercise of those graces which were [nourished and encreased by their adversity, crosses, and calamities here below. Be not therefore dismayed and discontented Christian with that condition though it be grievous to thy fraile flesh, which doth tend to the encreasing of grace and holiness.

Lastly, thou that art a believer and heir of heaven, art thou in affliction, be not dismayed, because these things being sanctified by God will tend to the fitting of thy soul for and to the bringing of thee nearer to heaven; afflictions and tribulations do tend to the uniting of souls closer to Christ, and to the fitting and preparing them more and more for eternal glory: and hence it is that God hath ordained that through many tribulations we must enter into glory *Act. 14. 22.* God doth discipline his dear children by sorrows and troubles here, and so fit them for to reign with him hereafter, and shall we be dismayed at such a condition that doth tend to the fitting of us for our heavenly inheritance, and to the bringing of us nearer to Christ and salvation. Oh let not afflictions nor tribulations dismay you that have an interest in the kingdom of heaven to support you, but let the consideration of your heavenly interest keep you from fainting at all your afflictions and tribulations that you meet with in your way to heaven.

And now beloved hearers give me leave to trespass a little more upon your patience, seeing this is like to be the last opportunity that I shall have to speak to you from this place, being prohibited to preach unless upon such terms as I confess my conscience dares not submit unto, being therefore enforced to lay down my Ministry, I thought good to let you know that it is neither out of singularity nor stubbornness in opinion, which many it may be may conjecture, but

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but because the things required are such as my conscience cannot close withall; could I see a sufficient warrant from the word of God for those Ceremonies and other things that are enjoined, I should readily submit unto them, for I can take the great God to witness with my conscience that nothing in the world grieveth me a hundred part so much as to be hindered from the work of the Ministry, and to be disabled from serving my great Master Christ in that employment: but seeing I cannot finde my warrant thence I dare not go against my conscience, and so doe evil that good may come thereby. Those strict prohibitions recorded, *Dent. 4. 2. & 12. 32. Pro. 30. 6.* and in other Scriptures, wherein we are prohibited to make any addition to Gods own institutions in his worship, and the terrible threatnings pronounced against those that shall transgresse in this particular, hath such impression upon my heart, that I dare not give my assent nor consent to any thing in Gods worship which is not warranted from his word; but I think it the lesser evil of the two to expose my selfe to sufferings in the world rather then to undergo the checks and reproaches of a wounded & grieved conscience.

Dearly Beloved, While I had liberty to speak unto you, I may say with the Apostle Paul, *Act. 20. 27.* I have not shunned to declare unto you the whole counsel of God; but according to that strength and ability that God hath given me, have laboured to instruct you, and to press home upon you those great and saving truths which are of necessity to be known and practised, in order to Salvation. And as the Apostle Paul writ to the *Philippians, Phil. 1. 8.* So may I say to you, that God is my record, how greatly I have longed after you all in the bowels of Jesus Christ: your conversation unto God, and eternal salvation,

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is that which I have had in my eye ; for this I have Prayed, for this I have Preached, for this I have studied, neither is there any thing more joyous to me, then to hear of any of my hearers that are walking in the truth, and that have set their faces towards Heaven.

But seeing God is pleased (for ends best known to himselfe) to suffer my Mouth, together with the Mouths of many others, my Dear and Reverend Brethren in the Ministry to be stopped I desire to leave a word or two with each of you, which I would have you to look upon as the words of a dying Minister, or of a dead Minister, in a civil sence ; and therefore suffer them to take the deeper impression upon your hearts; I shall therefore direct a word or two to three sorts of persons.

First, To those that do much rejoyce at this time, and that have earnestly looked and longed for it ; to such who hug themselves, and make merry because the troublers of *Israel* (as wicked men account the Ministers of Christ to be) which have told them of their sins, and reprov'd them of their carnal, sensual, unholy lives, are not suffered to preach, nor to trouble them with the unpleasing Doctrines of repentance, conversion, mortification of sinne, and other truths which they dislike ; to those who look upon the faithful, laborious, convincing Preachers of the Word of God, to be their enemies, because they have told them the truth, and could not sooth them up in their sins; and rejoyce as the inhabitants of the earth did rejoyce over the witnesses, and make merry, *Rev. II. 10.*

To you I say, whosoever you are, that none have more need of our labours, and of our preaching, then you ; and if you were but acquainted truely
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with your own state in which you are (which is a state of death and wrath, without you repent, and turne, and become new Creatures) you would be of other minds then now you are : and turn your mirth and jollity into mourning. Consider, that it is never the better with any City when the Watchmen are removed : nor for a Traveller when the light is gone, which should direct him in his way ; and it cannot be but sad, when so many Thousands of godly Ministers, which by their doctrine and lives have been as lights in the world, shall be extinguished and silenced : believe it Sirs, there is no good groping out our way to Heaven in the dark, when as we know not whither our next step will be in Heaven, or Hell : in eternal joy, or misery. A Sick man is never the nearer health, because his Physitian is not suffered to speak to him of the danger of his disease ; and carnal and ungodly men are never the nearer their salvation, because their faithfull Ministers are not suffered to preach to them of the evil and danger of their sinns, which are the hinderers of it. I shall only commend to your consideration, that one Scripture, which I would have you be often reading, and thinking on, as it is recorded. 1 Pet. 4. 17, 18. The time is come that judgement must begin at the house of God ; & if it begin at us, what shall the end be of them that obey not the Gospel of Christ ; and if the righteous scarcely be saved, where shall the ungodly, and the sinner appear ? if God begin with his faithful Ministers to chastise and afflict them ; oh what then will become of the wicked & ungodly world ; if the godly drink first of this Cup, it is because the wicked shall drink the dregs of it.

A second sort of persons which I shall speak to, are such, who are halting between two ; that are like *Agrippa*, almost perswaded to be Christians ; that have
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some convictions upon their consciences, of the excellency of the waies of God, but yet their interest leads them another way, they are unwilling to expose themselves to any troubles or tribulations, by going against the stream of the world; they are afraid that if they should be diligent in the duties of religion, and should walk holily and closely with God, that then they should be reproached and scorned, or persecuted by the world, and therefore they will go on a little way, but no farther then that they may retreat back again with ease and safety as to their carnal and worldly interests; to such whosoever you are I must tell you, First, that you must go beyond the common sort of the world, unless you intend to come short of heaven, you must not take the example of the multitude to be a sufficient warrant for you to walke by; the broad way, though it be to your corrupt natures the most pleasant way, yet it is not the safest but the most dangerous way; and the narrow way of holiness and godliness will be found at last to be *the way leading to life, though there be but few that finde it, Mat. 7.13,14.* they that are afraid of making too much ado for heaven, they are like to have nothing at all to doe with heaven; it is a Christians duty, and should be his care not to be *conformed to the world, but to be transformed by the renewing of their mind, that they may prove what is that good and acceptable and perfect will of God, Rom. 12.2.*

Secondly, you must not stick at afflictions & crosses in the world if you intend to go to Heaven. Christs crosse is the first thing that must be learnt by Christs Disciples, *Luk. 14.27.* you must account upon it before hand, that if you will live godly in Christ Jesus, you must suffer persecution, *1 Tim. 3.5.* You must not be affraid of the reproaches of the ungodly, nor flinch at

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at oppositions and tribulations if you intend to be everlastingly happy: the fearful are in the forefront of them that march to hell, *Rev. 21. 8. but the fearfull and unbelieving, and abominable, &c. shall have their part in the lake which burneth with fire and brimstone, which is the second death.* The fearful you see are set down in the front in that black list there mentioned; but the kingdom of heaven suffereth violence, and the violent take it by force.

Thirdly, the end will pay for all; the kingdome of Heaven will make you amends for all the tribulations that you meet with in your way to heaven.

Lastly, I shall speak a word to those that feare the Lord, and are diligent in the practice of godlinesse, that are very much grieved that their faithful Teachers should be removed into corners, my advice that I have to give you besides what I have spoken before, is, the same with *Pauls* to the *Philippians*, chap. 4. 1. *My brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord my dearly beloved.* Consider your heavenly interest, and let that beare you up under all your worldly troubles & persecutions: let not the terror nor threats of men nor divels make you stir a part from the doctrine which is according to godliness, though you may be scorned and afflicted by men, yet the day wil come when you will be publicly owned and honoured by the Lord of glory, and when Christ which is your life shall appear then shall you appear with him in glory: be not affrighted at the sufferings of your Ministers, though they should be far greater then now they are; nor discouraged at the backslidings of hypocriticall professors, who having formerly made fair pretences to Religion and reformation yet are turned with the dog to their old vomit again, and by their so doing doe declare that

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it is their carnall interests only that they look unto, and therefore they will be for religion and reformation so long as that may be promoted thereby, and no longer: but labour to imitate the heroick courage of *Joshua*, who resolved that he and his house would serve the Lord, though all *Israel* should forsake him and backslide from him. Stand fast, I beseech, you in the faith, quit your selves like men, be strong in the Lord, and in the power of his might, put on the whole armour of God, that you may be able to stand in the evil day, and having done all to stand. Let not the enmity nor opposition of the ungodly make you to forsake the duties of religion, and the waies of holiness; think not the better of that way, or of those persons meerly because they prosper in the world, nor the worse of those meerly because they are persecuted and afflicted. What were those that were tortured not accepting deliverance, that had tryall of cruell mockings and scourgings, yea moreover of bonds and imprisonment, that were stoned, that were sawen in sunder, that were temptred, that were slain by the sword: they that wandered about in sheep skins, and goat skins, being destitute, afflicted tormented, *Heb. 11. 35, 36, 37*, *They were such of whom the world was not worthy*, vers. 38. True holiness and the fear of God, are never the less lovely in Gods account because it is rejected, scorned, and condemned by the wicked world; and sin and prophaneness is never a whit the more pleasing unto Christ because it is in fashion and praised by the greatest or most of men. Finally my brethren, commit your selves and your way unto the Lord, and wait patiently for him, he will command deliverance for you in his own time. Snatch not after deliverance by any preposterous & unlawful courses, before God holdeth it out to you, least you provoke him to derain it the longer from you.

To conclude all, I shall take leave of you in the words of the holy Ghost recorded, *Acts 20. 32. Heb 13. 20, 21*. And now brethren, I shall commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among them that are sanctified. And the God of peace which brought again from the dead the Lord Jesus Christ the great shepheard of the sheep through the blood of the everlasting covenant, make you perfect in every good work to doe his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever.

Mr. Watson's

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Mr. VVATSONS
 SERMON
 Against
 POPERY.

I Cor. 10. Chap. 14. Verse.

Wherefore my dearly Beloved, flee from Idolatry.

VVhen I consider that saying of the blessed Apostle St. Paul, *I am pure from the blood of all men*, Acts 20. 26. And that which made him say so, was, because he had not *shun'd to declare*, (unto his hearers, then committed to his charge) *the whole Counsel of God*: Paul had been faithful to the Souls of people; he had preached up Truth, and preached down Error; The consideration of which, hath put me at this time on this Scripture, *Wherefore my*

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my dearly beloved, flee from Idolatry. From whence I shall (by Divine permission and assistance) assert the truth of the *Protestant Religion*, against *Popish Innovation*; and amongst all the Errors that are le-
vei'd against the *Gospel*, none are more *gross*, *dishono-*
rable, nor *dangerous*, then those broach'd and set a
 running in the *Popish Conclave*, and therefore there
 was good reason why the Apostle should say, *Where-*
fore my dearly beloved, flee from Idolatry.

Idolatry doth *bud* and *blossom* in the *Popish Reli-*
gion. It should be the earnest prayer and endeavour
 of every good Christian, that none of those *poysonnous*
streams that flow from the *See of Rome*, may ever in-
 fest this *British Isle*.

My main and principle design at this time is, to shew
 unto you, some few of those *many* grand Errors that
 are in *Popery*, or in the *Popish Religion*, and likewise to
 fortifie you against them.

Among many others, there are these thirteen
 grand Errors in *Popery*, that every good Christian
 must take heed of, and flee from.

The first Error is this, The Papists do hold that the
Pope is the Head of the Church: This is Diametri-
 cally, and point-blank opposite to Scripture, *Collos. 2.*
19. Christ is there called, *The Head of the Church*;
 now to make the Pope the Head of the Church, is to
 make the Church *monstrous*, by having two Heads.
 This is to make the *Spouse of Christ* an Harlot.
 I read, *Rev. 13. 1.* Of a *Beast rising out of the Sea*, by
 the *Beast* their Interpreters, understand the *Mistical*
Antichrist, i. e. the *Pope*: Now if the *Pope* be the
Beast there, and elsewhere spoken of, how *redicu-*
lous, yea, how *impious* is it to make a *Beast* the *Head*
 of Christs Church: that is the first.

A second Error, which I shall but name, is this,
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The Papists hold, *that the Pope is above Scripture*, and that his *Laws, Decrees, and Canons* bind more then then the *Scriptures*, then the *Word of God*; well may he have that name written upon his Miter, that's mention'd, *Rev. 13. 1. And upon his Head was written be names of blasphemy*: But I add,

Their third Error, is the *Mass*; which indeed is gross *Idolatry*; there is in it these two Errors.

1. *Transubstantiation*; Bellarmine with others Popish Writers say, that the *Bread, the Host*, after Consecration, is turn'd into the very body of Christ; now this is against *Phylosophy*, as well as *Scripture* and *Divinity*; 'Tis against *Phylosophy*, for this is clear, if Christs body be in *Heaven*, then it can't possibly be in the Bread, but Christ's Body is in *Heaven*, *Act. 3. 23. Whom the Heavens must contain*, (speaking of Christ) *untill the restitution of all things*; moreover, that the Bread in the Sacrament is not turn'd into the Body of Christ, I prove thus. The wicked they do not receive Christ, *1 Cor. 2. 14.* But if the Bread be the very Body of Christ, then the wicked when they eat of the Bread, do eat the very Body of Christ, this is so gross an Opinion, that most of the Ancient Fathers wrote against it, as *Cyprian, Origen, Tertulian, Austin, Ambrose*, with many others.

But 2ly. The second Error in the *Mass* is, they do daily offer up Christ, in the *Mass*, I grant there are *Priests* in Gospel times, and *Sacrifices* too, but they are such as are *Spiritual*, as the Sacrifice of *Prayer*, of *Praise*, of a *broken and contrite heart*, but that there should be any External offering of Christ, by way of Sacrifice, is a *Blasphemy* against Christs *Priestly Office*, for it supposeth, that Christs Offering on the Cross was not perfect, this is notoriously contrary to the very Letter of Scripture, See *Heb. 10.*

12. *That man, i. e. Christ God-Man, after he had once offered a Sacrifice for sin, sate down at the right hand of God, and verse the 14. he saith, That by this one offering, he hath perfected for ever them that are sanctified; This Scripture shewed the compleatness of Christs sufferings and Sacrifice, and that now there needs no offering up any more Sacrifices, thats the third. But*

Fourthly, a fourth Error is, The Doctrine of *Popish Satisfaction*, they hold that we do, in our own persons, satisfy Gods Justice by our *Penance, Whipping, fasting, Almes-deeds*. Thus the *Counsel of Trent*, and the *Popish Rhemes*; But where is any thing of this in Scripture, alas, *what's our confession of sin, that's no satisfaction for sin, if a Traytor confess his guilt, this is no satisfaction for, but rather an aggravation of his Treason: Alas, our Repentance, Fasting, Humiliation, the best of our actions are Be-Leapour'd, and mixt with very much sin, our Humiliation is mixt with very much pride, our Repentance, and Confession with much Hypocisie, and Dissimulation; there's much of Sin, in the Cream of our Services, and sin cannot satisfy for sin. This is a sure Rule (and I pray you mark it) That whatever Offering we bring to God for acceptation, we must lay it on the Altar Jesus Christ, for Gods justice accepts of no Satisfaction, but by and through the Lord Jesus: And that's a fourth,*

Fifthly, a fifth Errour is, There is distinguishing, between sins *Mortal*, and sins *Venial*; *Mortal sins are Murder, Perjury, Adultery, and such like, these (say they) deserve Death and Damnation; but Venial sins, such as, vain thoughts, rash anger, Concupiscence, these (say they) don't deserve death*

But we say and affirm, that there are no such sins as
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they call *Venial*. 'Tis true, the greatest sins being repented of, are pardonable through the blood of Christ; but they are no sinners, of which we can say, that they do not deserve death nor damnation, and this I'll prove by a double argument.

First, If the very least sin be, (as indeed it is) a breach and violation of Gods Law, then tis no more venial than a greater, But the least sin is a violation of Gods Law, therefore the least sin is no more venial than a greater the *minor* is proved clearly from *Mat 5. 28. Whosoever looks on a woman to lust after her, hath committed Adultery with her in his heart;* In which place our Saviour makes a *Lascivious-look* an *impure glance*, of the eye, to be a breach and violation of Gods Law.

Secondly, if the least sin expose men to a Curse, then they have no more venial than greater, but the least sin, doth expose men to a Curse, *Gal. 3. 10. Cursed be he that continues not in all things contain'd in the Law to do them, he that fails in the least iota or punctillio, It exposeth him unto a curse* And remember this (my Brethren) that without repentance God hath prepared a great Hell, for little sinnes that is the fifth.

Sixthly, a sixth error in Popery is there affecting the Doctrine of free-will, That *Goliab* of the Papist *Bellarmino*, saith, that mans will is inclinable unto good, and that a man hath an *inate* power to do that which is good, But mans will being Corrupted and Depraved, is not inclinable to that which is good, but the quite contrary; and this evidence from our own experience had we no Bible to Confirm it.

When the *Rudder* of a Ship is broke, the Ship is carryed up and down, too and again, which way the wind will, even so is it with mans will being corrupted. *Austin*, in his confessions, saith that before his Conversion, he did accustome himself; to *fruit-stealing*, not so much out of a love to the fruit, as to *stealing*, hence is it men are said to love evil *Mica 3. 2.*

Again the will being depraved and corrupt, hath no *inate* power, to do that which is good, indeed the Papists say, that man hath some seed of good in him, But the Scripture doth not say so man as *St. Ambrose* well saith, has a *free-will* to sin, but how to performe that which is good, he finds not.

Sin hath cut the *Locks* where our strength lay. Therefore are we said to be *without strength Rom. 5. 6.* Sinners are said to be in the *Band of iniquity*, and so not in a posture to run Heavens race; a man by nature can't do that, that hath the least *Bent* and *Tendency* to that which is good, hee's so far from performing a good *Act*, as that he can't so much as *think* a good thought; hence is it man is said to have a *heart of stone*, he can no more prepare himself for his *Conversion* then a stone can prepare it self for the *Superstruction*; men naturally are dead *Spiritually*, In mans will not ther's not onely *impotency*, but *obstinacy* hence is it men are said to *Resist the Holy-Ghost Acts 7.* But I go on.

Seventhly, A seventh error is, their *Indulgencies*, they say the *Pope* hath a power to give a *Pardon* and an *Indulgence*, by vertue of which men are freed from there *Sins* in Gods sight.

Besides, the *blasphemy* of this assertion what else is it, but a *cunning* trick and *fly* artifice to get money by. This is that indeed brings *grist's* to the Popes mill, how contrary is this to Scripture, which saith, *none can forgive sin but God only.* Mark 2.

This Doctrine of *Popish Indulgence* is a Key that unlocks and opens a door to all manner of *Licentiousness* and *uncleanness*, for what need persons care what they do, if they (for their money) can obtain a pardon, Mr. Fox in his book of *Martyrs* mentions one; that at first was a *Papist*, and being brought before Bonner, said, Sir, At first I was of your Religion and then I cared not how I lived, because I could with my money obtain a Pardon, but now I am other wise perswaded, and do believe that *none can forgive sin but God onely.*

Eighthly An eight error is, *The Doctrine of merits* they say that good works do expiate sin, and merit glory; Bellarmine saith, a man hath a double right to glory, one by Christs *merits*, and the other by his own, and for this he urges 2 Tim. 4. 8. *Henceforth is laid up for me, a crown of righteousness, which the just judge, shall give unto me, and not unto me onely, &c.*

Which the just judge, now Bellarmine saith, that God in justice doth reward our works, and if he do it of right and in justice, then certainly they merit, To this I answer two ways.

First, God giving us, *in justice a reward*, It is not for the worthyness of *our works* but for the worthyness of our *Saviours*.

Secondly, God as a just Judge rewards *our works* not because we have *merited* a reward but because he hath promised a reward and so God is just in giving what he hath promised.

Object. I but say they, God crowns *our works* ergo they *merit*.

Answ. God (to speak after the manner of men) keeps too Courts, a Court of *justice*, and a Court of *mercy*, In his Court of *justice* nothing may come but *Christs merits*, but in the Court of *mercy* *our works* may come nay! let me tell you, God in *free grace* crowns, those works in the Court of *mercy* which he *Condemned* in the Court of *justice*, now that we don't nor can't *merit* by our good works. I'll prove by a threefold Argument, and this threefold cord won't easily be broken.

First, of all, (And I beseech you mind it) that which *merits* at Gods hand, must be a gift we give to him, and not a debt we owe to him, now what ever we can do for, or give unto God, it is but a just and due debt.

Secondly, He who would *merit* at Gods hand must give God something *overplus*, but alas; if we can't give God the *Principle* how shall we give him the *interest*, if we can't give him his *due* how can we give him *over-plus*.

Thirdly.

Thirdly, He who would *merrit* any thing at Gods hand, must offer that to him, that is *Perfect*? but alas can we give God any thing that is *Perfect*, are not our best offerings. *Fly-blown with Pride and Corruption.*

Beloved! Woe to the Holiest man alive, if God weigh's him in *Ballance of the Sanctuary*, and do not allow him some graynes, I conclude this with that saying of Saint *Ambrose*, Good Works are the *Way to*, but not the *Cause of Salvation*, therefore when you have done all, say! *you are unprofitable Servants*

There is no *Angel* can *merrit* (for he chargeth them with folly) much lesse *vile and sinful man*, therefore *Count* all your own Righteousness, but as *Dung and dogs-meat*, In a word relye not on your *merrits* but the *Crown* on the head of free-grace.

That's the eighth.

Ninthly, The ninth error in the Popish Religion is The Doctrine of *Purgatory*, there is say they a *middle and infernal* place, call'd *Purgatory*, now what's this but a subtile *Artifice* and Trick to get money, for when they (especially those that are rich) are about to die, and make their *Wills* if so be they will give large summes of money, the *Priests* will pray for them, that they go not into *Purgatory*, or if they do that they may be quickly delivered out of it. how contrary and repugnant is this to Scripture, that holds forth no *middle place*.

The wicked when they die their souls go immediately to hell *Luke 16. 23. The rich man was buried, and in Hell he lift up his eyes.*

Tis true, there is a *Purgatory* in this life and that is the blood of Christ *1 John 1. 7.* If we are not purged by this blood, while we live, we shall never be purged afterward by fire; Wicked men when they die, do not go into a fire of *Purgation*, but *damnation*.

And on the other hand *Believers*, when they die passe immediately to *Heaven*. *Luke 23. 43. This day shalt thou be with me in Paradise;* Christ Jesus was now on the *Crosse*, and was instantly to be in *Heaven!* and the penitent *Thief* was immediately to be with Christ; here is no mention of any such place as *Purgatory*, The *Ancient* and *Orthodox Fathers* were all against *Purgatory*, as *Chrysostome*, *Cyprian*, *Austin*, *Fulgentius*.

Tenthly, A Tenth error, is the *Invocation* of *Angels* a praying unto them. this is a certain rule that *Angel-worship*, is *will-worship* expressly forbidden in *Scripture 2. Col. 18.*

Their distinction of *mediators* of *Redemption* and of *intercession* doth not help them, though we pray (say they) to *Angels* as *mediators* of *intercession*, yet we pray to *Christ* as *mediator* of *Redemption*.

Answer, *Jesus Christ* in *Scripture* is not onely called a *Redeemer* but also an *Advocate*; And as it is a sin to make any our *Redeemer*, but *Jesus Christ*, So it is as great a sin, to make any our *intercessor* but *Jesus Christ*, that it is sinful to pray to *Angels* is clear from many

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many Scriptures, See Rom. 5. 10. *How shall they call on him, in whom they have not believed?* Mark, we may not pray to any, but them in whom we believe, but we cannot believe in an Angel, therefore we must not pray to an Angel; so also in Heb. 10. 17. Having therefore boldness to enter into the Holiest by the blood of Jesus; he only is to be prayed unto, by whom we have entrance into the Holiest. But it is by Jesus Christ that we enter into the Holiest, therefore it is only Jesus Christ that we must pray unto: that is the tenth.

An Eleventh Error is, *their worshipping of Images*, they burn Incense before the Image, which is a Divine worship unto the Image; now this is directly contrary to the very Letter of the command, Exod. 20. 4, 5. *Image-worship*, and *Idol-worship*, are termes Synonimical; God saith of Idols, that they speak vanity, Zach. 10. 2. And is it not a vain thing to worship those things that are vain, and that speak vanity, none can draw the Picture of a Spirit, who then can draw the Picture of him who is the Father of Spirits? this Opinion of Image-worship hath been condemned and exploded, by several Councils and Synods.

Twelfthly, Another Error in the Popish Religion is, *They deny Jesus Christ suffered the pains of Hell in his soul*: Indeed to give them their due, they do aggravate the pains of Christs body, but they deny he felt the pain and torments of Hell in his soul. This Opinion doth much lessen the sufferings of Christ, and (mark this) whatsoever would, or doth lessen the sufferings of Christ for us, the same doth lessen the love of Christ to us. But 'tis clear, Christ felt the pains of hell in his soul.

But

But when we say, Christ suffered the pains of Hell in his soul, we don't mean that he felt *horror of Conscience*, as the damned do, but we mean he felt that, that was *equivalent* to it; he felt the *burden and pain* of Gods wrath; Christ Jesus suffered *equivalently* the pains of Hell, that so he might *free us really* from the *torments* of Hell.

Thirteenthly, and lastly, Another Error is this, *The Pope* (say they) *hath a power to absolve men from their Oathes*: Of what sad consequence, and how *dangerous* this may be to *protestant states*, I leave themselves to judge. It hath been often determined, by *Learned Casuists*, that an *Oath once taken* (the matter of it being lawful) persons cannot be absolved from it. But no more of this matter.

He now wind up all in a word or two of Application, and it shall be in the words of my Text, *Wherefore my be'oved, flee from Idolatry, flee from Popery, take heed of that Religion that brings forth so many Monsters*: And besides these thirteen Errors consider briefly these six or seven Particulars.

First, The Popish Religion is an *impure, filthy* Religion, they allow of *Stews*, and *Brothel-houses*, for money, nay, some of the Popes themselves have been guilty of *Sodomy*, and *Simony*.

Secondly, 'Tis a *Superstitious Religion*, that appears in their *Chriftening*, of *Bells*, in their using of *Salt*, *Spittel*, and *Cross* in *Baptism*: Indeed *Paul gloried and rejoices in the Cross of Christ*, St. Paul had the power of the *Cross* in his heart, not the *sign* of the *Cross* in his *Forehead*: 'Tis an *unspeakable indignity and dishonour*

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honour to Jesus Christ, to use that in his *Worship* that
he never instituted.

Thirdly, *Popery* is upheld by *Deceit* and *Lying*, how
have they *belyed* both *Calvin* and *Luther*. They
say of *Luther*, that when he *dyled*, the *Devils* were
seen to *dance* about him, and that he *dyled* with much
horror and *despaire*, when as he went *serenely*, and
sweetly out of the world, his last words being those of
our blessed Saviours, *Father, into thy hands I com-*
mend my spirit.

Fourthly, The *Popish Religion* is an *outside Carnal*
Religion, it consists in *External*, *Carnal* things, as
whipping, *fasting*, *Cringing*, there's nothing of *Life*
and *Spirit* in their worship, its but a *Skeliton*, and
Carkasse, there is nothing of *Soul* and *Spirit* in it.

Fifthly, The *Popish Religion* is an *unedifying Reli-*
gion, it doth not *build men up in their most holy Faith*:
It doth not carry on the work of *Sanctification*,
there's more of *Pomp* then *purity* in it.

Sixthly, It is a *cruel Religion*, it is *maintained* and
propagated by *blood* and *cruelty*. The *Pope* will have
St. Pauls Sword, as well as *St. Peters Keyes*, and
what he cannot maintain by *dint* and *force of Argu-*
ment, that will he endeavour to maintain by *Force of*
Arms: In a word, the *Romish Church* is a *purple*
Whore, *dyled* with the *blood* of *Saints* and *Mar. yrs.*

Seventhly, and lastly, the *Romish Religion* is a
self contradicting Religion; one of their *Cannons*
saith a man (in some cases) may take the *Sacrament*
at the hand of an *Heritick*, another *Cannon* saith he
may

may not, a *Learned* and *Judicious* Writer observes above a hundred contradictions in their Religion, therefore again I press the words of my Text, wherefore my *beloved*, nay let me say, my *dearly beloved*, flee from *Idolatry*. To shut up all, let me exhort you to these two or three things.

First hold fast the *Doctrine* of the *true Orthodox Protestant Religion*, the very filings of this gold is precious, keep all the *Articles of the Christian Faith*, if you let one *Fundamental Article* of your Faith go, you hazard your Salvation when *Sampson* pulled down but one pillar immediately the whole fabrick tumbled, so if you destroy one *Pillar*, if you let go one *Fundamental* of truth, you Endanger all.

Secondly, hold fast the *profession* of the Protestant Religion I say; do not only hold fast the *Doctrine* of the Protestant Religion, but hold forth the *Profession* of the Protestant Religion, be not ashamed to wear Christs colours; Christians remember this one thing. Those persons that are ashamed of Christ, are a very shame unto Christ, The Religion I exhort you to flee from, is a novelty; that which I presse you to stand too is a verity, it is *Consonant* to Scripture it is built on the foundation of the *Prophets* and *Apostles* and hath been sealed so, by the blood of many *Saints* and *Martyrs*.

Thirdly, and lastly, do not only hold fast, and hold forth, but also adorn the Protestant Religion, this is holy *Pauls* Exhortation to *Titus*, Tit. 2. 10. Adorn the *Doctrine* of God our Saviour, adorn Religion with a holy *Conversation*; there is nothing hardens Papists so much, as the looseness of Protestants, therefore

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fore adorn your holy *Religion*, with a holy *Conver-*
sation. Do as Christ did, tread in his steps,
 make your *Saviour* your *Pattern*; Let me assure you
 I can hardly think they do *truely believe* in Christ,
 that do not *really conform* unto Christ; the *Prima-*
tive Christians Sanctity, did much what propagate
Christianity, and this is that I beseech you carry home
 with you, hold *fast*, and hold forth the Protestant
 Religion, and *adorn* it, with a *holy* and *Bible Con-*
versation; And when you do not hear *me Preaching*
to you, yet let me beseech you hear this good word,
 speaking in you, *Wherefore my dearly beloved, flee from*
Idolatry.

Consider what hath been said, and the Lord make
 it advantageous to all your souls.

FINIS.

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